

THE

CHINESE CLASSICS:

WITH

A TRANSLATION CRITICAL AND EXEGETICAL NOTES
PROLEGOMENA, AND COPIOUS INDEXES

BY

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OF THE LONDON MISSIONARY SOCIETY

IN SEVEN VOLUMES

VOL I,

CONTAINING

CONFUCIAN ANALECTS, THE GREAT LEARNING, AND
THE DOCTRINE OF THE MEAN

HONGKONG AT THE AUTHORS
LONDON TRUBNER & CO., 60 PATERNOSTER ROW
1861

HONGKONG ·

PRINTED AT THE LONDON MISSIONARY SOCIETY'S
PRINTING OFFICE.

TO THE MEMORY

OF

THE HON JOSEPH JARDINE, ESQ.,

BY WHOSE MUNIFICENT ASSISTANCE IT IS NOW PUBLISHED

AND BUT FOR WHICH IT MIGHT NEVER HAVE BEEN PUBLISHED,

This Work is inscribed

PREFACE

THE author arrived in the East as a Missionary towards the end of 1839, and was stationed at Malacca for between three and four years. Before leaving England, he had enjoyed the benefit of a few months instruction in Chinese from the late Professor Kidd at the University of London, and was able in the beginning of 1840 to commence the study of the first of the Works in the present publication. It seemed to him then—and the experience of one and twenty years gives its sanction to the correctness of the judgment—that he should not be able to consider himself qualified for the duties of his position, until he had thoroughly mastered the Classical Books of the Chinese, and had investigated for himself the whole field of thought through which the sages of China had ranged, and in which were to be found the foundations of the moral, social, and political life of the people. Under this conviction he addressed himself eagerly to the reading of the Confucian Analects, and proceeded from them to the other Works. Circumstances occurred in the Mission at Malacca to throw various engagements upon him, which left him little time to spend at his books, and he consequently sought about for all the assistance which he could find from the labours of men who had gone before.

In this respect he was favourably situated, the charge of the Anglo-Chinese College having devolved upon him, so that he had free access to all the treasures in its Library. He had translations and dictionaries in abundance, and they facilitated his progress. Yet he desiderated some Work upon the Classics, more critical, more full and exact, than any which he had the opportunity of consulting,

and he sketched to himself the plan of its execution. This was distinctly before him in 1841, and for several years he hoped to hear that some experienced Chinese scholar was preparing to give to the public something of the kind. As time went on, and he began to feel assured as to his own progress in the language, it occurred to him that he might venture on such an undertaking himself. He studied, wrote out translations, and made notes, with the project in his mind. He hopes he can say that it did not divert him from the usual active labours of a Missionary in preaching and teaching, but it did not allow him to rest satisfied in any operations of the time then being

In 1856, he first talked with some of his friends about his purpose, and among them was the Rev. Josiah Cox, of the Wesleyan Missionary Society. The question of the expense of publication came up. The author's idea was that by-and-by he would be able to digest his materials in readiness for the press, and that then he would be likely on application, to meet with such encouragement from the British and other foreign merchants in China, as would enable him to go forward with his plan. Mr. Cox, soon after, without the slightest intimation of his intention, mentioned the whole matter to his friend, Mr. Joseph Jardine. In consequence of what he reported of Mr. Jardine's sentiments, the author had an interview with that gentleman, when he very generously undertook to bear the expense of carrying the Work through the press. His lamented death leaves the author at liberty to speak more freely on this point than he would otherwise have done. Mr. Jardine expressed himself favourably of the plan, and said, "I know the liberality of the merchants in China, and that many of them would readily give their help to such an undertaking, but you need not have the trouble of canvassing the community. If you are prepared for the toil of the publication, I will bear the expense of it. We make our money in China, and we should be glad to assist in whatever promises to be of benefit to it."

The author could not but be grateful to Mr. Jardine for his proffer, nor did he hesitate to accept it. The interruption of missionary labours, consequent on the breaking out of hostilities in the end of 1856, was favourable to retired and literary work, and he immediately set about preparing some of his materials for the press. A necessary visit to England in 1857, which kept him absent

from the Colony for eighteen months, proved a serious interruption, but the first fruits of his labours are now in a state to be presented to the public.

The first conception of the present work and the circumstances under which it is published have thus been detailed. Of the style and manner of its execution it is for others to judge. It originated in the author's feeling of his own wants. He has translated, annotated, and reasoned, always in the first place to satisfy himself. He hopes that the volumes will be of real service to Missionaries and other students of the Chinese language and literature. They have been foremost in his mind as those whom he wished to benefit. But he has thought also of the general reader. The Chinese is the largest family of mankind. Thoughtful minds in other parts of the world cannot but be anxious to know what the minds of this many-millions of people have had to live upon for thousands of years. The Work will enable them to draw their own conclusions on the subject. The author will give his views on the scope and value of their contents in his prolegomena to the several volumes. Some will agree with his opinions, and others will probably differ from them. He only hopes that he will be found to advance no judgment for which he does not render a reason. To think freely and for himself is a source to him of much happiness. His object is to supply to others the means of realizing the same for themselves, so far as the subjects here investigated are concerned. He hopes also that the time is not very remote, when among the Chinese themselves there will be found many men of intelligence, able and willing to read without prejudice what he may say about the teachings of their sages.

The title page says that the Work will be in seven volumes,—two, that is, for the Four Books, and one for each of the Five King. It will be necessary, however, from their size, to publish more than one of the latter in two or more parts, so that to the eye the Work will present the appearance perhaps of ten volumes. Should life and health be spared, the author would like to give a supplementary volume or two, so as to embrace all the Books in “The Thirteen King.” The second volume is two thirds printed and will appear, God willing, before the end of the present year. He must then be permitted to rest for a time, before proceeding with the Shoo-king or The Book of History. His directly missionary labours

are the chief business of his life and require of course his chief attention. The fact that the Work is inscribed to the memory of Mr. Jardine impresses him deeply with the frailty of life and the uncertainty of all human plans. While he has been putting the finishing hand to this first volume, the same solemn truth has been still more realisingly forced upon him by the news of the death of his own eldest brother, the thought of giving pleasure to whom by the publication was one of the greatest stimuli under the toil of its preparation. Whether he shall be permitted to accomplish what he contemplates, the future alone can determine.

It would have been an easy matter to swell the volume now presented to double the size. In the Chinese Commentators he had abundant materials to do so, but the author's object has been to condense rather than expand. He has not sought to follow Choo He or any other authority. The text, and not the commentary, has been his study. He has read the varying views of scholars extensively, but only that he might the better understand what was written in the Book. He has also consulted the renderings of other translators, but never till he had made his own. He may have sometimes altered his own to adopt a happier expression from them but the translation is independent. He has not made frequent mention in his notes of the labours of other scholars, not because he undervalues them, but because there was no necessity to call attention to the circumstance, where he agreed with them, and where he differed, he thought it more seemly to avoid "doubtful disputations."

In expressing the sounds of proper names, the author has followed the orthography of Morrison and Medhurst, and in the index of Chinese characters he has given in addition, that of Mr. Wade, taken from his "Peking Syllabary." Yet he is afraid that Mr. Wade may find some characters incorrectly represented, as the author could only fix their pronunciation by the analogy of others. It may seem strange also to some scholars, that where he has spoken in the notes of the tones of characters, he has assumed that in the Court dialect there are eight tones in the same way as in the dialect of Canton Province. The author has not paid sufficient attention to the Court dialect to justify his speaking on this point with positiveness. If K'ang-he's dictionary were to determine the question, it could be shown that a distinction of "upper" and "lower"

is made in all the tones, and not in the first or "even" one only. The author, moreover, has fancied that he could detect that distinction in the pronunciation of teachers of the Court dialect. On this subject, however, he speaks with submission.

There are many deficiencies in the present volume in point of typographical execution, for which the author ventures to ask the indulgence of the reader. The only workmen employed upon it have been Chinese. He is under great obligation to his excellent friend, Mr. Hwang Shug, the superintendent of the Mission Printing Office, but well-skilled as he is in the English language, he could not perform the duties of proof reader. The work of correction has mainly devolved on the author himself or members of his family, and has been done when the mind was otherwise occupied, or amid constant interruptions. The errors would have been much more numerous than they are but for the great kindness of Mr. Jeffrey, formerly of the "China Mail" Office, who has read nearly all the sheets before their finally going to press. To Mr. Low, of the same Office, and latterly to Mr. Dixon, the proprietor of the "China Mail," the author is glad to take this opportunity of expressing his thanks for their advice and help in many typographical matters. The more serious mistakes will be found corrected, it is hoped, in the subjoined lists. For others of smaller importance the circumstances just mentioned may form some apology, and where the sound of a Chinese character may in a few instances have been represented somewhat incorrectly, the character itself in a foot-note, or its sound in the 7th Index, will supply the necessary correction. The author has likewise to thank his friend, and former colleague in the Mission at Hongkong, the Rev. Mr. Chalmers, for the compilation of the indexes of Subjects and Proper Names.

HONGKONG, 26th March 1861

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ERRATA

I IN THE CHINESE TEXT

Page	Col.		Page	Col.	
3,		for 人 read 仁	18,	9	for 皇 read 涅
21	1	日 is in error	19	5,	耘 " 芸
9,	9	for 祇 read 祇	28,	8,	之 " 知
92,	4	transpose 右左	30,	4	喪 " 喪
101	—	for 體 read 體	37	9	母 " 母
114	5,	仁 " 人	40,	1	致 " 至
116,	2,	已 " 矣	3,	6,	事 " 士
"	6	爲 " 謂	7,	2,	transj. 內 外
120,	10	日 is inverted	4,	2,	for 洩 read 洩
14,	10,	for 疏 read 疏	20,	4	after 質 insert 諸
143,	3,	舞 " 舞	203,	4	for 日 read 日
181	"	典 " 與			

PAGE	11	between the 6th and 7th Column	for 編 read 節
"	23,	" " " " " "	二 節
"	6,	1st and 2d	" 二 節
"	"	4th and 5th.	for 三 read 二 節
"	73	3d and 4th.	by 成 insert 三 節
"	116,	6th and 7th	after 乎 " 三 節
"	38,	3d and 4th.	for 二 read 三 四
"	203,	" " " " " "	" 五 " 四

II CHINESE CHARACTERS IN THE NOTES

<i>Page</i>	<i>Line</i>	<i>Column</i>				<i>Page</i>	<i>Line</i>	<i>Column</i>			
3,	29,	II,	for	安約冉	晏信冉	182,	22,	I,	for	明以澄酒獻尼照裁廬貉旦廬	日月矣證洒獻尼昭裁廬貉但慮
7,	10,	"	"	"	"	193,	2,	"	"	"	"
49,	1,	"	,	"	"	197,	4,	"	"	"	"
52,	3,	I,	"	"	"	207,	1,	II,	"	"	"
88,	6,	II.,	"	"	"	227,	10,	"	"	"	"
102,	9,	"	"	"	"	250,	12,	" et al,	"	"	"
117,	6,	"	,	"	"	257,	3,	"	"	"	"
138,	2,	"	"	"	"	264,	12,	I,	"	"	"
141,	3,	"	"	"	"	269,	18,	"	"	"	"
152,	5,	"	"	"	"	293,	15,	"	"	"	"
160,	2,	I,	"	"	"	294,	5,	"	"	"	"
173,	16,	II,	"	"	"	一,	4,	II,	"	"	"

III IN THE PROLEGOMENA

<i>Page</i>	<i>Line</i>		<i>Page</i>	<i>Line</i>	
2,	24,	for Kuh Leang-ch'ih	20,	11,	for P'ing read . .. Ping-
		read Kuh leang Ch'ih	40,	34,	„ transpose „ K'ung and Sung-
4,	6,	for 4 „ 6	67,	14,	„ who „ which.
10,	24,	„ Leang „ Lew	85,	15,	„ ages „ .. sages.
15,	15,	„ 490 „ 430			

IV IN THE TRANSLATION AND NOTES..

1,	3, for pleasant	read	delightful	26,	17, col II,	for 540 read ..	612-
130,	5, „ government	„	governments	„	18, „ „	„ p'a „	pa-
155,	6, refer to char	萬, Index in		166,	26, „ I,	„ HEAD „	HAND-
183,	1, for hung	read	slung	269,	6, „ I,	„ ships „	ships-
201,	9, „ no body	„	nobody	271,	23, „ II,	„ Not, Lin, Sin,	
						read Not Lin Sin.	

PROLEGOMENA.

CHAPTER I

OF THE CHINESE CLASSICS GENERALLY

SECTION I

BOOKS INCLUDED UNDER THE NAME OF THE CHINESE CLASSICS

1 The Books now recognized as of highest authority in China are comprehended under the denominations of "The five *King*,"¹ and "The four *Shoo*"² The term *King* is of textile origin, and signifies the warp threads of a web, and their adjustment. An easy application of it is to denote what is regular and insures regularity. As used with reference to books, it indicates their authority on the subjects of which they treat. "The five *King*" are the five *canonical Works*, containing the truth upon the highest subjects from the sages of China, and which should be received as law by all generations. The term *Shoo* simply means *Writings* or *Books*.

2 The five *King* are —the *Yih*,³ or, as it has been styled, "The Book of Changes" the *Shoo*,⁴ or "The Book of History," the *She*,⁵ or "The Book of Poetry" the *Le Ke*,⁶ or "Record of Rites," and the *Ch'un Ts'ew*, or "Spring and Autumn," a chronicle of events, extending from 721 to 480, B.C. The authorship, or compilation rather, of all these works is loosely attributed to Confucius. But much of the *Le Ke* is from later hands. Of the *Yih*, the *Shoo*, and the *Sbe*, it is only in the first that we find additions from the philosopher himself, in the shape of appendixes. The *Ch'un Ts'ew* is the only one of the five *King* which can rightly be described as of his own "making."

¹ 五經 ² 四書 ³ 易經 ⁴ 書經 ⁵ 詩經 ⁶ 禮記 ⁷ 春秋

"The four Books" is an abbreviation for "The Books of the four Philosophers" ⁸ The first is the *Lun Yü*,⁹ or "Digested Conversations," being occupied chiefly with the sayings of Confucius. He is the philosopher to whom it belongs. It appears in this Work under the title of "Confucian Analects." The second is the *Ta Heö*,¹⁰ or "Great Learning," now commonly attributed to Ts'ang Sun,¹¹ a disciple of the sage. He is the philosopher of it. The third is the *Chung Yung*,¹² or "Doctrine of the Mean," ascribed to K'ung Keih,¹³ the grandson of Confucius. He is the philosopher of it. The fourth contains the works of Mencius.

3 This arrangement of the Classical Books, which is commonly supposed to have originated with the scholars of the Sung dynasty, is defective. The *Great Learning* and the *Doctrine of the Mean* are both found in the Record of Rites, being the forty-second and thirty-first Books respectively of that compilation, according to the usual arrangement of it.

4 The oldest enumerations of the Classical Books specify only *the five King*. The *Yö Ke*, or "Record of Music,"¹⁴ the remains of which now form one of the Books in the *Le Ke*, was sometimes added to those, making with them the *six King*. A division was also made into *nine King*, consisting of the *Yih*, the *She*, the *Shoo*, the *Chow Le*,¹⁵ or "Ritual of Chow," the *E Le*,¹⁶ or "Ceremonial Usages," the *Le Ke*, and the three annotated editions of the *Ch'un Ts'ew*,¹⁷ by Tso-k'ew Ming,¹⁸ Kung-yang Kaou,¹⁹ and Kih Leang-ch'ih.²⁰ In the famous compilation of the classical Books, undertaken by order of T'ae-tsung, the second emperor of the Tang dynasty (B.C. 627-649), and which appeared in the reign of his successor, there are *thirteen King*, viz., the *Yih*, the *She*, the *Shoo*, the three editions of the *Ch'un Ts'ew*, the *Le Ke*, the *Chow Le*, the *E Le*, the Confucian Analects, the *Yih Ya*,²¹ a sort of ancient dictionary, the *Heaou King*,²² or "Classic of Filial Piety," and the works of Mencius.

5 A distinction, however, was made among the Works thus comprehended under the same common name, and Mencius, the *Lun Yü*, the *Ta Heö*, the *Chung Yung*, and the *Heaou King* were spoken of as the *seaou King*, or "smaller Classics". It thus appears,

⁸ 四子之書 ⁹ 論語 ¹⁰ 大學 ¹¹ 曾參 ¹² 中庸 ¹³ 孔伋
¹⁴ 樂記 ¹⁵ 周禮 ¹⁶ 儀禮 ¹⁷ 春秋三傳 ¹⁸ 左丘明 ¹⁹ 公羊
²⁰ 穀梁赤 ²¹ 爾雅 ²² 孝經

contrary to the ordinary opinion on the subject, that the *Ta Hsü* and *Ching Yun*, had been published as separate treatises before the Sung dynasty, and that the Four Books, as distinguished from the greater *King*, had also previously found a place in the literature of China.²³

SECTION II

THE AUTHORITY OF THE CHINESE CLASSICS

1 This subject will be discussed in connection with each separate Work and it is only designed here to exhibit generally the evidence on which the Chinese Classics claim to be received as genuine productions of the time to which they are referred.

2 In the memoirs of the former Han dynasty (B.C. 201—A.D. 24), we have one chapter which we may call the History of Literature.¹ It commences thus —“After the death of Confucius, there was an end of his exquisite words and when his seventy disciples had passed away, violence began to be done to their meaning. It came about that there were five different editions of the *Chün Ts'ew*, four of the *Shü*, and several of the *Yü*. Amid the disorder and collision of the warring States (B.C. 480—221), truth and falsehood were still more in a state of warfare, and a sad confusion marked the words of the various scholars. Then came the calamity inflicted under the *Ts'in* dynasty (B.C. 220—200), when the literary monuments were destroyed by fire, in order to keep the people in ignorance. But, by and by there arose the Han dynasty, which set itself to remedy the evil wrought by the *Ts'in*. Great efforts were made to collect slips and tablets,² and the way was thrown wide open for the bringing in of Books. In the time of the emperor *Heou woo*³ (B.C. 139—86), portions of Books being wanting and tablets lost, so that ceremonies and music were suffering great

²³ For the statements in the two last paragraphs, see 西河合集 大學證文 卷一

¹ 前漢書本志第十卷藝文志 ² 仲尼 ³ 篇籍—slips and tablets on bamboo, which supplid in those days the place of paper ⁴ 世宗孝武皇帝

damage, he was moved to sorrow, and said, 'I am very sad for this' He therefore formed the plan of Repositories, in which the Books might be stored, and appointed officers to transcribe Books on an extensive scale, embracing the works of the various scholars, that they might all be placed in the Repositories. The emperor Shing⁵ (B.C. 31-4), finding that a portion of the Books still continued dispersed or missing, commissioned Ch'in Nung, the superintendent of guests,⁶ to search for undiscovered Books throughout the empire, and by special edict ordered the chief of the Banqueting House, Lew Heang,⁷ to examine the classical Works, along with the commentaries on them, the writings of the scholars, and all poetical productions, the master-controller of infantry, Jin Hwang,⁸ to examine the Books on the art of war, the grand historiographer, Yin Heen,⁹ to examine the Books treating of the art of numbers (*i.e.*, divination), and the imperial physician, Le Ch'oo-kō,¹⁰ to examine the books on medicine. Whenever any Book was done with, Heang forthwith arranged it, indexed it, and made a digest of it which was presented to the emperor. While the undertaking was in progress, Heang died, and the emperor Gae (B.C. 5 A.D.) appointed his son, Hin,¹¹ a master of the imperial carriages, to complete his father's work. On this, Hin collected all the books, and presented a report of them, under seven divisions."

The first of these divisions seems to have been a general catalogue,¹² containing perhaps only the titles of the works included in the other six. The second embraced the classical Works.¹³ From the abstract of it, which is preserved in the chapter referred to, we find that there were 294 collections of the Yih-king, from 13 different individuals or editors,¹⁴ 412 collections of the Shoo-king from 9 different individuals, 416 volumes of the She-king, from 6 different individuals,¹⁵ of the Books of Rites, 555 collections, from 13

⁵ 孝成皇帝 ⁶ 謁者陳農 ⁷ 光祿大夫劉向 ⁸ 步兵校尉任宏 ⁹ 太史令尹咸 ¹⁰ 侍醫李杲國 ¹¹ 侍中奉車都尉歆 ¹² 輯略 ¹³ 六藝略 ¹⁴ 凡易, 一 家, 一 白九 | 四篇

How much of the whole Work was contained in each 篇, it is impossible for us to ascertain. P.

Regis says — "*Pien, quemadmodum Gallice dicimus 'des pieces d'eloquence, de poesie'.*" ¹⁵ 詩, 六 家, 四 白 | 六 卷. The collections of the She-king are mentioned under the name of *Keuen*, 'sections,' 'portions.' Had *p'een* been used, it might have been understood of individual odes. This change of terms shows that by *p'een* in the other summaries, we are not to understand single blocks or chapters.

different individuals, of the Books on Music, 165 collections, from 6 different editors, 948 collections of History, under the heading of the Ch'un Ts'cw, from 23 different individuals, 229 collections of the Lun Yu, including the Analects and kindred fragments, from 12 different individuals, of the Hsiao king, embracing also the Uih Yü, and some other portions of the ancient literature, 59 collections, from 11 different individuals, and finally of the Lesser Learning, being works on the form of the characters, 40 collections, from 11 different individuals. The Works of Mencius were included in the second division,¹⁶ among the Writings of what were deemed orthodox scholars,¹⁷ of which there were 836 collections, from 53 different individuals.

3 The above important document is sufficient to show how the emperors of the Han dynasty, as soon as they had made good their possession of the empire, turned their attention to recover the ancient literature of the nation, the Classical Books engaging their first care, and how earnestly and effectively the scholars of the time responded to the wishes of their rulers. In addition to the facts specified in the preface to it, I may relate that the ordinance of the Ts'in dynasty against possessing the Classical Books (with the exception, as will appear in its proper place, of the Yü king) was repealed by the second sovereign of the Han, the emperor Hsiao Hsü, in the 4th year of his reign, B.C. 190, and that a large portion of the Shoo-king was recovered in the time of the third emperor, B.C. 178-156, while in the year B.C. 135, a special Board was constituted, consisting of literati who were put in charge of the five King.¹⁸

4 The collections reported on by Lew Hsin suffered damage in the troubles which began A.D. 8, and continued till the rise of the second or eastern Han dynasty in the year 25. The founder of it (A.D. 25-57) zealously promoted the undertaking of his predecessors, and additional repositories were required for the books which were collected. His successors, the emperors, Hsiao ming¹⁹ (58-75), Hsiao-chang²¹ (76-88) and Hsiao hwo²² (89-105), took a part themselves in the studies and discussions of the literary tribunal,

¹⁶ 諸子略 ¹⁷ 儒家者流 ¹⁸ 孝惠皇帝 ¹⁹ 武帝建元五年
初置五經博士 ²⁰ 顯宗孝明皇帝 ²¹ 肅宗孝章皇帝
²² 孝和皇帝

and the emperor Heaon-ling,²³ between the years 172-178 had the text of the five *K'ing*, as it had been fixed, cut in slabs of stone in characters of three different forms

5 Since the Han, the successive dynasties have considered the literary monuments of the country to be an object of their special care. Many of them have issued editions of the classics, embodying the commentaries of preceding generations. No dynasty has distinguished itself more in this line than the present Manchew possessors of the Empire. In fine, the evidence is complete that the Classical Books of China have come down from at least a century before our Christian era, substantially the same as we have them at present.

6 But it still remains to inquire in what condition we may suppose the Books were, when the scholars of the Han dynasty commenced their labours upon them. They acknowledge that the tablets we cannot here speak of *manuscripts* were mutilated and in disorder. Was the injury which they had received of such an extent that all the care and study put forth on the small remains would be of little use? This question can be answered satisfactorily, only by an examination of the evidence which is adduced for the text of each particular Classic, but it can be made apparent that there is nothing, in the nature of the case, to interfere with our believing that the materials were sufficient to enable the scholars to execute the work intrusted to them.

7 The burning of the ancient Books by order of the founder of the Ts'in dynasty is always referred to as the greatest disaster which they sustained, and with this is coupled the slaughter of many of the Literati by the same monarch.

The account which we have of these transactions in the Historical Records is the following ²⁴

"In his 34th year,' (the 34th year, that is, after he had ascended the throne of Ts'in. It was only the 8th after he had been acknowledged Sovereign of the empire, coinciding with B.C. 212), the emperor, returning from a visit to the south, which had extended as far as Yuě, gave a feast in the palace of Heen-yang, when the Great

²³ 孝靈皇帝 ²⁴ I have thought it well to endeavour to translate the whole of the passages. Father de Mailla merely constructs from them a narrative of his own, see *L'Histoire Generale de La Chine*, tome II pp. 399-402. The 通鑑綱目 avoids the difficulties of the original by giving an abridgment of it.

indeed beyond what a stupid scholar can understand. And, moreover, Yuē only talks of things belonging to the Three Dynasties, which are not fit to be models to you. At other times, when the princes were all striving together, they endeavoured to gather the wandering scholars about them, but now, the empire is in a stable condition, and laws and ordinances issue from one *supreme authority*. Let those of the people who abide in their homes give them strength to the toils of husbandry, and those who become scholars should study the various laws and prohibitions. Instead of doing this, however, the scholars do not learn what belongs to the present day, but study antiquity. They go on to condemn the present time, leading the masses of the people astray, and to disorder.

“At the risk of my life, I, the prime minister, say. Formerly, when the empire was disunited and disturbed, there was no one who could give unity to it. The princes therefore stood up together, constant references were made to antiquity to the injury of the present state, baseless statements were dressed up to confound what was real, and men made a boast of their own peculiar learning to condemn what their rulers appointed. And now, when Your Majesty has consolidated the empire, and, distinguishing black from white, has constituted it a stable unity, they still honour their peculiar learning, and combine together, they teach men what is contrary to your laws. When they hear that an ordinance has been issued, every one sets to discussing it with his learning. In the court, they are dissatisfied in heart, out of it, they keep talking in the streets. While they make a pretence of vaunting their Master, they consider it fine to have extraordinary views of their own. And so they lead on the people to be guilty of murmuring and evil speaking. If these things are not prohibited, Your Majesty's authority will decline, and parties will be formed. The best way is to prohibit them. I pray that all the Records in charge of the Historiographers be burned, excepting those of Ts'in, that, with the exception of those officers belonging to the Board of Great Scholars, all throughout the empire who presume to keep copies of the She-king, or of the Shoo-king, or of the books of the Hundred Schools, be required to go with them to the officers in charge of the several districts, and burn them,³⁰ that all who may dare to speak together

³⁰ 悉詣尉尉雜燒之

about the She and the Shoo be put to death, and their bodies exposed in the market place, that those who make mention of the past, so as to blame the present, be put to death along with their relatives, that officers who shall know of the violation of those rules and not inform against the offenders, be held equally guilty with them, and that whoever shall not have burned their Books within thirty days after the issuing of the ordinance, be branded and sent to labour on the wall for four years. The only Books which should be spared are those on medicine, divination, and husbandry. Whoever wants to learn the laws may go to the magistrates and learn of them.

"The imperial decision was—'Approved' "

The destruction of the scholars is related more briefly. In the year after the burning of the Books, the resentment of the emperor was excited by the remarks and flight of two scholars who had been favourites with him, and he determined to institute a strict inquiry about all of their class in Hēen yang, to find out whether they had been making ominous speeches about him, and disturbing the minds of the people. The investigation was committed to the Censors,⁸¹ and it being discovered that upwards of 460 scholars had violated the prohibitions, they were all hurried alive in pits,⁸² for a warning to the empire, while degradation and banishment were employed more strictly than before against all who fell under suspicion. The emperor's eldest son, Hoo-soo, remonstrated with him, saying that such measures against those who repeated the words of Confucius and sought to imitate him, would alienate all the people from their infant dynasty, but his interference offended his father so much that he was sent off from court, to be with the general who was superintending the building of the great wall.

8 No attempts have been made by Chinese critics and historians to discredit the record of these events, though some have questioned the extent of the injury inflicted by them on the monuments of their ancient literature.⁸³ It is important to observe that the edict against the Books did not extend to the Yih king, which was

⁸¹ 御史悉案問諸生 諸生傳相告引 ⁸² 自除犯禁者
四百六十餘人皆阮之咸陽 The meaning of this passage as a whole is
sufficiently plain but I am unable to make out the force of the phrase 自除 ⁸³ See the re-
marks of Ch'ing K'ai tao (夾際鄭氏), of the Sung dynasty on the subject, in the 文
獻道考 Bk. cxxxiv p. 3.

exempted as being a work on divination, nor did it extend to the other classics which were in charge of the Board of Great Scholars. It is still more important to note that the burning took place only three years before the death of the tyrant who commanded it. He died B.C. 209, and the feeble reign of his second son, who succeeded him, lasted only three years. A brief season of disorder and struggling between different chiefs for the supreme authority ensued, but the reign of the founder of the Han dynasty dates from B.C. 201. Thus, eleven years were all which intervened between the order for the burning of the Books and the rise of that family, which signalized itself by the care which it bestowed for their recovery; and from the edict of the tyrant of Ts'in against private individuals having copies in their keeping, to its express abrogation by the emperor Heaou Hwuy, there were only 22 years. We may believe, indeed, that vigorous efforts to carry the edict into effect would not be continued longer than the life of its author, that is, not for more than about three years. The calamity inflicted on the ancient Books of China by the House of Ts'in could not have approached to anything like a complete destruction of them. There would be no occasion for the scholars of the Han dynasty, in regard to the bulk of their ancient literature, to undertake more than the work of recension and editing.

9 The idea of forgery by them on a large scale is out of the question. The catalogues of Leang Hsin enumerated more than 13,000 volumes of a larger or smaller size, the productions of nearly 600 different writers, and arranged in 18 subdivisions of subjects.³⁴ In the third catalogue, the first subdivision contained the orthodox writers,³⁵ to the number of 53, with 836 Works or portions of their Works. Between Mencius and K'ung Keih, the grandson of Confucius, eight different authors have place. The second subdivision contained the Works of the Taoist school,³⁶ amounting to 993 collections, from 37 different authors. The sixth subdivision contained the Mihist writers,³⁷ to the number of 6, with their productions in 86 collections. I specify these two subdivisions, because they embraced the Works of schools or sects antagonist to that of Confucius, and some of them still hold a place in Chinese literature,

³⁴ 凡書六略，十八種，五百九十六家，萬一千一百六十九卷。³⁵ 儒家者流。³⁶ 道家者流。³⁷ 墨家者流。

and contain many references to the five Classics, and to Confucius and his disciples

10 The inquiry pursued in the above paragraphs conducts us to the conclusion that the materials from which the Classics, as they have come down to us, were compiled and edited in the two centuries preceding our Christian era, were genuine remains, going back to a still more remote period. The injury which they sustained from the dynasty of Ts'in was, I believe, the same in character as that to which they were exposed, during all the time of "the Warring States." It may have been more intense in degree, but the constant warfare which prevailed for some centuries among the different States which composed the empire was eminently unfavourable to the cultivation of literature. Mencius tells us how the princes had made away with many of the records of antiquity, from which their own usurpations and innovations might have been condemned.³⁸ Still the times were not unfruitful, either in scholars or statesmen, to whom the ways and monuments of antiquity were dear, and the space from the rise of the Ts'in dynasty to Confucius was not very great. It only amounted to 258 years. Between these two periods Mencius stands as a connecting link. Born probably in the year B.C. 371, he reached, by the intervention of K'ung Keih, back to the sage himself, and as his death happened B.C. 288, we are brought down to within nearly half a century of the Ts'in dynasty. From all these considerations we may proceed with confidence to consider each separate Work, believing that we have in these Classics and Books what the great sage of China and his disciples gave to their country more than 2,000 years ago.

38 See Mencius, V. Pt. II. II. 2.

CHAPTER II.

OF THE CONFUCIAN ANALECTS

SECTION I

FORMATION OF THE TEXT OF THE ANALECTS BY THE SCHOLARS OF THE HAN DYNASTY.

1. When the work of collecting and editing the remains of the Classical Books was undertaken by the scholars of Han, there appeared two different copies of the Analects, one from Loo, the native State of Confucius, and the other from Ts'e, the State adjoining. Between these there were considerable differences. The former consisted of twenty Books or Chapters, the same as those into which the Classic is now divided. The latter contained two Books in addition, and in the twenty Books, which they had in common, the chapters and sentences were somewhat more numerous than in the Loo exemplar.

2. The names of several individuals are given, who devoted themselves to the study of those two copies of the Classic. Among the patrons of the Loo copy are mentioned the names of Shing, the prince of Hea, grand-tutor of the heir-apparent, who died at the age of 90, and in the reign of the emperor Seuen (B.C. 72-48),¹ Seaou Wang-che,² a general officer, who died in the reign of the emperor Yuen, (B.C. 47-32), Wei Heen, who was premier of the empire from B.C. 70-66, and his son Heuen-shing.³ As patrons of the Ts'e copy, we have Wang K'ing, who was a censor in the year B.C. 99,⁴ Yung Shang,⁵ and Wang Keih,⁶ a statesman who died in the beginning of the reign of the emperor Yuen.

3. But a third copy of the Analects was discovered about B.C. 150. One of the sons of the emperor King was appointed king of Loo,⁷ in the year B.C. 153, and some time after, wishing to enlarge his palace, he proceeded to pull down the house of the K'ung family, known as that where Confucius himself had lived. While doing so,

¹ 太了人傅夏侯勝 ² 前將軍, 蕭望之 ³ 丞相, 韋賢, 及了, 成 ⁴ 十卿 ⁵ 庸牛 ⁶ 中尉, 十占 ⁷ 魯, 十只 (or 恭)

there were found in the wall copies of the Shoo-king, the Ch'un Ts'cw, the Heon king, and the Lun Yu or Analects, which had been deposited there, when the edict for the burning of the Books was issued. They were all written, however, in the most ancient form of the Chinese character,⁸ which had fallen into disuse, and the king returned them to the K'ung family, the head of which, K'ung Gan kwō,⁹ gave himself to the study of them, and finally, in obedience to an imperial order, published a Work called "The Lun Yu, with Explanations of the Characters, and Exhibition of the Meaning."¹⁰

4 The recovery of this copy will be seen to be a most important circumstance in the history of the text of the Analects. It is referred to by Chinese writers, as "The old Lun Yu." In the historical narrative which we have of the affair, a circumstance is added which may appear to some minds to throw suspicion on the whole account. The king was finally arrested, we are told, in his purpose to destroy the house, by hearing the sounds of bells, musical stones, lutes, and harpsichords, as he was ascending the steps that led to the ancestral hall or temple. This incident was contrived, we may suppose, by the K'ung family, to preserve the house, or it may have been devised by the historian to glorify the sage, but we may not, on account of it, discredit the finding of the ancient copies of the Books. We have K'ung Gan kwō's own account of their being committed to him, and of the ways which he took to decipher them. The work upon the Analects, mentioned above, has not indeed come down to us, but his labours on the Shoo-king still remain.

5 It has been already stated, that the Lun Yu of Ts'c contained two Books more than that of Loo. In this respect, the old Lun Yu agreed with the Loo exemplar. Those two books were wanting in it as well. The last book of the Loo Lun was divided in it, however, into two, the chapter beginning, "Yaou said, forming a whole Book by itself, and the remaining two chapters formed another Book beginning "Tze-chang." With this trifling difference, the old and the Loo copies appear to have agreed together.

8 蝌蚪文字—lit. tadpole characters. They were, it is said, the original forms devised by Ts'ang K'f with large heads and fine tails, like the creature from which they were named. See the notes to the preface to the Shoo-king in *The thirteen Classics*. 9 孔安國 10 論語訓解. See the Preface to the Lun Yu in *The thirteen King*. It has been my principal authority in this Section.

6 Chang Yu, prince of Gan-ch'ang, who died B.C. 1, after having sustained several of the highest offices of the empire, instituted a comparison between the exemplars of Loo and Ts'e, with a view to determine the true text. The result of his labours appeared in twenty-one Books, which are mentioned in Lew Hui's catalogue. They were known as the Lun of the prince Chang,¹² and commanded general approbation. To Chang Yu is commonly ascribed the ejecting from the Classic the two additional books which the Ts'e exemplar contained, but Ma T'wan-lin prefers to rest that circumstance on the authority of the old Lun, which we have seen was without them.¹³ If we had the two Books, we might find sufficient reason from their contents to discredit them. That may have been sufficient for Chang Yu to condemn them as he did, but we can hardly suppose that he did not have before him the old Lun, which had come to light about a century before he published his Work.

7 In the course of the second century, a new edition of the Analects, with a commentary, was published by one of the greatest scholars which China has ever produced, Ch'ing Hsuen, known also as Ch'ing K'ang shing.¹⁴ He died in the reign of the emperor Hsien (A.D. 190-220) at the age of 74, and the amount of his labours on the ancient classical literature is almost incredible. While he adopted the Loo Lun as the received text of his time, he compared it minutely with those of Ts'e and the old exemplar. In the last section of this chapter will be found a list of the readings in his commentary different from those which are now acknowledged, in deference to the authority of Choo He, of the Sung dynasty. They are not many, and their importance is but trifling.

8 On the whole, the above statements will satisfy the reader of the care with which the text of the Lun Yu was fixed during the dynasty of Han.

SECTION II

AT WHAT TIME, AND BY WHOM, THE ANALECTS WERE WRITTEN,
THEIR PLAN, AND AUTHENTICITY

1 At the commencement of the notes upon the first Book, under the heading "The Title of the Work," I have given the received

¹¹ 安昌侯張禹 ¹² 張侯論 ¹³ 文獻通考, Bk. clxxxv, p. 3
¹⁴ 鄭玄, 寧康成 ¹⁵ 孝獻皇帝

account of its authorship, taken from the "History of Literature" of the western Han dynasty. According to that, the *Annals* were compiled by the disciples of Confucius, coming together after his death, and digesting the memorials of his discourses and conversations which they had severally preserved. But this cannot be true. We may believe, indeed, that many of the disciples put on record conversations which they had had with their master, and notes about his manners and incidents of his life, and that these have been incorporated with the Work which we have, but that Work must have taken its present form at a period somewhat later.

In Book VIII, chapters III. and IV., we have some notices of the last days of T'ang Sin, and are told that he was visited on his death-bed by the officer M'ing King. Now *King* was the posthumous title of Chung sun Ts'ë,¹ and we find him alive, (Le Ite, II Pt. II n. 2) after the death of duke To of Loo,² which took place B.C. 490, about fifty years after the death of Confucius.

Again, Book XIX. is all occupied with the sayings of the disciples. Confucius personally does not appear in it. Parts of it, as chapters III., XII., and XVIII., carry us down to a time when the disciples had schools and followers of their own, and were accustomed to sustain their teachings by referring to the lessons which they had heard from the sage.

Thirdly, there is the second chapter of Book XI, the second paragraph of which is evidently a note by the compilers of the Work, enumerating ten of the principal disciples, and classifying them according to their distinguishing characteristics. We can hardly suppose it to have been written while any of the ten were alive. But there is among them the name of Tsze-hea, who lived to the age of about a hundred. We find him, B.C. 406, three quarters of a century after the death of Confucius, at the court of Wei, to the prince of which he is reported to have presented some of the Classical Books.³

2 We cannot therefore accept the above account of the origin of the *Annals*,—that they were compiled by the disciples of Confucius. Much more likely is the view that we owe the work to their disciples. In the note on I. II. 1, a peculiarity is pointed out in the

¹ See Choo He's commentary *is loc.*—孟敬子魯大夫仲孫氏名捷：悼公。晉魏斯受經於卜子夏；see the 歷代統紀表 Bk. I. p. 77

use of the surnames of Yew Jō and Tsāng Sin, which has made some Chinese critics attribute the compilation to their followers. But this conclusion does not stand investigation. Others have assigned different portions to different schools. Thus, Book V is given to the disciples of Tsze-kung, Book XI, to those of Min Tsze-k'een, Book XIV, to Yuen Hcen; and Book XVI has been supposed to be interpolated from the Analects of Ts'e. Even if we were to acquiesce in these decisions, we should have accounted only for a small part of the Work. It is better to rest in the general conclusion, that it was compiled by the disciples of the disciples of the sage, making free use of the written memorials concerning him which they had received, and the oral statements which they had heard, from their several masters. And we shall not be far wrong, if we determine its date as about the end of the fourth, or the beginning of the fifth century before Christ.

3 In the critical work on the Four Books, called "Record of Remarks in the village of Yung,"⁴ it is observed, "The Analects, in my opinion, were made by the disciples, just like this record of remarks. There they were recorded, and afterwards came a first-rate hand, who gave them the beautiful literary finish which we now witness, so that there is not a character which does not have its own indispensable place."⁵ We have seen that the first of these statements contains only a small amount of truth with regard to the materials of the Analects, nor can we receive the second. If one hand or one mind had digested the materials provided by many, the arrangement and style of the work would have been different. We should not have had the same remark appearing in several Books, with little variation, and sometimes with none at all. Nor can we account on this supposition for such fragments as the last chapters of the 9th, 10th, and 16th Books, and many others. No definite plan has been kept in view throughout. A degree of unity appears to belong to some Books more than others, and in general to the first ten more than to those which follow, but there is no progress of thought or illustration of subject from Book to Book. And even in those where

⁴ 榕村語錄—榕村, 'the village of Yung,' is, I conceive, the writer's *nom de plume*.

⁵ 論語想是門弟子,如語錄一般,記在那裏,後來有高手,鍊成文理,這樣少,卜字無不渾。

the chapters have a common subject, they are thrown together at random more than on any plan

4 When the Work was first called the *Lun Yü*, we cannot tell. The evidence in the preceding section is sufficient to prove that when the Han scholars were engaged in collecting the ancient Books, it came before them, not in broken tablets, but complete, and arranged in Books or Sections, as we now have it. The old *Lun* was found deposited in the wall of the house which Confucius had occupied and must have been placed there not later than B.C. 211, distant from the date which I have assigned to the compilation, not much more than a century and a half. That copy, written in the most ancient characters, was, possibly, the autograph of the compilers

We have the Writings, or portions of the Writings, of several authors of the third and fourth centuries before Christ. Of these, in addition to "The Great Learning," "The Doctrine of the Mean," and "The Works of Mencius," I have looked over the Works of *Seun K'ing*⁷ of the orthodox school, of the philosophers *Chwang* and *Leé* of the Taoist school,⁸ and of the heresiarch *Mih*⁹

In *The Great Learning*, Commentary, chapter iv, we have the words of Ana. VII. xiii. In *The Doctrine of the Mean*, ch. iii, we have Ana. VI. xxvii, and in ch. xviii 5, we have Ana. III. xxiv. In *Mencius*, II Pt. I n. 19, we have Ana. VII. xxviii, and in vii 2, Ana. IV. i, in III Pt. I iv 11, Ana. VIII. xviii, xix, in IV Pt. I xii 1, Ana. XI. xvi 2, V Pt. II vii 9, Ana. X. xiii 4, and in VII Pt. II xxxvii 1, 2, 8, Ana. V. xxi, XIII. xxi, and XVII. xiii. These quotations, however, are introduced by "The Master said," or "Confucius said," no mention being made of any book called "The *Lun Yü*," or *Analects*. In *The Great Learning*, Commentary, v. 15, we have the words of Ana. IV. iii, and in *Mencius*, III Pt. II vii 3, those of Ana. XVII. i, but without any notice of quotation

6 In the continuation of the "General Examination of Records and Scholars, (續文獻通考), BL. cxviii, p. 17. It is said, indeed, on the authority of *Wang Ch'ung* (王充), a scholar of the 1st century that when the Work came out of the wall it was named a *Chuen* or Record (傳), and that it was *Wen K'ung* Gan-kwō instructed a native of Tsin named *Foo-k'ing*, in it, that it first got the name of *Lun Yü*—武帝得論語于孔壁中皆名曰傳孔安國以古論教晉人扶卿始曰論語. If it were so, it is strange the circumstance is not mentioned in the *Ana.*, ref. 7 荀卿 8 莊子 列子 9 墨子

In the Writings of Seun K'ing, Book I page 2, we find the words of Ana XV xxx, p 6, those of XIV xxv In Book VIII p 13. we have the words of Ana II xvii But in these three instances there is no mark of quotation

In the Writings of Chwang, I have noted only one passage where the words of the Analects are reproduced Ana XVIII v is found, but with large additions, and no reference of quotation, in his treatise on "The state of Men in the world, Intermediate,"¹⁰ placed, that is, between Heaven and Earth In all those Works, as well as in those of Leě and Mih, the references to Confucius and his disciples, and to many circumstances of his life, are numerous¹¹ The quotations of sayings of his not found in the Analects are likewise many, especially in the Doctrine of the Mean, in Mencius, and in the works of Chwang Those in the latter are mostly burlesques, but those by the orthodox writers have more or less of classical authority Some of them may be found in the Kea Yu,¹² or "Family Sayings," and in parts of the Le Ke, while others are only known to us by their occurrence in these Writings Altogether, they do not supply the evidence, for which I am in quest, of the existence of the Analects as a distinct Work, bearing the name of thê Lun Yu, prior to the Ts'in dynasty They leave the presumption, however, in favour of those conclusions, which arises from the facts stated in the first section, undisturbed They confirm it rather They show that there was abundance of materials at hand to the scholars of Han, to compile a much larger Work with the same title, if they had felt it their duty to do the business of compilation, and not that of editing

SECTION III.

OF COMMENTARIES UPON THE ANALECTS

1 It would be a vast and unprofitable labour to attempt to give a list of the Commentaries which have been published on this Work My object is merely to point out how zealously the business of interpretation was undertaken, as soon as the text had been recovered by the scholars of the Han dynasty, and with what industry it has been persevered in down to the present time

10 人間世 11 In Mih's chapter against the Literati, he mentions some of the characteristics of Confucius, in the very words of the 10th Book of the Analects 12 家語

2 Mention has been made, in Section I 6, of the *I un* of prince Chang, published in the half century before our era. Paou Heen,¹ a distinguished scholar and officer, of the reign of Kwang woo,² the first emperor of the Eastern Han dynasty A.D. 25-57, and another scholar of the surname Chow,³ less known but of the same time, published Works, containing arrangements of this into chapters and sentences, with explanatory notes. The critical work of K'ung Gan kwō on the old *I un Yu* has been referred to. That was lost in consequence of suspicions under which Gan kwō fell towards the close of the reign of the emperor Woo, but in the time of the emperor Shun, A.D. 126-144, another scholar, Ma Yung⁴ undertook the exposition of the characters in the old *I un*, giving at the same time his views of the general meaning. The labours of Ch'ing Hsuen in the second century have been mentioned. Not long after his death, there ensued a period of anarchy, when the empire was divided into three governments, well known from the celebrated historical romance called "The Three States." The strongest of them, the House of Wei, patronized literature, and three of its high officers and scholars, Ch'in K'uei, Wang Suh, and Chow Shang k'ě,⁵ in the first half, and probably the second quarter, of the third century, all gave to the world their notes on the *Analects*.

Very shortly after, five of the chief ministers of the Government of Wei, Sun Yung Ch'ing Ch'ung, Tsonn He, Sann k'ue, and Ho An,⁶ united in the production of one great Work, entitled, 'A Collection of Explanations of the *I un Yu*.' It embodied the labours of all the writers which have been mentioned and having been frequently reprinted by succeeding dynasties it still remains. The preface of the five compilers, in the form of a memorial to the emperor, so called, of the House of Wei, is published with it, and has been of much assistance to me in writing these sections. Ho An was the leader among them and the work is commonly quoted as if it were the production of him alone.

1 包咸 2 光武 3 周氏 4 至順帝時南郡太守馬融亦
爲之訓說 5 司農陳羣太常王肅博士周生列 6 光
祿大夫關內侯荀彧 光祿大夫郎中散騎常侍中領
軍安鄉亭侯曹叡 侍中荀顗 尚書駱馬都尉關內侯
何晏 7 論語集解

3 From Ho An downwards, there has hardly been a dynasty which has not contributed its labourers to the illustration of the Analects. In the Leang, which occupied the throne a good part of the sixth century, there appeared the "Comments of Wang K'an,"⁸ who to the seven authorities cited by Ho An added other thirteen, being scholars who had deserved well of the Classic during the intermediate time. Passing over other dynasties we come to the Sung, A.D. 960-1279. An edition of the Classics was published by imperial authority, about the beginning of the 11th century, with the title of "The correct Meaning." The principal scholar engaged in the undertaking was Hing P'ing.⁹ The portion of it on the Analects¹⁰ is commonly reprinted in "The Thirteen Classics," after Ho An's explanations. But the names of the Sung dynasty are all thrown into the shade by that of Choo He, than whom China has not produced a greater scholar. He composed, in the 12th century, three Works on the Analects: the first called "Collected Meanings,"¹¹ the second, "Collected Comments,"¹² and the third, "Queries."¹³ Nothing could exceed the grace and cleanness of his style, and the influence which he has excited on the literature of China has been almost despotic.

The scholars of the present dynasty, however, seem inclined to question the correctness of his views and interpretations of the Classics, and the chief place among them is due to Maou K'e-ling,¹⁴ known by the *nom de plume* of Se-ho.¹⁵ His writings, under the name of "The collected Works of Se-ho,"¹⁶ have been published in 80 volumes, containing between three and four hundred books or sections. He has nine treatises on The Four Books, or parts of them, and deserves to take rank with Ch'ing Heuen and Choo He at the head of Chinese scholars, though he is a vehement opponent of the latter. Most of his writings are to be found also in the great Work called "A collection of Works on the Classics, under the Imperial dynasty of Ts'ing,"¹⁷ which contains 1,400 sections, and is a noble contribution by the present rulers of China to the illustration of its ancient literature.

⁸ 皇侃論語疏 ⁹ 邢昺 ¹⁰ 論語正義 ¹¹ 論語集義 ¹² 論語集註 ¹³ 論語或問 ¹⁴ 毛奇齡 ¹⁵ 西河 ¹⁶ 西河全集 ¹⁷ 皇清經解

SECTION IV

OF VARIOUS READINGS.

In "The Collection of Supplementary Observations on The Four Books,"¹ the second chapter contains a general view of commentaries on the Analects, and from it I extract the following list of various readings of the text found in the comments of Ch'ing Heuen, and referred to in the first section of this chapter

Book II. I., 杜 for 壯; III., 餽 for 饋; XIX., 措 for 錯 XXIII. 1 十世可知 without 也 for 十世可知也 Book III. VII., in the clause 必也射乎 he makes a full stop at 也 XXI. 1 至 for 社 Book IV. X., 敵 for 適 and 慕 for 莫 Book V. XXI., he puts a full stop at 子 Book VI. VII., he has not the characters 則吾 Book VII. IV., 晏 for 燕; XXIV., 子疾 simply for 子疾病 Book IX. IX., 弁 for 冕 Book XI. XXV. 7 僎 for 櫛 and 僎 for 歸 Book XIII. III. 3, 于往 for 迂; XVIII. 1 弓 for 躬 Book XIV. IV. 1 謗 for 方 XXIV. 1 何是栖栖者與 for 何爲是栖栖者與 Book XV. I. 2, 糗 for 糗 Book XVI. I. 12, 封 for 邦 Book XVII. I., 僎 for 歸; XXIV. 2, 絞 for 微 Book XVIII. IV. 僎 for 歸; VIII. 1 侏 for 朱

These various readings are exceedingly few, and in themselves insignificant. The student who wishes to pursue this subject at length, is provided with the means in the Work of Teih (? Chih) Henou shou,¹ expressly devoted to it. It forms sections 449-473 of the Works on the Classics, mentioned at the close of the last section.

1 四書挺餘說 3 翟教授四書考異

CHAPTER III.

OF THE GREAT LEARNING

SECTION I

HISTORY OF THE TEXT, AND THE DIFFERENT ARRANGEMENTS OF IT WHICH HAVE BEEN PROPOSED

1. It has already been mentioned that "The Great Learning" forms one of the Chapters of the *Le Ke*, or "Record of Rites," the formation of the text of which will be treated of in its proper place. I will only say here, that the Book, or Books, of Rites had suffered much more, after the death of Confucius, than the other ancient Classics which had been collected and digested by him. They were in a more dilapidated condition at the time of the revival of the ancient literature under the Han dynasty, and were then published in three collections, only one of which the Record of Rites retains its place among the *King*.

The Record of Rites consists, according to the current arrangement, of 49 Chapters or Books. Lew Heang (see ch I sect II 2) took the lead in its formation, and was followed by the two famous scholars, Tae Tih,¹ and his relative, Tae Shing.² The first of these reduced upwards of 200 chapters, collected by Heang, to 89, and Shing reduced these again to 46. The three other Books were added in the second century of our era, The Great Learning being one of them, by Ma Yung, mentioned in the last chapter, section III.

2 Since his time, the Work has not received any further additions.

2 In his note appended to what he calls the chapter of "Classical Text," Choo He says that the tablets of the "old copies" of the text of The Great Learning were considerably out of order. By those old copies, he intends the Work of Ch'ing Heuen, who published his commentary on the Classic, soon after it was completed by the additions of Ma Yung, and it is possible that the tablets were in confusion, and had not been arranged with sufficient care, but such a thing

¹ 戴德 ² 戴聖 Shing was the son of a cousin of Tih's

does not appear to have been suspected until the 12th century, nor can any authority from ancient monuments be adduced in its support.

I have related how the ancient Classics were cut on slabs of stone by imperial order, A.D. 175, the text being that which the various literati had determined, and which had been adopted by Ch'ing Heuen. The same work was performed about seventy years later, under the so-called dynasty of Wei, between the years 240 and 248, and the two sets of slabs were set up together. The only difference between them was, that whereas the Classics had been cut in the first instance in three different forms, called, the Seal character, the Pattern style, and the Imperfect form, there was substituted for the latter in the slabs of Wei the oldest form of the characters, similar to that which has been described in connection with the discovery of the old Lun Yu in the wall of Confucius' house. Amid the changes of dynasties, the slabs both of Han and Wei had perished, before the rise of the T'ang dynasty, A.D. 624, but under one of its emperors, in the year 836, a copy of the Classics was again cut on stone, though only in one form of the character. These slabs we can trace down through the Sung dynasty, when they were known as the tablets of Shen.³ They were in exact conformity with the text of the Classics adopted by Ch'ing Heuen in his commentaries.

The Sung dynasty did not accomplish a similar work itself, nor has any one of the three which have followed it thought it necessary to engrave in stone in this way the ancient Classics. About the middle of the 16th century, however, the literary world in China was startled by a report that the slabs of Wei which contained The Great Learning had been discovered. But this was nothing more than the result of an impudent attempt at an imposition, for which it is difficult to a foreigner to assign any adequate cause. The treatise, as printed from these slabs, has some trifling additions, and many alterations in the order of the text, but differing from the arrangements proposed by Choo He, and by other scholars. There seems to be now no difference of opinion among Chinese critics that the whole affair was a forgery. The text of The Great Learning, as it appears in the Book of Rites with the commentary of Ch'ing

Heuen, and was thrice engraved on stone, in three different dynasties, is, no doubt, that which was edited in the Han dynasty by Ma Yung.

3 I have said, that it is possible that the tablets containing the text were not arranged with sufficient care by him, and indeed, any one who studies the treatise attentively, will probably come to the conclusion that the part of it forming the first six chapters of commentary in the present Work is but a fragment. It would not be a difficult task to propose an arrangement of the text different from any which I have yet seen, but such an undertaking would not be interesting out of China. My object here is simply to mention the Chinese scholars who have rendered themselves famous or notorious in their own country, by what they have done in this way. The first was Ch'ing Haou, a native of Loh-yang in Ho-nan province, in the 11th century⁴. His designation was Pih-shun, but since his death he has been known chiefly by the style of Ming taou,⁵ which we may render the Wise-in-doctrine. The eulogies heaped on him by Choo He and others are extravagant, and he is placed immediately after Mencius in the list of great scholars. Doubtless he was a man of vast literary acquirements. The greatest change which he introduced into The Great Learning, was to read *sin*⁶ for *ts'in*,⁷ at the commencement, making the second object proposed in the treatise to be the *renovation* of the people, instead of *loving* them. This alteration and his various transpositions of the text are found in Maou Se-ho's treatise on "The attested text of The Great Learning"⁸.

Hardly less illustrious than Ch'ing Haou was his younger brother Ch'ing E, known by the style of Ching-shuh,⁹ and since his death by that of E-ch'uen.¹⁰ He followed Haou in the adoption of the reading "*to renovate*," instead of "*to love*." But he transposed the text differently, more akin to the arrangement afterwards made by Choo He, suggesting also that there were some superfluous sentences in the old text which might conveniently be erased. The Work, as proposed to be read by him, will be found in the volume of Maou just referred to.

We come to the name of Choo He who entered into the labours of the brothers Ch'ing, the younger of whom he styles his Master, in his introductory note to The Great Learning. His arrangement of

⁴ 程子顥字伯淳,河南洛陽人 ⁵ 明道 ⁶ 新 ⁷ 親 ⁸ 大學澄文 ⁹ 程子頤字正叔,明道之弟 ¹⁰ 伊川

the text is that now current in all the editions of the Four Books, and it had nearly displaced the ancient text altogether. The sanction of Imperial approval was given to it during the Yuen and Ming dynasties. In the editions of the five *king* published by them, only the names of The Doctrine of the Mean and The Great Learning were preserved. No text of these Books was given, and Se-ho tells us that in the reign of Kea tsing,¹¹ the most flourishing period of the Ming dynasty (A D 1522-1566), when Wang Wăn shing,¹² published a copy of The Great Learning, taken from the T'ang edition of the Thirteen *King*, all the officers and scholars looked at one another in astonishment, and were inclined to suppose that the Work was a forgery. Besides adopting the reading of *sin* for *ts'in* from the Ch'ing, and modifying their arrangements of the text, Choo He made other innovations. He first divided the whole into one chapter of Classical text, which he assigned to Confucius, and ten chapters of Commentary, which he assigned to the disciple Ts'ang. Previous to him, the whole had been published, indeed, without any specification of chapters and paragraphs. He undertook, moreover, to supply one whole chapter, which he supposed, after his master Ch'ing, to be missing.

Since the time of Choo He, many scholars have exercised their wit on The Great Learning. The Work of Maou Se-ho contains four arrangements of the text, proposed respectively by the scholars Wang Loo-chae,¹³ Ke P'ang san,¹⁴ Kaou King yih,¹⁵ and Kô Hoo-chen.¹⁶ The curious student may examine them there.

Under the present dynasty, the tendency has been to depreciate the labours of Choo He. The integrity of the text of Ch'ing Heuen is zealously maintained, and the simpler method of interpretation employed by him is advocated in preference to the more refined and ingenious schemes of the Sung scholars. I have referred several times in the notes to a Work published a few years ago, under the title of "The Old Text of the sacred *King*, with Commentary and Discussions, by Lo Chung fan of Nan hao."¹⁷ I knew the man seventeen years ago. He was a fine scholar, and had taken the second degree, or that of *Keu jin*. He applied to me in 1848 for Christian baptism, and offended by my hesitancy went and enrolled himself

¹¹ 嘉靖 ¹² 王文成 ¹³ 王魯齋 ¹⁴ 季彭山 ¹⁵ 高景逸
¹⁶ 葛杞瞻 ¹⁷ 聖經古本南海羅仲藩註辨

among the disciples of another Missionary. He soon, however, withdrew into seclusion, and spent the last years of his life in literary studies. His family have published the work on The Great Learning, and one or two others. He most vehemently impugns nearly every judgment of Choo He, but in his own exhibitions of the meaning he blends many ideas of the Supreme Being and of the condition of human nature, which he had learned from the Christian Scriptures.

SECTION II

OF THE AUTHORSHIP, AND DISTINCTION OF THE TEXT INTO CLASSICAL TEXT AND COMMENTARY

1 The authorship of The Great Learning is a very doubtful point, and one on which it does not appear possible to come to a decided conclusion. Choo He, as I have stated in the last section, determined that so much of it was *king*, or Classic, being the very words of Confucius, and that all the rest was *chuen*, or Commentary, being the views of Tsäng Sin upon the sage's words, recorded by *his* disciples. Thus, he does not expressly attribute the composition of the Treatise to Tsäng, as he is generally supposed to do. What he says, however, as it is destitute of external support, is contrary also to the internal evidence. The 4th chapter of commentary commences with "The Master said." Surely, if there were anything more, directly from Confucius, there would be an intonation of it in the same way. Or, if we may allow that short sayings of Confucius might be interwoven with the Work, as in the 15th paragraph of the 10th chapter, without referring them expressly to him, it is too much to ask us to receive the long chapter at the beginning as being from him. With regard to the Work having come from the disciples of Tsäng Sin, recording their master's views, the paragraph in chapter 6th, commencing with "The disciple Tsäng said," seems to be conclusive against that hypothesis. So much we may be sure is Tsäng's, and no more. Both of Choo He's judgments must be set aside. We cannot admit either the distinction of the contents into Classical text and Commentary, or that the Work was the production of Tsäng's disciples.

2 Who then was the author? An ancient tradition attributes it to K'ung Keih, the grandson of Confucius. In a notice published, at the time of their preparation, about the stone slabs of Wei, the following statement by Kea Kwei, a noted scholar of the 1st century is found — "When K'ung Keih was living, and in straits, in Sung, being afraid lest the lessons of the former sages should become obscure, and the principles of the ancient emperors and kings fall to the ground, he therefore made *The Great Learning* as the warp of them, and *The Doctrine of the Mean*, as the woof."¹ Thus would seem, therefore, to have been the opinion of that early time, and I may say the only difficulty in admitting it is that no mention is made of it by Ch'ing Heuen. There certainly is that agreement between the two treatises, which makes their common authorship not at all unlikely.

3 Though we cannot positively assign the authorship of *The Great Learning*, there can be no hesitation in receiving it as a genuine monument of the Confucian school. There are not many words in it from the sage himself, but it is a faithful reflection of his teachings, written by some of his followers, not far removed from him by lapse of time. It must synchronize pretty nearly with the *Analects*, and may be safely referred to the fifth century before our era.

SECTION III.

ITS SCOPE AND VALUE

1 The worth of *The Great Learning* has been celebrated in most extravagant terms by many Chinese writers, and there have been foreigners who have not yielded to them in their estimation of it. Pauthier, in the "*Argument Philosophique*," prefixed to his translation of the Work, says — "It is evident that the aim of the Chinese philosopher is to exhibit the duties of political government as those of the perfecting of self, and of the practice of virtue by all men. He felt that he had a higher mission than that with which the greater part of ancient and modern philosophers have contented

¹ 唐氏奏疏有曰虞松校刻石經于魏表引漢賈逵之言曰孔伋窮居于宋懼先聖之學不明而帝王之道墜故作大學以經之中庸以緯之see the 大學證文 — p. 5.

themselves, and his immense love for the happiness of humanity, which dominated over all his other sentiments, has made of his philosophy a system of social perfectionating, which, we venture to say, has never been equalled."

Very different is the judgment passed upon the treatise by a writer in the Chinese Repository "The *Ta Heō* is a short politico-moral discourse. *Ta Heō*, or 'Superior Learning,' is at the same time both the name and the subject of the discourse, it is the *sum-mum bonum* of the Chinese. In opening this Book, compiled by a disciple of Confucius, and containing his doctrines, we might expect to find a Work like Cicero's *De Officiis*, but we find a very different production, consisting of a few commonplace rules for the maintenance of a good government"¹

My readers will perhaps think, after reading the present section, that the truth lies between these two representations

2 I believe that the Book should be styled *T'ae Heō*, and not *Ta Heō*, and that it was so named as setting forth the higher and more extensive principles of moral science, which come into use and manifestation in the conduct of government. When Choo He endeavours to make the title mean "The principles of Learning, which were taught in the higher schools of antiquity," and tells us how at the age of 15, all the sons of the emperor, with the legitimate sons of the nobles, and high officers, down to the more promising scions of the common people, all entered these seminaries, and were taught the difficult lessons here inculcated, we pity the ancient youth of China. Such "strong meat" is not adapted for the nourishment of youthful minds. But the evidence adduced for the existence of such educational institutions in ancient times is unsatisfactory, and from the older interpretation of the title we advance more easily to contemplate the object and method of the Work.

3 The *object* is stated definitely enough in the opening paragraph: "What The Great Learning teaches, is to illustrate illustrious virtue, to love the people; and to rest in the highest excellence." The political aim of the writer is here at once evident. He has before him on one side, *the people*, the masses of the empire, and over against them are those whose work and duty, delegated by Heaven,

¹ Chinese Repository, vol. III, p. 98. 2 人學, not 人學. See the note on the title of the Work, p. 219.

is to govern them, culminating, as a class, in "the son of Heaven,"³ "the one man,"⁴ the emperor. From the 4th and 5th paragraphs, we see that if the lessons of the treatise be learned and carried into practice, the result will be that "illustrious virtue will be illustrated throughout the empire," which will be brought, through all its length and breadth, to a condition of happy tranquillity. This object is certainly both grand and good, and if a reasonable and likely method to secure it were proposed in the Work, language would hardly supply terms adequate to express its value.

4. But the above account of the object of The Great Learning leads us to the conclusion that the student of it should be an emperor. What interest can an ordinary man have in it? It is high up in the clouds, far beyond his reach. This is a serious objection to it, and quite unfits it for a place in schools, such as Choo Ho contends it once had. Intelligent Chinese, whose minds were somewhat quickened by Christianity, have spoken to me of this defect, and complained of the difficulty they felt in making the book a practical directory for their conduct. "It is so vague and vast," was the observation of one man. The writer, however, has made some provision for the general application of his instructions. He tells us that, from the emperor down to the mass of the people, all must consider the cultivation of the person to be the root, that is, the first thing to be attended to.⁵ As in his method, moreover, he reaches from the cultivation of the person to the tranquillization of the Empire, through the intermediate steps of the regulation of the family, and the government of the State,⁶ there is room for setting forth principles that parents and rulers generally may find adapted for their guidance.

5. The method which is laid down for the attainment of the great object proposed, consists of seven steps — the investigation of things, the completion of knowledge, the sincerity of the thoughts, the rectifying of the heart, the cultivation of the person, the regulation of the family, and the government of the State. These form the steps of a climax, the end of which is the empire tranquillized. Panthier calls the paragraphs where they occur instances of the *sortes*, or abridged syllogism. But they belong to *rhetoric*, and not to *logic*.

3 天子 Cl. Text, par 6, 2. 4 一人 Comm. ix, 3. 5 Cl. Text, par 6. 6 Cl. Text, par 4, 5

6 In offering some observations on these steps, and the writer's treatment of them, it will be well to separate them into those preceding the cultivation of the person, and those following it, and to deal with the latter first. Let us suppose that the cultivation of the person is all attained, every discordant mental element having been subdued and removed. It is assumed that the regulation of the family will necessarily flow from this. Two short paragraphs are all that are given to the illustration of the point, and they are vague generalities on the subject of men's being led astray by their feelings and affections.

The family being regulated, there will result from it the government of the State. First, the virtues taught in the family have their correspondencies in the wider sphere. Filial piety will appear as loyalty. Fraternal submission will be seen in respect and obedience to elders and superiors. Kindness is capable of universal application. Second, "From the loving example of one family, a whole State becomes loving, and from its courtesies the whole State becomes courteous"⁷ Seven paragraphs suffice to illustrate these statements, and short as they are, the writer goes back to the topic of self-cultivation, returning from the family to the individual.

The State being governed, the whole empire will become peaceful and happy. There is even less of connection, however, in the treatment of this theme, between the premiss and the conclusion, than in the two previous chapters. Nothing is said about the relation between the whole empire, and its component States, or any one of them. It is said at once, "What is meant by 'The making the whole empire peaceful and happy depends on the government of the State,' is this. When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial, when the sovereign behaves to his elders, as elders should be behaved to, the people learn brotherly submission, when the sovereign treats compassionately the young and helpless, the people do the same"⁸ This is nothing but a repetition of the preceding chapter, instead of that chapter's being made a step from which to go on to the splendid consummation of the good government of the whole empire.

The words which I have quoted are followed by a very striking enunciation of the golden rule in its negative form, and under the

⁷ See Comm ix 3 ⁸ See Comm x I

name of *the measuring square*, and all the lessons of the chapter are connected more or less closely with that. The application of this principle by a ruler, whose heart is in the first place in loving sympathy with the people, will guide him in all the exactions which he lays upon them, and in the selection of ministers, in such a way that he will secure the affections of his subjects, and his throne will be established, for "by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost."⁹ There are in this part of the treatise many valuable sentiments, and counsels for all in authority over others. The objection to it is, that, as the last step of the climax, it does not rise upon all the others with the accumulated force of their conclusions, but introduces us to new principles of action, and a new line of argument. Cut off the commencement of the first paragraph which connects it with the preceding chapters, and it would form a brief but admirable treatise by itself on the art of government.

This brief review of the writer's treatment of the concluding steps of his method will satisfy the reader that the execution is not equal to the design, and, moreover, underneath all the reasoning, and more especially apparent in the 8th and 9th chapters of commentary (according to the ordinary arrangement of the work), there lies the assumption that example is all but omnipotent. We find this principle pervading all the Confucian philosophy. And doubtless it is a truth, most important in education and government, that the influence of example is very great. I believe, and will insist upon it hereafter in these prolegomena, that we have come to overlook this element in our conduct of administration. It will be well if the study of the Chinese Classics should call attention to it. Yet in them the subject is pushed to an extreme, and represented in an extravagant manner. Proceeding from the view of human nature that it is entirely good, and led astray only by influences from without, the sage of China and his followers attribute to personal example and to instruction a power which we do not find that they actually possess.

7 The steps which precede the cultivation of the person are more briefly dealt with than those which we have just considered. "The cultivation of the person results from the rectifying the heart

or mind "¹⁰ True, but in The Great Learning very inadequately set forth

"The rectifying of the mind is realized when the thoughts are made sincere "¹¹ And the thoughts are sincere, when no self-deception is allowed, and we move without effort to what is right and wrong, "as we love what is beautiful, and as we hate a bad smell "¹² How are we to attain to this state? Here the Chinese moralist fails us. According to Choo He's arrangement of the Treatise, there is only one sentence from which we can frame a reply to the above question. "Therefore," it is said, "the superior man must be watchful over himself when he is alone "¹³ Following Choo's 6th chapter of commentary, and forming, we may say, part of it, we have in the old arrangement of The Great Learning all the passages which he has distributed so as to form the previous five chapters. But even from the examination of them, we do not obtain the information which we desire on this momentous inquiry.

8 Indeed, the more I study the Work, the more satisfied I become, that from the conclusion of what is now called the chapter of Classical text to the sixth chapter of Commentary, we have only a few fragments, which it is of no use trying to arrange, so as fairly to exhibit the plan of the author. According to his method, the chapter on the connection between making the thoughts sincere and so rectifying the mental nature, should be preceded by one on the completion of knowledge as the means of making the thoughts sincere, and that again by one on the completion of knowledge by the investigation of things, or whatever else the phrase *kih wuh* may mean. I am less concerned for the loss and injury which this part of the Work has suffered, because the subject of the connection between intelligence and virtue is very fully exhibited in The Doctrine of the Mean, and will come under my notice in the review of that Treatise. The manner in which Choo He has endeavoured to supply the blank about the perfecting of knowledge by the investigation of things is too extravagant. "The Learning for Adults," he says, "at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investigation of them, till he reaches the extreme point. After exerting himself for a long time, he will

10 Comm vii 1 11 Comm Ch vi 12 Comm vi 1 13 Comm, vi 2

suddenly find himself possessed of a wide and far reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge."¹⁴ And knowledge must be thus perfected before we can achieve the sincerity of our thoughts, and the rectifying of our hearts.¹ Verily this would be learning not for adults only, but even Methuselahs would not be able to compass it. Yet for centuries this has been accepted as the orthodox exposition of the Classic. Lo Chung fan does not express himself too strongly when he says that such language is altogether incoherent. The author would only be "imposing on himself and others."

9 The orthodox doctrine of China concerning the connection between intelligence and virtue is most seriously erroneous, but I will not lay to the charge of the author of *The Great Learning* the wild representations of the commentator of the twelfth century, nor need I make here any remarks on what the doctrine really is. After the exhibition which I have given, my readers will probably conclude that the Work before us is far from developing, as Panthier asserts, "a system of social perfectionating which has never been equalled."

10 The Treatise has undoubtedly great merits, but they are not to be sought in the severity of its logical processes, or the large-minded prosecution of any course of thought. We shall find them in the announcement of certain seminal principles, which, if recognized in government and the regulation of conduct, would conduce greatly to the happiness and virtue of mankind. I will conclude these observations by specifying four such principles.

First, The writer conceives nobly of the object of government, that it is to make its subjects happy and good. This may not be a sufficient account of that object, but it is much to have it so clearly laid down to "all kings and governors," that they are to love the people, ruling not for their own gratification, but for the good of those over whom they are exalted by Heaven. Very important also is the statement that rulers have no divine right but what springs from the discharge of their duty. "The decree does not always rest

on them. Goodness obtains it, and the want of goodness loses it."¹⁵

Second, The insisting on personal excellence in all who have authority in the family, the State, and the empire, is a great moral and social principle. The influence of such personal excellence may be overstated, but by the requirement of its cultivation the writer deserved well of his country.

Third, Still more important than the requirement of such excellence, is the principle that it must be rooted in the state of the heart, and be the natural outgrowth of internal sincerity. "As a man thinketh in his heart, so is he." This is the teaching alike of Solomon and the author of *The Great Learning*.

Fourth, I mention last the striking exhibition which we have of the golden rule, though only in its negative form. "What a man dislikes in his superiors, let him not display in the treatment of his inferiors, what he dislikes in inferiors, let him not display in his service of his superiors, what he dislikes in those who are before him, let him not therewith precede those who are behind him, what he dislikes in those who are behind him, let him not therewith follow those who are before him, what he dislikes to receive on the right, let him not bestow on the left, what he dislikes to receive on the left, let him not bestow on the right. This is what is called the principle with which, as with a measuring square, to regulate one's conduct."¹⁶

The Work which contains those principles cannot be thought meanly of. They are "commonplace," as the writer in the Chinese Repository calls them, but they are at the same time eternal verities.

15 Comm. \ 11 16 Comm. \ 2

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## CHAPTER IV

## THE DOCTRINE OF THE MEAN

## SECTION I

## ITS PLACE IN THE LE KU, AND ITS PUBLICATION SEPARATELY

1 The Doctrine of the Mean was one of the treatises which came to light in connection with the labours of Lew Heng, and its place as the 31st Book in the Le ku was finally determined by Ma Yung and Ching Heuen.

2 But while it was thus made to form a part of the great collection of Works on Ceremonies, it maintained a separate footing of its own. In Lew Hui's catalogue of the Classical Works, we find "Two *pu'en* of Observations on the Chung Yung."<sup>1</sup> In the Records of the dynasty of Sui (A.D. 589-617), in the chapter on the History of Literature, there are mentioned three Works on the Chung Yung, —the first called "The Record of the Chung Yung" in two *leuen*, attributed to Tse Yung, a scholar who flourished about the middle of the 5th century, the second, "A Paraphrase and Commentary on the Chung Yung," attributed to the emperor Woo (A.D. 502-549) of the T'ang dynasty, in one *leuen*, and the third, "A Private Record, Determining the Meaning of the Chung Yung" in five *leuen*, the author, or supposed author, of which is not mentioned.<sup>2</sup>

It thus appears, that the Chung Yung had been published and commented on separately, long before the time of the Sung dynasty. The scholars of that, however, devoted special attention to it, the way being led by the famous Chow Lun k'uei.<sup>3</sup> He was followed by the two brothers Ch'ing, but neither of them published upon it. At last came Choo He, who produced his Work called "The Chung

<sup>1</sup> 中庸說二篇 隋書卷三十二志第二十七經籍一 1-3 禮記中庸傳二卷 宋散騎常侍戴顒撰 中庸溝疏一卷 梁武帝撰 1 私記制旨中庸義五卷 <sup>4</sup> 周濂溪

Yung, in Chapters and Sentences,"<sup>5</sup> which was made the text book of the Classic at the literary examinations, by the fourth Emperor of the Yuen dynasty (A D 1312-1320), and from that time the name merely of the Treatise was retained in editions of the Le Ke. Neither text nor ancient commentary was given.

Under the present dynasty it is not so. In the superb edition of "The Five *King*" edited by a numerous committee of scholars towards the end of K'ang He's reign, the Chung Yung is published in two parts, the ancient commentaries from "The Thirteen *King*" being given side by side with those of Choo He.

## SECTION II

### ITS AUTHOR, AND SOME ACCOUNT OF HIM.

1 The composition of the Chung Yung is attributed to K'ung Keih, the grandson of Confucius. Chinese inquirers and critics are agreed on this point, and apparently on sufficient grounds. There is indeed no internal evidence in the Work to lead us to such a conclusion. Among the many quotations of Confucius' words and references to him, we might have expected to find some indication that the sage was the grandfather of the author, but nothing of the kind is given. The external evidence, however, or that from the testimony of authorities, is very strong. In Sze-ma Ts'een's Historical Records, published B C 103, it is expressly said that "Tsze-sze made the Chung Yung." And we have a still stronger proof, a century earlier, from Tsze-sze's own descendant, K'ung Foo, whose words are, "Tsze-sze compiled the Chung Yung in 49 *p'een*."<sup>2</sup> We may, therefore, accept the received account without hesitation.

2 As Keih, spoken of chiefly by his designation of Tsze-sze, thus occupies a distinguished place in the classical literature of China, it

### 5 中庸章句

1 了思作中庸, see the 史記四十七孔了世家. 2 This K'ung Foo (孔鮒) was that descendant of Confucius, who hid several books in the wall of his house, on the issuing of the imperial edict for their burning. He was a writer himself, and his Works are referred to under the title of 孔叢了. I have not seen them, but the statement given above is found in the 四書撫餘說, art 中庸-孔叢了云, 了思撰中庸之書四十九篇.

may not be out of place to bring together here a few notices of him gathered from reliable sources

He was the son of Le, whose death took place B.C. 482, four years before that of the sage, his father. I have not found it recorded in what year he was born. Sze ma Ts'een says he died at the age of 62. But this is evidently wrong, for we learn from Mencius that he was high in favour with the duke Muh of Loo,<sup>3</sup> whose accession to that principality dates in B.C. 408, seventy years after the death of Confucius. In the "Plates and Notices of the Worthies, sacrificed to in the Sage's Temples,"<sup>4</sup> it is supposed that the 62 in the Historical Records should be 82.<sup>5</sup> It is maintained by others that Tze-sze's life was protracted beyond 100 years.<sup>6</sup> This variety of opinions simply shows that the point cannot be positively determined. To me it seems that the conjecture in the Sacrificial Canon must be pretty near the truth.<sup>7</sup>

During the years of his boyhood, then, Tze-sze must have been with his grandfather, and received his instructions. It is related, that one day, when he was alone with the sage, and heard him sighing, he went up to him, and, bowing twice, inquired the reason of his grief. "Is it," said he, "because you think that your descendants, through not cultivating themselves, will be unworthy of you? Or is it that, in your admiration of the ways of Yaou and Shun, you are vexed that you fall short of them?" "Child," replied Confucius, "how is it that you know my thoughts?" "I have often," said Tze-sze, "heard from you the lesson, that when the father has gathered and prepared the firewood, if the son cannot carry the bundle, he is to be pronounced degenerate and unworthy. The remark comes frequently into my thoughts, and fills me with great apprehensions." The sage was delighted. He smiled and said, "Now, indeed, shall

3 魯穆公 4 聖廟祀典圖考 5 或以六十二似八十二之誤

82 and 62 may more easily be confounded, as written in Chinese than with the Roman figures. 6 See the 四書集證 on the preface to the Chung Yung, 年百餘歲卒. 7 Le himself was born in Confucius' 31st year and if Tze-sze had been born in Le's 21st year he must have been 103 at the time of duke Muh's accession. But the tradition is, that Tze-sze was a pupil of Tsing Sin who was born B.C. 501. We must place his birth therefore considerably later and suppose him to have been quite young when his father died. I was talking once about the question with a Chinese friend, who observed—*He was 50 when he died, and his wife married again into a family of Wei. We can hardly think, therefore, that she was any thing like that age. Le could not have married so soon as his father did. Perhaps he was about 40 when Keih was born.*

I be without anxiety! My undertakings will not come to nought  
They will be carried on and flourish "8

After the death of Confucius, Keih became a pupil, it is said, of the philosopher Tsāng. But he received his instructions with discrimination, and in one instance which is recorded in the *Le Ke*, the pupil suddenly took the place of the master. We there read "Tsāng said to Tsze-sze, 'Keih, when I was engaged in mourning for my parents, neither congee nor water entered my mouth for seven days.' Tsze-sze answered, 'In ordering their rules of propriety, it was the design of the ancient kings that those who would go beyond them should stoop and keep by them, and that those who could hardly reach them should stand on tiptoe to do so. Thus it is that the superior man, in mourning for his parents, when he has been three days without water or congee, takes a staff to enable himself to rise "9

While he thus condemned the severe discipline of Tsāng, Tsze-sze appears in various incidents which are related of him, to have been himself more than sufficiently ascetic. As he was living in great poverty, a friend supplied him with grain, which he readily received. Another friend was emboldened by this to send him a bottle of wine, but he declined to receive it. "You receive your corn from other people," urged the donor, "and why should you decline my gift, which is of less value? You can assign no ground in reason for it, and if you wish to show your independence, you should do so completely." "I am so poor," was the reply, "as to be in want, and being afraid lest I should die and the sacrifices not be offered to my ancestors, I accept the grain as an alms. But the wine and the dried flesh which you offer to me are the appliances of a feast. For a poor man to be feasting is certainly unreasonable. This is the ground of my refusing your gift. I have no thought of asserting my independence "10

To the same effect is the account of Tsze-sze, which we have from *Lew Heang*. That scholar relates "When Keih was living in Wei, he wore a tattered coat, without any lining, and in 30 days had only 9 meals. T'een Tsze-fang having heard of his distress, sent a messenger to him with a coat of fox-fur, and being afraid that he might

8 See the 四書集證, in the place just quoted from. For the incident we are indebted to K'ung Foo, see note 2, 9 *Le Ke*, II Pt I n 7. 10, 11 See the 四書集證, as above

not receive it, he added the message,—‘When I borrow from a man, I forget it, when I give a thing, I part with it freely as if I threw it away. Tsze-sze declined the gift thus offered, and when Tsze-fang said, ‘I have, and you have not, why will you not take it?’ he replied, ‘You give away so rashly, as if you were casting your things into a ditch. Poor as I am, I cannot think of my body as a ditch, and do not presume to accept your gift.’<sup>11</sup>

Tsze-sze’s mother married again, after Le’s death, into a family of Wei. But this circumstance, which is not at all creditable in Chinese estimation, did not alienate his affections from her. He was in Loo when he heard of her death, and proceeded to weep in the temple of his family. A disciple came to him and said, “Your mother married again into the family of the Shoo, and do you weep for her in the temple of the K’ung?” “I am wrong,” said Tsze-sze, “I am wrong,” and with these words he went to weep elsewhere.<sup>12</sup>

In his own married relation he does not seem to have been happy, and for some cause, which has not been transmitted to us, he divorced his wife, following in this, it would appear, the example of Confucius. On her death, her son, Tze-shang,<sup>13</sup> did not undertake any mourning for her. Tsze-sze’s disciples were surprised and questioned him. “Did not your father,” they asked, “mourn for his mother who had been divorced?” “Yes,” was the reply. “Then why do you not cause Pih<sup>14</sup> to mourn for his mother?” Tsze-sze answered, “My father failed in nothing to pursue the proper path. His observances increased or decreased as the case required. But I cannot attain to this. While she was my wife, she was Pih’s mother, when she ceased to be my wife, she ceased to be Pih’s mother.” The custom of the K’ung family not to mourn for a mother who had left it herself, or been divorced, took its rise from Tsze-sze.<sup>15</sup>

These few notices of K’ung Keih in his more private relations bring him before us as a man of strong feeling and strong will, independent, and with a tendency to asceticism in his habits.

As a public character, we find him at the ducal courts of Wei, Sung, Loo, and Pe, and at each of them held in high esteem by tho

12 See the Lo Ke II, Pt II, III. 15 庶氏之母死 must be understood as I have done above, and not with Ch’ing Hsuen,—“Your mother was born a Miss Shoo. 13 子上—this was the designation of Tsze-sze’s son. 14 白—this was Tsze-shang’s name. 15 See the Lo Ke, II, Pt. I, I, 4.



rulers. To Wei he was carried probably by the fact of his mother having married into that State. We are told that the prince of Wei received him with great distinction and lodged him honourably. On one occasion he said to him, "An officer of the State of Loo, you have not despised this small and narrow Wei, but have bent your steps hither to comfort and preserve it, vouchsafe to confer your benefits upon me." Tsze-sze replied, "If I should wish to requite your princely favour with money and silks, your treasures are already full of them, and I am poor. If I should wish to requite it with good words, I am afraid that what I should say would not suit your ideas, so that I should speak in vain, and not be listened to. The only way in which I can requite it, is by recommending to your notice men of worth." The duke said, "Men of worth is exactly what I desire." "Nay," said Keih, "you are not able to appreciate them." "Nevertheless," was the reply, "I should like to hear whom you consider deserving that name." Tsze-sze replied, "Do you wish to select your officers for the name they may have, or for their reality?" "For their reality, certainly," said the duke. His guest then said, "In the eastern borders of your State, there is one Le Yin, who is a man of real worth." "What were his grandfather and father?" asked the duke. "They were husbandmen," was the reply, on which the duke broke into a loud laugh, saying, "I do not like husbandry. The son of a husbandman cannot be fit for me to employ. I do not put into office all the cadets of those families even in which office is hereditary." Tsze-sze observed, "I mention Le Yin because of his abilities, what has the fact of his forefathers being husbandmen to do with the case? And moreover, the duke of Chow was a great sage, and K'ang-shuh was a great worthy. Yet if you examine their beginnings, you will find that from the business of husbandry they came forth to found their States. I did certainly have my doubts that in the selection of your officers you did not have regard to their real character and capacity." With this the conversation ended. The duke was silent.<sup>16</sup>

Tsze-sze was naturally led to K'ung, as the Sung family originally sprang from that principality. One account, quoted in "The Four

<sup>16</sup> See the 氏姓譜, 卷一, 白氏, 孔氏, 孔伋

Books, Text and Commentary, with Proofs and Illustrations,"<sup>17</sup> says that he went thither in his 16th year, and having foiled an officer of the State, named Yü So, in a conversation on the Shoo-king, his opponent was so irritated at the disgrace put on him by a youth, that he listened to the advice of evil counsellors, and made an attack on him to put him to death. The duke of Sung, hearing the tumult, hurried to the rescue, and when Keih found himself in safety, he said, "When king Wän was imprisoned in Yew le, he made the Yih of Chow. My grandfather made the Ch'nn Ts'ew after he had been in danger in Ch'in and Ts'ne. Shall I not make something when rescued from such a risk in Sung?" Upon this he made the Chung Yung in 49 p'een.

According to this account, the Chung Yung was the work of Tsze sze's early manhood, and the tradition has obtained a wonderful prevalence. The notice in "The Sacrificial Canon" says, on the contrary, that it was the work of his old age, when he had finally settled in Loo, which is much more likely.<sup>18</sup>

Of Tsze sze in Pe, which could hardly be said to be out of Loo, we have only one short notice,—in Mencius, V Pt. II iii. 3, where the duke Hwuy of Pe is introduced as saying, "I treat Tsze-sze as my master."

We have fuller accounts of him in Loo where he spent all the latter years of his life, instructing his disciples to the number of several hundred<sup>19</sup> and held in great reverence by the duke Muh. The duke indeed wanted to raise him to the highest office, but he declined this, and would only occupy the position of a "guide, philosopher, and friend." Of the attention which he demanded, however, instances will be found in Mencius, II Pt. II xi. 3, V Pt. II vi. 5, and vii. 3. In his intercourse with the duke he spoke the truth to him fearlessly. In the "Cyclopædia of Surnames,"<sup>20</sup> I find the following conversations, but I cannot tell from what source they are extracted into that Work.—"One day, the duke said to Tsze sze, 'The officer

17 This is the Work so often referred to as the 四書集證 the full title being 四書經註集證. The passage here translated from it will be found in the place several times referred to in this section. 18 The author of the 四書應餘說 adopts the view that the Work was composed in Sung. Some have advocated this from ch. 22 iii. 3, compared with Ana. III. ix., "It being proper they say" that Tsze-sze writing in Sung should not depreciate it as Confucius had done, out of it! 19 See in the Sacrificial Canon, on Tsz-sze. 20 This is the Work referred to in note 14.

Heen told me that you do good without wishing for any praise from men, is it so?' Tsze-sze replied, 'No, that is not my feeling. When I cultivate what is good, I wish men to know it, for when they know it and praise me, I feel encouraged to be more zealous in the cultivation. This is what I desire, and am not able to obtain. If I cultivate what is good, and men do not know it, it is likely that in their ignorance they will speak evil of me. So by my good-doing I only come to be evil spoken of. This is what I do not desire, but am not able to avoid. In the case of a man, who gets up at cock-crowing to practise what is good, and continues sedulous in the endeavour till midnight, and says at the same time that he does not wish men to know it, lest they should praise him, I must say of such a man, that if he be not deceitful he is stupid.' "

Another day, the duke asked Tsze-sze saying, "Can my State be made to flourish?" "It may," was the reply. "And how?" Tsze-sze said, "O prince, if you and your ministers will only strive to realize the government of the duke of Chow and of Pih-k'in, practising their transforming principles, sending forth wide the favours of your ducal house, and not letting advantages flow in private channels, if you will thus conciliate the affections of the people, and at the same time cultivate friendly relations with neighbouring States, your kingdom will soon begin to flourish."

On one occasion, the duke asked whether it had been the custom of old for ministers to go into mourning for a prince whose service and State they had left. Tsze-sze replied to him, "Of old, princes advanced their ministers to office according to propriety, and dismissed them in the same way, and hence there was that rule. But now-a-days, princes bring their ministers forward as if they were going to take them on their knees, and send them away as if they would cast them into an abyss. If they do not treat them as their greatest enemies, it is well. How can you expect the ancient practice to be observed in such circumstances?"<sup>21</sup>

These instances may suffice to illustrate the character of Tsze-sze, as it was displayed in his intercourse with the princes of his time. We see the same independence which he affected in private life, and a dignity not unbecoming the grandson of Confucius. But we miss the reach of thought and capacity for administration which belonged

<sup>21</sup> This conversation is given in the *Lü K'e*, II. Pt. II. n. 1.

to the Sage. It is with him, however, as a thinker and writer that we have to do, and his rank in that capacity will appear from the examination of the *Chung Yung* in the section that follows. His place in the temples of the Sage has been that of one of his four assessors, since the year 1267. He ranks with Yen Hwuy Ts'ing Sin, and Mencius, and bears the title of "The Philosopher Tszc s'c, Transmitter of the Sage."<sup>23</sup>

## 23 述聖子思子

### SECTION III

#### ITS INTEGRITY

1 In the testimony of K'ung Too, which has been adduced to prove the authorship of the *Chung Yung* it is said that the Work consisted originally of 49 *p'ien*. From this statement it is argued by some, that the arrangement of it in 33 chapters, which originated with Choo He, is wrong<sup>1</sup> but this does not affect the question of integrity, and the character *p'ien* is so vague and indefinite, that we cannot affirm that K'ung Too meant to tell us by it that Tszc-sze himself divided his Treatise into so many paragraphs or chapters.

It is on the entry in Lew Hui's catalogue, quoted Section 1,— "Two *p'ien* of observations on the *Chung Yung*" that the integrity of the present Work is called in question. Yen Hze-koo, of the T'ang dynasty, has a note on that entry to the effect — "There is now the *Chung Yung* in the *Le ke* in one *p'ien*. But that is not the original Treatise here mentioned, but only a branch from it." Wang Wei, a writer of the Ming dynasty, says — "Anciently, the *Chung Yung* consisted of two *p'ien*, as appears from the History of Literature of the Han dynasty, but in the *Le ke* we have only one *p'ien*, which Choo He, when he made his 'Chapters and Sentences,' divided into 33 chapters. The old Work in two *p'ien* is not to be met with now."<sup>2</sup>

1 See the 四書攷餘說 art. 中庸 2 顏師古曰 今禮記有中庸一篇 亦非本禮經 蓋此之流 3 王氏緯曰 中庸古有二篇 見漢藝文志 而在禮記中者 一篇而已 朱子爲章句 因其一篇者 分爲三十三章 而古所謂二篇者 不可見矣

These views are based on a misinterpretation of the entry in the Catalogue. It does not speak of two *p'een* of the Chung Yung, but of *two p'een of Observations* thereon. The Great Learning carries on its front the evidence of being incomplete, but the student will not easily believe that the Doctrine of the Mean is so. I see no reason for calling its integrity in question, and no necessity therefore to recur to the ingenious device employed in the edition of the five *lung* published by the imperial authority of K'ang Hsi, to get over the difficulty which Wang Wei supposes. It there appears in two *p'een*, of which we have the following account from the author of "Supplemental Remarks upon the Four Books." "The proper course now is to consider the first 20 chapters in Choo He's arrangement as making up the first *p'een*, and the remaining 13 as forming the second. In this way we retain the old form of the Treatise, and do not come into collision with the views of Choo. For this suggestion we are indebted to Loo Wang-chae" (an author of the Sung dynasty) <sup>4</sup>

<sup>4</sup> See the 四書撫餘說, art 中庸

## SECTION IV

### ITS SCOPE AND VALUE

1 The Doctrine of the Mean is a work not easy to understand. "It first," says the philosopher Ch'ing, "speaks of one principle, it next spreads this out and embraces all things, finally, it returns and gathers them up under the one principle. Unroll it, and it fills the universe, roll it up, and it retires and lies hid in secrecy" <sup>1</sup>. There is this advantage, however, to the student of it, that, more than most other Chinese Treatises, it has a beginning, a middle, and an end. The first chapter stands to all that follows in the character of a text, containing several propositions of which we have the expansion or development. If that development were satisfactory, we should be able to bring our own minds *en rapport* with that of the author. Unfortunately it is not so. As a writer he belongs to the intuitional school more than to the logical. This is well put in the "Continuation of the General Examination of Literary Monuments and Learned Men," "The philosopher Ts'ang reached his conclusions by following in the train of things, watching and examining,

<sup>1</sup> See the Introductory note pp 246, 247

whereas Tze tze proceeds directly and reaches to Heavenly virtue. His was a mysterious power of discernment, approaching to that of Yen Hwuy. We must take the Book and the author, however, as we have them, and get to their meaning, if we can, by assiduous examination and reflection.

2. "Man has received his *nature* from *Heaven*. Conduct in accordance with that nature constitutes what is right and true,—is a pursuing of the proper *path*. The cultivation or regulation of that path is what is called *instruction*." It is with these axioms that the Treatise commences, and from such an introduction we might expect that the writer would go on to unfold the various principles of duty, derived from an analysis of man's moral constitution.

Confining himself, however, to the second axiom, he proceeds to say that "the path may not for an instant be left, and that the superior man is cautious and careful in reference to what he does not see, and fearful and apprehensive in reference to what he does not hear. There is nothing more visible than what is secret, and nothing more manifest than what is minute, and therefore the superior man is watchful over his *aloneness*." This is not all very plain. Comparing it with the 6th chapter of Commentary in the Great Learning, it seems to inculcate what is there called "making the thoughts sincere." The passage contains an admonition about equivalent to that of Solomon,—“keep thy heart with all diligence, for out of it are the issues of life.”

The next paragraph seems to speak of *the nature* and *the path* under other names. “While there are no movements of pleasure, anger, sorrow, or joy, we have what may be called the state of *equilibrium*. When those feelings have been moved, and they all act in the due degree, we have what may be called the state of *harmony*. This equilibrium is the great root of the world and this harmony is its universal path.” What is here called “the state of equilibrium,” is the same as the nature given by Heaven, considered absolutely in itself, without deflection or inclination. This nature acted on from without, and responding with the various emotions, so as always “to hit” the mark with entire correctness, produces the state of harmony,

3 See the 續文獻通考 Bk. cxcix, art. 子思—曾子得之于隨事省察而子思之學則直達天德。庠幾顏氏之妙悟  
3 中節

and such harmonious response is the path along which all human activities should proceed

Finally, "Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish" Here we pass into the sphere of mystery and mysticism. The language, according to Choo He, "describes the meritorious achievements and transforming influence of sage and spiritual men in their highest extent" From the path of duty, where we tread on solid ground, the writer suddenly raises us aloft on wings of air, and will carry us we know not where, and to we know not what

3 The paragraphs thus presented, and which constitute Choo He's first chapter, contain the sum of the whole Work. This is acknowledged by all, by the critics who disown Choo He's interpretations of it, as freely as by him<sup>4</sup>. Revolving them in my own mind often and long, I collect from them the following as the ideas of the author: 1st, Man has received from Heaven a moral nature by which he is constituted a law to himself, 2d, Over this nature man requires to exercise a jealous watchfulness, and 3d, As he possesses it, absolutely and relatively, in perfection, or attains to such possession of it, he becomes invested with the highest dignity and power, and may say to himself "I am a god, yea, I sit in the seat of God" I will not say here that there is blasphemy in the last of these ideas, but do we not have in them the same combination which we found in The Great Learning, a combination of the ordinary and the extraordinary, the plain and the vague, which is very perplexing to the mind, and renders the Book unfit for the purposes of mental and moral discipline?

And here I may inquire whether we do right in calling the Treatise by any of the names which foreigners have hitherto used for it? In the note on the title, pp 246, 247, I have entered a little into this question. The Work is not at all what a reader must expect to find in what he supposes to be a treatise on "The Golden Medium," "The Invariable Mean," or "The Doctrine of the Mean." Those names are descriptive only of a portion of it. Where the phrase *Chung Yung*

<sup>4</sup> Compare Choo He's language in his concluding note to the 1st chapter — 楊氏所謂  
篇之體要, and Maou Se-ho's, in his 中庸說卷, p 11 — 此中庸  
書之領要也

occurs in the quotations from Confucius, in nearly every chapter from the 2d to the 11th, we do well to translate it by "the course of the Mean," or some similar terms, but the conception of it in Tsze-sze's mind was of a different kind, as the preceding analysis of the first chapter sufficiently shows.

4 I may return to this point of the proper title for the Work again, but in the mean time we must proceed with the analysis of it. —The ten chapters from the 2d to the 11th constitute the second part, and in them Tsze-sze quotes the words of Confucius, "for the purpose," according to Choo He, "of illustrating the meaning of the first chapter." Yet, as I have just intimated, they do not to my mind do this. Confucius bewails the rarity of the practice of the Mean, and graphically sets forth the difficulty of it. "The empire, with its component States and families may be ruled, dignities and emoluments may be declined, naked weapons may be trampled under foot, but the course of the Mean can not be attained to." "The knowing go beyond it, and the stupid do not come up to it."<sup>6</sup> Yet some have attained to it. Shun did so, humble and ever learning from people far inferior to himself,<sup>7</sup> and Yen Hway did so, holding fast whatever good he got hold of, and never letting it go?<sup>8</sup> Tsze-lon thought the Mean could be taken by storm, but Confucius taught him better.<sup>9</sup> And in fine, it is only the sage who can fully exemplify the Mean.<sup>10</sup>

All these citations do not throw any light on the ideas presented in the first chapter. On the contrary they interrupt the train of thought. Instead of showing us how virtue, or the path of duty is in accordance with our Heaven-given nature, they lead us to think of it as a mean between two extremes. Each extreme may be a violation of the law of our nature, but that is not made to appear. Confucius sayings would be in place in illustrating the doctrine of the Peripatetics, "which placed all virtue in a medium between opposite vices."<sup>11</sup> Here in the Chung Yung of Tsze-sze I have always felt them to be out of place.

5 In the 12th chapter Tsze-sze speaks again himself, and we seem at once to know the voice. He begins by saying that "the way of the superior man reaches far and wide, and yet is secret,

6 Ch. ix. 7 Ch. ix. 8 Ch. xiii. 9 Ch. x. 10 Ch. xi. 11 Encyclopædia Brit. in Preliminary Dissertations, p. 318, latest edition.



by which he means to tell us that the path of duty is to be pursued everywhere and at all times, while yet the secret spring and rule of it is near at hand, in the Heaven-conferred nature, the individual consciousness, with which no stranger can intermeddle. Choo He, as will be seen in the notes, gives a different interpretation of the utterance. But the view which I have adopted is maintained convincingly by Maou Se-ho in the second part of his "Observations on the Chung Yung." With this chapter commences the third part of the Work, which embraces also the eight chapters which follow. "It is designed," says Choo He, "to illustrate what is said in the first chapter that 'the path may not be left.'" But more than that one sentence finds its illustration here. Tsze-sze had reference in it also to what he had said. "The superior man does not wait till he sees things to be cautious, nor till he hears things to be apprehensive. There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore, the superior man is watchful over himself when he is alone."

It is in this portion of the Chung Yung that we find a good deal of moral instruction which is really valuable. Most of it consists of sayings of Confucius, but the sentiments of Tsze-sze himself in his own language are interspersed with them. The sage of China has no higher utterances than those which are given in the 13th chapter.

"The path is not far from man. When men try to pursue a course which is far from the common indications of consciousness, this course cannot be considered *the path*. In the Book of Poetry it is said

'In hewing an axe-handle, in hewing an axe-handle,  
The pattern is not far off.'

We grasp one axe-handle to hew the other, and yet if we look askance from the one to the other, we may consider them as apart. Therefore, the superior man governs men according to their nature, with what is proper to them, and as soon as they change what is wrong, he stops. When one cultivates to the utmost the moral principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others.

"In the way of the superior man there are four things, to none of which have I as yet attained. To serve my father as I would

require my son to serve me to this I have not attained, to serve my elder brother as I would require my younger brother to serve me to this I have not attained, to serve my prince as I would require my minister to serve me to this I have not attained, to set the example in behaving to a friend as I would require him to behave to me to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them, if in his practice he has anything defective, the superior man dares not but exert himself, and if in his words he has any excess, he dares not allow himself such license. Thus his words have respect to his actions, and his actions have respect to his words,—is it not just an entire sincerity which marks the superior man?"

We have here the golden rule in its negative form expressly propounded—"What you do not like when done to yourself, do not do to others." But in the paragraph which follows we have the rule virtually in its positive form. Confucius recognizes the duty of taking the initiative,—of behaving himself to others in the first instance as he would that they should behave to him. There is a certain unarrowness, indeed, in that the sphere of its operations seems to be confined to the relations of society, which are spoken of more at large in the 20th chapter, but let us not grudge the tribute of our warm approbation to the sentiments.

This chapter is followed by two from Tsze-sze, to the effect that the superior man does what is proper in every change of his situation, always finding his rule in himself, and that in his practice there is an orderly advance from step to step,—from what is near to what is remote. Then follow five chapters from Confucius—the first, on the operation and influence of spiritual beings, to show "the manifestness of what is minute, and the irrepressibleness of sincerity," the second, on the filial piety of Shun, and how it was rewarded by Heaven with the empire, with enduring fame, and with long life, the third and fourth, on the kings Wän and Woo, and the duke of Chow, celebrating them for their filial piety and other associate virtues, and the fifth, on the subject of government. These chapters are interesting enough in themselves, but when I go back from them, and examine whether I have from them any better understanding of the paragraphs in the first chapter which they are said to illustrate, I do not find that I have. Three of them, the 17th, 18th, and 19th,

would be more in place in the Classic of Filial Piety than here in the Chung Yung. The meaning of the 16th is shadowy and undefined. After all the study which I have directed to it, there are some points in reference to which I have still doubts and difficulties.

The 20th chapter which concludes the third portion of the Work contains a full exposition of Confucius' views on government, though professedly descriptive only of that of the kings Wān and Woo. Along with lessons proper for a ruler there are many also of universal application, but the mingling of them perplexes the mind. It tells us of "the five duties of universal application," those between sovereign and minister, husband and wife, father and son, elder and younger brother, and friends, of "the three virtues by which those duties are carried into effect," namely, knowledge, benevolence, and energy, and of "the one thing, by which those virtues are practised" which is singleness or sincerity<sup>10</sup>. It sets forth in detail the "nine standard rules for the administration of government," which are "the cultivation by the ruler of his own character, the honouring men of virtue and talents, affection to his relatives, respect towards the great ministers, kind and considerate treatment of the whole body of officers, cherishing the mass of the people as children, encouraging all classes of artisans, indulgent treatment of men from a distance, and the kindly cherishing of the princes of the States"<sup>11</sup>. There are these and other equally interesting topics in this chapter, but, as they are in the Work, they distract the mind, instead of making the author's great object more clear to it, and I will not say more upon them here.

6 Doubtless it was the mention of "singleness," or "sincerity," in the 20th chapter, which made Tsze-sze introduce it into this Treatise, for from those terms he is able to go on to develop what he intended in saying that "if the states of Equilibrium and Harmony exist in perfection, a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish." It is here, that now we are astonished at the audacity of the writer's assertions, and now lost in vain endeavours to ascertain his meaning. I have quoted the words of Confucius that it is "singleness," by which the three virtues of knowledge, benevolence, and energy are able to carry into practice the duties of universal obligation. He

says also that it is this same "singleness" by which "the nine standard rules of government" can be effectively carried out<sup>1</sup> This "singleness" is just a name for "the states of 1 equilibrium and Harmony existing in perfection" It denotes a character absolutely and relatively good, wanting nothing in itself, and correct in all its outgoings "Sincerity" is another term for the same thing, and in speaking about it, Confucius makes a distinction between sincerity absolute and sincerity acquired. The former is born with some, and practised by them without any effort, the latter is attained by study and practised by strong endeavour<sup>15</sup> The former is "the way of Heaven," the latter is "the way of men"<sup>14</sup> 'He who possesses sincerity,'—absolutely, that is,—'is he who without effort hits what is right, and apprehends without the exercise of thought,—he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good and firmly holds it fast. And to this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it'<sup>15</sup> In these passages Confucius unhesitatingly enunciates his belief that there are some men who are absolutely perfect, who come into the world as we may conceive the first man was, when he was created by God "in His own image," full of knowledge and righteousness, and who grow up as we know that Christ did, "increasing in wisdom and in stature" He disclaimed being considered to be such an one himself,<sup>16</sup> but the sages of China were such. And moreover, others who are not so naturally may make themselves to become so. Some will have to put forth more effort and to contend with greater struggles, but the end will be the possession of the knowledge and the achievement of the practice.

I need not say that these sentiments are contrary to the views of human nature which are presented in the Bible. The testimony of Revelation is that "there is not a just man upon earth that doeth good and sinneth not." "If we say that we have no sin," and in writing this term, I am thinking here not of sin against God, but, if we can conceive of it apart from that, of failures in regard to what ought to be in our regulation of ourselves, and in our behaviour to others,—"if we say that we have no sin, we deceive ourselves, and

the truth is not in us " This language is appropriate in the lips of the learned as well as in those of the ignorant, to the highest sage as to the lowest child of the soil Neither the scriptures of God nor the experience of man know of individuals absolutely perfect The other sentiment that men can make themselves perfect is equally wide of the truth Intelligence and goodness by no means stand to each other in the relation of cause and effect The sayings of Ovid, "*Video meliora proboque, deteriora sequor*," "*Nitimur in vetitum semper, cupimusque negata*," are a more correct expression of the facts of human consciousness and conduct than the high-flown phrases of Confucius

7 But Tsze-sze adopts the dicta of his grandfather without questioning them, and gives them forth in his own style at the commencement of the fourth part of his Treatise "When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction But given the sincerity, and there shall be the intelligence, given the intelligence, and there shall be the sincerity "

Tsze-sze does more than adopt the dicta of Confucius He applies them in a way which the sage never did, and which he would probably have shrunk from doing The sincere, or perfect man of Confucius is he who satisfies completely all the requirements of duty in the various relations of Society, and in the exercise of government, but the sincere man of Tsze-sze is a potency in the universe. "Able to give its full development to his own nature, he can do the same to the nature of other men Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion"<sup>18</sup> Such are the results of sincerity natural The case below this of sincerity acquired, is as follows, "The individual cultivates its shoots From these he can attain to the possession of sincerity This sincerity becomes apparent. From being apparent, it becomes manifest.

17 Ch. XXI

18 Ch. XXII

From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform."<sup>19</sup> It may safely be affirmed, that when he thus expressed himself, Tszé-sze understood neither what he said nor whereof he affirmed. Maou Se-ho and some other modern writers explain away many of his predicates of sincerity, so that in their hands they become nothing but extravagant hyperboles, but the author himself would, I believe, have protested against such a mode of dealing with his words. True, his structures are castles in the air, but he had no idea himself that they were so.

In the 24th chapter there is a ridiculous descent from the sublimity of the two preceding. We are told that the possessor of entire sincerity is like a spirit and can foreknow, but the foreknowledge is only a judging by the mulfoil and tortoise and other auguries! But the author recovers himself, and resumes his theme about sincerity as conducting to self-completion, and the completion of other men and things, describing it also as possessing all the qualities which can be predicated of Heaven and earth. Gradually the subject is made to converge to the person of Confucius, who is the ideal of the sage, as the sage is the ideal of humanity at large. An old account of the object of Tszé-sze in the Chung Yung is that he wrote it to celebrate the virtue of his grandfather."<sup>20</sup> He certainly contrives to do this in the course of it. The 30th, 31st, and 32d chapters contain his eulogium, and never has any other mortal been exalted in such terms. "He may be compared to heaven and earth in their supporting and containing, their overshadowing and curtaining all things, he may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining. "Quick in apprehension, clear in discernment, of far reaching intelligence, and all embracing knowledge, he was fitted to exercise rule, magnanimous, generous, benign, and mild, he was fitted to exercise forbearance, impulsive, energetic, firm, and enduring, he was fitted to maintain a firm hold, self-adjusted, grave, never swerving from

<sup>19</sup> Ch. xiii. <sup>20</sup> 唐陸德明釋文謂孔子之孫子思作此以  
 昭明祖德; see the 中庸唐說一, p. 1.

the Mean, and correct, he was fitted to command reverence, accomplished, distinctive, concentrative, and searching, he was fitted to exercise discrimination " "All-embracing and vast, he was like heaven, deep and active as a fountain, he was like the abyss " "Therefore his fame overspreads the Middle kingdom, and extends to all barbarous tribes Wherever ships and carriages reach ; wherever the strength of man penetrates, wherever the heavens overshadow and the earth sustains, wherever the sun and moon shine, wherever frosts and dews fall, all who have blood and breath unfeignedly honour and love him Hence it is said, He is the equal of Heaven !" "Who can know him but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?"

8 We have arrived at the concluding chapter of the Work, in which the author, according to Choo He, "having carried his descriptions to the highest point in the preceding chapters, turns back and examines the source of his subject, and then again from the work of the learner, free from all selfishness and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole empire tranquilized by simple and sincere reverentialness He moreover eulogizes its mysteriousness, till he speaks of it at last as without sound or smell"<sup>21</sup> Between the first and last chapters there is a correspondency, and each of them may be considered as a summary of the whole treatise The difference between them is, that in the first a commencement is made with the mention of Heaven as the conferrer of man's nature, while in this the progress of man in virtue is traced, step by step, till at last it is equal to that of High Heaven

9 I have thus in the preceding paragraphs given a general and somewhat copious review of this Work My object has been to seize, if I could, the train of thought, and to hold it up to the reader Minor objections to it, arising from the confused use of terms and singular applications of passages from the older Classics, are noticed in the notes subjoined to the translation I wished here that its scope should be seen, and the means be afforded of judging how far it is worthy of the high character attributed to it "The relish of it," says the younger Ch'ing, "is inexhaustible The whole of it is solid

<sup>21</sup> See the concluding note by Choo He

learning. When the skilful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted."<sup>22</sup>

My own opinion of it is much less favourable. The names by which it has been called in translations of it have led to misconceptions of its character. Were it styled "The states of Equilibrium and Harmony," we should be prepared to expect something strange and probably extravagant. Assuredly we should expect nothing more strange or extravagant than what we have. It begins sufficiently well, but the author has hardly ornamented his preliminary apothegms, when he conducts into an obscurity where we can hardly grope our way, and when we emerge from that, it is to be bewildered by his gorgeous but unsubstantial pictures of sagely perfection. He has eminently contributed to nourish the pride of his countrymen. He has exalted their sages above all that is called God or is worshipped, and taught the masses of the people that with them they have need of nothing from without. In the mean time it is antagonistic to Christianity. By and by, when Christianity has prevailed in China, men will refer to it as a striking proof how their fathers by their wisdom knew neither God nor themselves.

<sup>22</sup> The Introductory note p. 917



## CHAPTER V.

## CONFUCIUS AND HIS IMMEDIATE DISCIPLES

## SECTION I

## LIFE OF CONFUCIUS

1 “And have you foreigners surnames as well?” This question has often been put to me by Chinese. It marks the ignorance which belongs to the people of all that is external to themselves, and the pride of antiquity which enters largely as an element into their character. If such a pride could in any case be justified, we might allow it to the family of the K’ung, the descendants of Confucius. In the reign of K’ang-he, twenty-one centuries and a half after the death of the sage, they amounted to eleven thousand males. But their ancestry is carried back through a period of equal extent, and genealogical tables are common, in which the descent of Confucius is traced down from Hwang-te, the inventor of the cycle, B C 2637<sup>1</sup>.

The more moderate writers, however, content themselves with exhibiting his ancestry back to the commencement of the Chow dynasty, B C 1121. Among the relatives of the tyrant Chow, the last emperor of the Yin dynasty, was an elder brother, by a concubine, named K’e,<sup>2</sup> who is celebrated by Confucius, Ana XVIII 1., under the title of the viscount of Wei. Foreseeing the impending ruin of their family, K’e withdrew from the court, and subsequently, he was invested by the emperor Shing, the second of the house of Chow, with the principality of Sung, which embraced the eastern portion of the present province of Ho-nan, that he might there continue the sacrifices to the emperors of Yin. K’e was followed as duke of Sung by a younger brother, in whose line the succession

1 See *Memoires concernant les Chinois*, Tome XII, p 447, *et seq*. Father Amiot states, p 501, that he had seen the representative of the family, who succeeded to the dignity of 衍聖公 in the 9th year of K’ien-lung, A D 1744. It is hardly necessary that I should say here, that the name Confucius is merely the Chinese characters 孔夫子 (K’ung Foo-tsze, ‘The master, K’ung’) latinized. 2 啟

continued. His great grandson, the duke Min,<sup>3</sup> was followed, B.C. 908, by a younger brother, leaving, however, two sons Fuh foo Ho,<sup>4</sup> and Fung sze.<sup>5</sup> Fuh Ho<sup>6</sup> resigned his right to the dukedom in favour of Fung sze, who put his uncle to death in B.C. 893, and became master of the State. He is known as the duke Le,<sup>7</sup> and to his elder brother belongs the honour of having the sage among his descendants.

Three descents from Fuh Ho, we find Chung K'an foo,<sup>8</sup> who was a distinguished officer under the dukes Tae, Woo and Senen<sup>9</sup> (B.C. 799—728). He is still celebrated for his humility, and for his literary tastes. We have accounts of him as being in communication with the Grand historiographer of the empire, and engaged in researches about its ancient poetry, thus setting an example of one of the works to which Confucius gave himself.<sup>10</sup> K'au gave birth to K'ung foo Kea,<sup>11</sup> from whom the surname of K'ung took its rise. Five generations had now elapsed since the dukedom was held in the direct line of his ancestry and it was according to the rule in such cases that the branch should cease its connection with the ducal stem, and merge among the people under a new surname. K'ung Kea was Master of the Horse in Sung, and an officer of well known loyalty and probity. Unfortunately for himself, he had a wife of surpassing beauty, of whom the chief minister of the State, by name Hwa Tuh,<sup>12</sup> happened on one occasion to get a glimpse. Determined to possess her, he commenced a series of intrigues, which, ended, B.C. 709, in the murder of Kea and the reigning duke Shang.<sup>13</sup> At the same time, Tuh secured the person of the lady, and hastened to his palace with the prize, but on the way she had strangled herself with her girdle.

An enmity was thus commenced between the two families of K'ung and Hwa which the lapse of time did not obliterate, and the latter being the more powerful of the two, Kea's great grandson withdrew into the State of Loo to avoid their persecution. There he was appointed commandant of the city of Fung,<sup>14</sup> and is known in history

<sup>3</sup> 懿公. <sup>4</sup> 弗父何. <sup>5</sup> 鮒 (al. 方) 祀. <sup>6</sup> I drop here the 父 (up. 4 tone), which seems to have been used in those times in a manner equal silent to our Mr. <sup>7</sup> 厲公. <sup>8</sup> 正考甫; 甫 is used in the same way as 父 see note G. <sup>9</sup> 戴武宣三公. <sup>10</sup> See the 魯語 and 商頌詩序 quoted in Hwang Yang's (王承) Life of Confucius, which forms a part of the 鄉黨圖考. <sup>11</sup> 孔父嘉. <sup>12</sup> 華督. <sup>13</sup> 殤公. <sup>14</sup> 防.

by the name of Fang-shuh<sup>15</sup> Fang-shuh gave birth to Pih-hea,<sup>16</sup> and from him came Shuh-leang Heih,<sup>17</sup> the father of Confucius. Heih appears in the history of the times as a soldier of great prowess and daring bravery. In the year B.C. 562, when serving at the siege of a place called Peih-yang,<sup>18</sup> a party of the assailants made their way in at a gate which had purposely been left open, and no sooner were they inside than the portcullis was dropped. Heih was just entering, and catching the massive structure with both his hands, he gradually by dint of main strength raised it and held it up, till his friends had made their escape.

Thus much on the ancestry of the sage. Doubtless he could trace his descent in the way which has been indicated up to the imperial house of Yin, nor was there one among his ancestors during the rule of Chow to whom he could not refer with satisfaction. They had been ministers and soldiers of Sung and Loo, all men of worth, and in Ching K'aou, both for his humility and literary researches, Confucius might have special complacency.

2 Confucius was the child of Shuh-leang Heih's old age. The soldier had married in early life, but his wife brought him only daughters, to the number of nine, and no son. By a concubine he had a son, named Mǎng-p'ei, and also Pih-ne,<sup>1</sup> who proved a cripple, so that, when he was over seventy years, Heih sought a second wife in the Yen family,<sup>2</sup> from which came subsequently Yen Hwuy, the favourite disciple of his son. There were three daughters in the family, the youngest being named Ching-tsae.<sup>3</sup> Their father said to them, "Here is the commandant of Tsow. His father and grandfather were only scholars, but his ancestors before them were descendants of the sage emperors. He is a man ten feet high,<sup>4</sup> and of extraordinary prowess, and I am very desirous of his alliance. Though he is old and austere, you need have no misgivings about him. Which of you three will be his wife?" The two elder daughters were silent, but Ching-tsae said, "Why do you ask us, father? It is for you to determine." "Very well," said her father in reply, "you will do."

<sup>15</sup> 防叔 <sup>16</sup> 伯夏 <sup>17</sup> 叔梁紇 <sup>18</sup> 偃陽  
<sup>1</sup> 孟皮, 字伯尼 <sup>2</sup> 顏氏 <sup>3</sup> 徵在 <sup>4</sup> 其人身長十尺  
 See, on the length of the ancient foot, Ana VIII 11, but the point needs a more sifting investigation than it has yet received.

Ching tse, accordingly, became Heih's wife, and in due time gave birth to Confucius, who received the name of K'ew, and was subsequently styled Chung ne. The event happened on the 21st day of the 10th month of the 21st year of the duke Seang of Ioo, being the 20th year of the emperor Iung ne 551. The birth place was in the district of Isow, of which Heih was the governor. It was somewhere within the limits of the present department of Yen-chow in Shann tung, but the honour of being the exact spot is claimed for two places in two different districts of the department.

The notices which we have of Confucius early years are very scanty. When he was in his third year his father died. It is related of

5 名邱字仲尼 The legends say that Ching tse, fearing lest she should not have a son, in consequence of her husband's age, first ascended the Ne-k'ew hill to pray for the son, and that when she had obtained it, he commenced the fatherly names—K'ew and Ching ne. But the cripple Mang pe had previously told her that there was some reason, previous to Confucius' birth, for using the term ne to his family. As it might be expected that the birth of the sage is surrounded with many prodigious occurrences, she consulted that the husband himself prayed together for a son in a dell of mountains. As fortune favoured her, the leaves of the trees and plants all erected themselves, and bent downward on her return. That night she dreamt the Black T appeared, and said to her, "You will have a son, a sage only a month bring him forth in a hollow mulberry tree." One day during her pregnancy, he fell into a dreamy state and saw five old men in the hall, who called themselves the essences of the five planets, and led an animal which looked like a small cow with a horn, and was covered with scales like a dragon. The creature knelt before Ching tse, and cast forth from its mouth a slip of paper, on which was the inscription,—The son of the essence of water will succeed to the withering Chow and be a throneless king. Ching tse tied a piece of embroidery ribbon about its horn, and the vision disappeared. When Heih was told this, he said, "The creature must be the K'uei-lin." As her time drew near, Ching tse asked her husband if there was any place in the neighbourhood called The hollow mulberry tree. He told her there was a dry cave in the south hill, which went by that name. Then she said, "I will go and be confined there." Her husband was surprised, but when he made acquaintance with her former dream, he made the necessary arrangements. On the night when the child was born, two dragons came and kept watch on the left and right of the hill, and two spirit ladies appeared in the air pouring out fragrant odours as if to bathe Ching tse; and as soon as the birth took place, a spring of clear warm water bubbled up from the floor of the cave which trickled up again when the child had been washed in it. The child was of an extraordinary appearance; with a mouth like the vermilion lips of a dragon's back, &c. &c. On the top of his head was a remarkable formation, in consequence of which he was named K'ew &c. See the 列國志, bk. lxxviii.—Sze-ma T'wen seems to make Confucius to have been illegitimate, saying that Heih and Miss Yen cohabited in the wilderness (野合). Keang yang says that this phrase has reference simply to the disparity of their ages.

6 Sze-ma T'wen says that Confucius was born in the 23d year of duke Seang ne 544. He is followed by Ching ne in the short sketch of Confucius life prefixed to the I ching, and by The Annals of the Empire (歷代統紀表), published with imperial sanction in the reign of K'ang hsi. (To this latter work I have generally referred for my dates.) The year assigned in the text above rests on the authority of K'uei léang and Keang yang, the two commentators on the T'wen T'ew. With regard to the month, however, the 10th is that assigned by K'uei léang, while Keang yang names the 11th. 7 Tsow is written 邶 鄘 魏 and 邶

him, that as a boy he used to play at the arrangement of sacrificial vessels, and at postures of ceremony. Of his schooling we have no reliable account. There is a legend, indeed, that at seven he went to school to Gan P'ing-chung,<sup>8</sup> but it must be rejected as P'ing-chung belonged to the State of Ts'e. He tells us himself that at fifteen he bent his mind to learning,<sup>9</sup> but the condition of the family was one of poverty. At a subsequent period, when people were astonished at the variety of his knowledge he explained it by saying "When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters."<sup>10</sup>

When he was nineteen, he married a lady from the State of Sung, of the Keen-kwan family,<sup>11</sup> and in the following year his son Le was born. On the occasion of this event, the duke Ch'au sent him a present of a couple of carp. It was to signify his sense of his prince's favour, that he called his son Le (*The Carp*), and afterwards gave him the designation of Pih-yn<sup>12</sup> (*Fish Prince*). No mention is made of the birth of any other children, though we know from Ana V 1, that he had at least one daughter. The fact of the duke of Loos sending him a gift on the occasion of Le's birth, shows that he was not unknown, but was already commanding public attention and the respect of the great.

It was about this time, probably in the year after his marriage, that Confucius took his first public employment, as keeper of the stores of grain,<sup>13</sup> and in the following year he was put in charge of the public fields and lands.<sup>14</sup> Mencius adduces these employments in illustration of his doctrine that the superior man may at times take office on account of his poverty, but must confine himself in such a case to places of small emolument, and aim at nothing but the discharge of their humble duties. According to him, Confucius as keeper of stores, said, "My calculations must all be right—that is all I have to care about," and when in charge of the public fields, he said, "The oxen and sheep must be fat and strong and superior—that is all I have to care about."<sup>15</sup> It does not appear whether

<sup>8</sup> 晏平仲

<sup>9</sup> Ana II iv

<sup>10</sup> Ana IX vi

<sup>11</sup> 娶宋之卅官氏

<sup>12</sup> 名曰鯉, 而字伯魚

<sup>13</sup> 爲委史

This is Mencius' account. Sze-ma

Ts'een says 嘗爲季氏史, but his subsequent words 料量平 show that the office was the same.

<sup>14</sup> Mencius calls this office

乘田

while Sze-ma Ts'een says 爲司職史

<sup>15</sup> Mencius, V Pt II v 4

these offices were held by Confucius in the direct employment of the State, or as a dependent of the Ke family in whose jurisdiction he lived. The present of the cap from the duke may incline us to suppose the former.

3 In his twenty-second year, Confucius commenced his labours as a public teacher, and his house became a resort for young and enquiring spirits, who wished to learn the doctrines of antiquity.

Commencement of his  
labours as a teacher. The  
death of his mother  
B.C. 530—529.

However small the fee his pupils were able to afford, he never refused his instructions<sup>1</sup>. All that he required, was an ardent desire for improvement, and some degree of capacity.

"I do not open up the truth," he said, "to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."<sup>2</sup>

His mother died in the year B.C. 528, and he resolved that her body should lie in the same grave with that of his father, and that their common resting place should be in Fang, the first home of the K'ung in Loo. But here a difficulty presented itself. His father's coffin had been for twenty years, where it had first been deposited, off the road of *The Five Fathers*, in the vicinity of Tsow—would it be right in him to move it? He was relieved from this perplexity by an old woman of the neighbourhood, who told him that the coffin had only just been put into the ground, as a temporary arrangement, and not regularly buried. On learning this, he carried his purpose into execution. Both coffins were conveyed to Fang, and put in the ground together, with no intervening space between them, as was the custom in some States. And now came a new perplexity. He said to himself, "In old times, they had graves, but raised no tumulus over them. But I am a man, who belongs equally to the north and the south, the east and the west. I must have something by which I can remember the place. Accordingly he raised a mound, four feet high, over the grave, and returned home, leaving a party of his disciples to see everything properly completed. In the mean time there came on a heavy storm of rain, and it was a considerable time before the disciples joined him.

<sup>1</sup> Ana. VII. vii.

<sup>2</sup> Ana. VII. viii.

"What makes you so late?" he asked "The grave in Fang fell down," they said He made no reply, and they repeated their answer three times, when he burst into tears, and said, "Ah! they did not make their graves so in antiquity"<sup>3</sup>

Confucius mourned for his mother the regular period of three years, three years nominally, but in fact only twenty-seven months. Five days after the mourning was expired, he played on his lute but could not sing It required other five days before he could accompany an instrument with his voice<sup>4</sup>

Some writers have represented Confucius as teaching his disciples important lessons from the manner in which he buried his mother, and having a design to correct irregularities in the ordinary funeral ceremonies of the time These things are altogether "without book" We simply have a dutiful son paying the last tribute of affection to a good parent In one point he departs from the ancient practice, raising a mound over the grave, and when the fresh earth gives way from a sudden rain, he is moved to tears, and seems to regret his innovation This sets Confucius vividly before us, a man of the past as much as of the present, whose own natural feelings were liable to be hampered in their development by the traditions of antiquity which he considered sacred It is important, however, to observe the reason which he gave for rearing the mound He had in it a presentiment of much of his future course He was "a man of the north, the south, the east, and the west" He might not confine himself to any one State He would travel, and his way might be directed to some "wise ruler," whom his counsels would conduct to a benevolent sway that would break forth on every side till it transformed the empire

4 When the mourning for his mother was over, Confucius remained in Loo, but in what special capacity we do not know Probably he continued to encourage the resort of inquirers to whom he communicated instruction, and pursued his own researches into the history, literature, and institutions of the empire In the year B C 524, the chief of the small State of T'an,<sup>1</sup>

He learns music, visits the court of Chow, and returns to Loo  
B C 526—517

<sup>3</sup> I Te Ke, II Pt I : 10, Pt II in 30, Pt I : 6 See also the discussion of those passages in Kuang Yung's 'Life of Confucius' <sup>4</sup> Le Ke, II Pt I : 22

<sup>1</sup> See the Ts'un Ts'ew, under the 7th year of duke Ch'au — 秋, 鄆子來朝

made his appearance at the court of Loo, and discoursed in a wonderful manner, at a feast given to him by the duke, about the names which the most ancient sovereigns, from Hwang te downwards, gave to their ministers. The sacrifices to the emperor Shaou haon, the next in descent from Hwang te, were maintained in T'an, so that the chief fancied that he knew all about the abstruse subject on which he discoursed. Confucius, hearing about the matter, waited on the visitor, and learned from him all that he had to communicate.<sup>2</sup>

To the year B.C. 523, when Confucius was twenty nine years old, is referred his studying music under a famous master of the name of S'ang.<sup>3</sup> He was approaching his 30th year when, as he tells us, "he stood"<sup>4</sup> firm, that is, in his convictions on the subjects of learning to which he had bent his mind fifteen years before. Five years more, however, were still to pass by, before the anticipation mentioned in the conclusion of the last paragraph began to receive its fulfilment,<sup>5</sup> though we may conclude from the way in which it was brought about that he was growing all the time in the estimation of the thinking minds in his native State.

In the 24th year of duke Ch'au, B.C. 517, one of the principal ministers of Loo, known by the name of M'ang He, died. Seventeen years before, he had painfully felt his ignorance of ceremonial observances, and had made it his subsequent business to make himself acquainted with them. On his deathbed, he addressed his chief officer, saying, "A knowledge of propriety is the stem of a man. Without it he has no means of standing firm. I have heard that there is one K'ung Kew, who is thoroughly versed in it. He is a descendant of Sages, and though the line of his family was extinguished in Sung, among his ancestors there were T'uh foo Ho, who resigned the dukedom to his brother, and Chung K'au foo, who was

<sup>2</sup> This rests on the respectable authority of Tao-k'ew Ming's annotations on the Ts'un T'zu, but I must consider it apocryphal. The legend writers have fashioned a journey to T'an. The slightest historical intimation becomes a text with them, on which they enlarge to the glory of the sage. Amlot has reproduced and expanded their romances, and others, such as Pauthier (China, pp. 1.1-183) and Thornton (History of China, vol. I pp. 151-15) have followed in his wake. <sup>3</sup> 師襄 See the Family Sayings, 卷三 art. 辯樂解; but the account there given is not more credible than the chief of T'an's, expositions. <sup>4</sup> Ana. II 14.

<sup>5</sup> The journey to Chow is placed by Sze-ma T'ouen before Confucius holding of his first official employments, and Choo He and most other writers follow him. It is a great error and arisen from a misanderst. 11 g of the passage from the 左氏傳 upon the subject



distinguished for his humility Tsang Heih has observed that if sage men of intelligent virtue do not attain to eminence, distinguished men are sure to appear among their posterity His words are now to be verified, I think, in K'ung K'ew After my death, you must tell Ho-ke to go and study proprieties under him <sup>6</sup> In consequence of this charge, Ho-ke,<sup>7</sup> Mang He's son, who appears in the Analects under the name of Mang E,<sup>8</sup> and a brother, or perhaps only a near relative, named Nan-kung King-shuh,<sup>9</sup> became disciples of Confucius Their wealth and standing in the State gave him a position which he had not had before, and he told King-shuh of a wish which he had to visit the court of Chow, and especially to confer on the subject of ceremonies and music with Laou Tan King-shuh represented the matter to the duke Ch'aon, who put a carriage and a pair of horses at Confucius' disposal for the expedition <sup>10</sup>

At this time the court of Chow was in the city of Lō,<sup>11</sup> in the present department of Ho-nan of the province of the same name. The reigning emperor is known by the title of King,<sup>12</sup> but the sovereignty was little more than nominal The state of China was then analogous to that of one of the European kingdoms during the prevalence of the feudal system At the commencement of the dynasty, the various States of the empire had been assigned to the relatives and adherents of the reigning family There were thirteen principalities of greater note, and a large number of smaller dependencies During the vigorous youth of the dynasty, the emperor or lord paramount exercised an effective control over the various chiefs, but with the lapse of time there came weakness and decay The chiefs corresponding somewhat to the European dukes, earls, marquises, barons, &c., quarreled and warred among themselves, and the stronger among them barely acknowledged their subjection to the emperor. A similar condition of things prevailed in each particular State There there were hereditary ministerial families, who were continually encroaching on the authority of their rulers, and the heads of those families again were frequently hard pressed by their inferior officers Such was the state of China in Confucius' time The

<sup>6</sup> See 左氏傳, 昭公七年 <sup>7</sup> 何忌 <sup>8</sup> 孟懿子 <sup>9</sup> 南宮敬叔 <sup>10</sup> The 家語 makes King-shuh accompany Confucius to Chow It is difficult to understand this, if King-shuh were really a son of Mang He who had died that year <sup>11</sup> 洛

<sup>12</sup> 敬 (B.C. 518-475)

reader must have it clearly before him, if he would understand the position of the sage, and the reforms which, we shall find, it was subsequently his object to introduce.

Arrived at Chow, he had no intercourse with the court or any of the principal ministers. He was there not as a politician, but an inquirer about the ceremonies and maxims of the founders of the dynasty Laou Tan,<sup>13</sup> whom he had wished to see, the acknowledged founder of the Taouists, or Rationalistic sect which has maintained its ground in opposition to the followers of Confucius, was then a treasury keeper. They met and freely interchanged their views, but no reliable account of their conversations has been preserved. In the 5th Book of the *Le Ke*, which is headed, "The philosopher Ts'ang asked," Confucius refers four times to the views of Laou tze on certain points of funeral ceremonies, and in the "Family Sayings," Book xiv, he tells Ko K'ang what he had heard from him about "The Five Teas," but we may hope their conversation turned also on more important subjects. Sze ma Ts'een, favourable to Laou tze, makes him lecture his visitor in the following style — "Those whom you talk about are dead, and their bones are mouldered to dust, only their words remain. When the superior man gets his time, he mounts aloft, but when the time is against him, he moves as if his feet were entangled. I have heard that a good merchant, though he has rich treasures deeply stored, appears as if he were poor, and that the superior man whose virtue is complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wild will.<sup>14</sup> These are of no advantage to you. This is all which I have to tell you." On the other hand, Confucius is made to say to his disciples, "I know how birds can fly, how fishes can swim, and how animals can run. But the runner may be snared, the swimmer may be hooked, and the flyer may be shot by the arrow. But there is the dragon. I cannot tell how he mounts on the wind through the clouds, and rises to heaven. To-day I have seen Laou tze, and can only compare him to the dragon."<sup>15</sup>

<sup>13</sup> According to Sze-ma Ts'een, Tan was the posthumous epithet of this individual, whose surname was Lo (李), name Erh (耳), and designation Pih-yang (伯陽). <sup>14</sup> 逸態與淫志. <sup>15</sup> See the 史記列傳第三 and compare the remarks attributed to Laou tze in the account of the K'ang, finally near the beg. ing

While at Lō, Confucius walked over the grounds set apart for the great sacrifices to Heaven and Earth, inspected the pattern of the Hall of Light, built to give audience in to the princes of the empire, and examined all the arrangements of the ancestral temple and the court. From the whole he received a profound impression. "Now," said he with a sigh, "I know the sage wisdom of the duke of Chow, and how the house of Chow attained to the imperial sway"<sup>16</sup>. On the walls of the Hall of Light were paintings of the ancient sovereigns from Yaou and Shun downwards, their characters appearing in the representations of them, and words of praise or warning being appended. There was also a picture of the duke of Chow sitting with his infant nephew, the king Shing, upon his knees, to give audience to all the princes. Confucius surveyed the scene with silent delight, and then said to his followers, "Here you see how Chow became so great. As we use a glass to examine the forms of things, so must we study antiquity in order to understand the present"<sup>17</sup>. In the hall of the ancestral temple, there was a metal statue of a man with three clasps upon his mouth, and his back covered over with an enjoyable homily on the duty of keeping a watch upon the lips. Confucius turned to his disciples and said, "Observe it, my children. These words are true, and commend themselves to our feelings"<sup>18</sup>.

About music he made inquiries at Ch'ang Hwang, to whom the following remarks are attributed. "I have observed about Chung-ne many marks of a sage. His hair never eyes and a dragon forehead, the very characteristics of Hwang-te. His arms are long, his back is like a tortoise, and he is nine feet six inches in height, the very semblance of T'ang the Completer. When he speaks, he praises the ancient kings. He moves along the path of humility and courtesy. He has heard of every subject, and retains with a strong memory. His knowledge of things seems inexhaustible. Have we not in him the rising of a sage?"<sup>19</sup>.

I have given these notices of Confucius at the court of Chow, more as being the only ones I could find, than because I put much faith in them. He did not remain there long, but returned the same year to Loo, and continued his work of teaching. His fame

<sup>16, 17, 18</sup> See the 家語, 卷一, art 觀周 Family Sayings.

<sup>19</sup> Quoted by Keang Yung from 'The

was greatly increased, disciples came to him from different parts, till their number amounted to three thousand. Several of those who have come down to us as the most distinguished among his followers, however, were yet unborn, and the statement just given may be considered as an exaggeration. We are not to conceive of the disciples as forming a community, and living together. Parties of them may have done so. We shall find Confucius hereafter always moving amid a company of admiring pupils; but the greater number must have had their proper avocations and ways of living, and would only resort to the master, when they wished specially to ask his counsel or to learn of him.

5 In the year succeeding the return to Loo, that State fell into great confusion. There were three Families in it, all connected irregularly with the ducal house, who had long kept the rulers in a condition of dependency. They appear frequently in the Analects as the Ke clan, the

He withdraws to Ts'e and returns to Loo the following year B.C. 516, 515.

Shuh, and the M'ing, and while Confucius

freely spoke of their usurpations,<sup>1</sup> he was a sort of dependent of the Ke family, and appears in frequent communication with members of all the three. In the year B.C. 516, the duke Ch'ou came to open hostilities with them, and being worsted, fled into Ts'e, the State adjoining Loo on the north. Thither Confucius also repaired, that he might avoid the prevailing disorder of his native State. Ts'e was then under the government of a duke, afterwards styled king,<sup>2</sup> who "had a thousand teams, each of four horses, but on the day of his death the people did not praise him for a single virtue."<sup>3</sup> His chief minister, however, was Gan Ying,<sup>4</sup> a man of considerable ability and worth. At his court the music of the ancient sage-emperor, Shun, originally brought to Ts'e from the State of Ts'in,<sup>5</sup> was still preserved.

According to the "Family Sayings," an incident occurred on the way to Ts'e, which I may transfer to these pages as a good specimen of the way in which Confucius turned occurring matters to account, in his intercourse with his disciples. As he was passing by the side of the T'ae mountain, there was a woman weeping and wailing by a grave. Confucius bent forward in his carriage, and

<sup>1</sup> See Analects, III. 1, II. et al.

<sup>2</sup> 景公

<sup>3</sup> Ana. XVI. xii.

<sup>4</sup> 晏嬰 This

is the same who was afterwards styled 晏平仲

<sup>5</sup> 陳

after listening to her for some time, sent Tsze-loo to ask the cause of her grief. "You weep, as if you had experienced sorrow upon sorrow," said Tsze-loo. The woman replied, "It is so. My husband's father was killed here by a tiger, and my husband also, and now my son has met the same fate." Confucius asked her why she did not remove from the place, and on her answering, "There is here no oppressive government," he turned to his disciples, and said, "My children, remember this. Oppressive government is fiercer than a tiger."<sup>6</sup>

As soon as he crossed the border from Loo, we are told he discovered from the gait and manners of a boy, whom he saw carrying a pitcher, the influence of the sage's music, and told the driver of his carriage to hurry on to the capital.<sup>7</sup> Arrived there, he heard the strain, and was so ravished with it, that for three months he did not know the taste of flesh. "I did not think," he said, "that music could have been made so excellent as this."<sup>8</sup> The duke King was pleased with the conferences which he had with him,<sup>9</sup> and proposed to assign to him the town of Lin-k'ew, from the revenues of which he might derive a sufficient support, but Confucius refused the gift, and said to his disciples, "A superior man will only receive reward for services which he has done. I have given advice to the duke King, but he has not yet obeyed it, and now he would endow me with this place! Very far is he from understanding me."<sup>10</sup>

On one occasion the duke asked about government, and received the characteristic reply, "There is government when the prince is prince, and the minister is minister, when the father is father, and the son is son."<sup>11</sup> I say that the reply is characteristic. Once, when Tsz-loo asked him what he would consider the first thing to be done if entrusted with the government of a State, Confucius answered, "What is necessary is to rectify names."<sup>12</sup> The disciple thought the

<sup>6</sup> See the 家語, 卷四, art 正論解. I have translated, however, from the Le Ke, II Pt II m 10, where the same incident is given, with some variations, and without saying when or where it occurred.

<sup>7</sup> See the 說苑, 卷一 九, p 13.

<sup>8</sup> Ana VII xiii

<sup>9</sup> Some of these are related in the Family Sayings, — about the burning of the ancestral shrine of the emperor 釐, and a one-footed bird which appeared hopping and flapping its wings in Ts'e. They are plainly fabulous, though quoted in proof of Confucius' sage wisdom. This reference to them is more than enough.

<sup>10</sup> 家語, 卷一, 六本

<sup>11</sup> Ana VIII vi

<sup>12</sup> Ana XIII m

reply wide of the mark, but it was substantially the same with what he said to the duke King. There is a sufficient foundation in nature for government in the several relations of society, and if those be maintained and developed according to their relative significance, it is sure to obtain. This was a first principle in the political ethics of Confucius.

Another day the duke got to a similar inquiry the reply that the art of government lay in an economical use of the revenues, and being pleased, he resumed his purpose of retaining the philosopher in his State, and proposed to assign to him the fields of Ne ke. His chief minister Gan Ying dissuaded him from the purpose, saying, "Those scholars are impracticable, and cannot be imitated. They are haughty and conceited of their own views, so that they will not be content in inferior positions. They set a high value on all funeral ceremonies, give way to their grief, and will waste their property on great burials, so that they would only be injurious to the common manners. This Mr K'ung has a thousand peculiarities. It would take generations to exhaust all that he knows about the ceremonies of going up and going down. This is not the time to examine into his rules of propriety. If you, prince, wish to employ him to change the customs of Ts'e, you will not be making the people your primary consideration."<sup>13</sup>

I had rather believe that these were not the words of Gan Ying, but they must represent pretty correctly the sentiments of many of the statesmen of the time about Confucius. The duke of Ts'e got tired ere long of having such a monitor about him, and observed, "I cannot treat him as I would the chief of the Ke family. I will treat him in a way between that accorded to the chief of the Ke, and that given to the chief of the M'ing family." Finally he said, "I am old, I cannot use his doctrines."<sup>14</sup> These observations were made directly to Confucius, or came to his hearing.<sup>15</sup> It was not consistent with his self respect to remain longer in Ts'e, and he returned to Loo.<sup>16</sup>

6 Returned to Loo, he remained for the long period of about

<sup>13</sup> See the 史記 孔子世家 p. ~ <sup>14</sup> Ana. XVIII. III. <sup>15</sup> Szu-ma Ts'ien makes the first observation to have been addressed directly to Confucius. <sup>16</sup> According to the above account Confucius was only once, and for a portion of two years, in Ts'e. For the refutation of contrary accounts see Hwang Jung's Life of the sage.

fifteen years without being engaged in any official employment. It was a time, indeed, of great disorder. The duke Ch'au continued a refugee in Ts'e, the government being in the hands of the great families, up to his death in B.C. 509, on which event the rightful heir was set aside, and another member of the ducal house, known to us by the title of Ting,<sup>1</sup> substituted in his place. The ruling authority of the principality became thus still more enfeebled than it had been before, and, on the other hand, the chiefs of the Ke, the Shuh, and the Māng, could hardly keep their ground against their own officers. Of those latter the two most conspicuous were Yang Hoo,<sup>2</sup> called also Yang Ho,<sup>3</sup> and Kung-shan Fuh-jaou.<sup>4</sup> At one time Ke Hwan, the most powerful of the chiefs, was kept a prisoner by Yang Hoo, and was obliged to make terms with him in order to secure his liberation. Confucius would give his countenance to none, as he disapproved of all, and he studiously kept aloof from them. Of how he comported himself among them we have a specimen in the incident related in the Analects, xvii. 1—"Yang Hoo wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Hoo was not at home, went to pay his respects for the gift. He met him, however, on the way. 'Come, let me speak with you,' said the officer. 'Can he be called benevolent, who keeps his jewel in his bosom, and leaves his country to confusion?' Confucius replied, 'No.' 'Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?' Confucius again said, 'No.' The other added, 'The days and months are passing away, the years do not wait for us.' Confucius said, 'Right, I will go into office.'" Chinese writers are eloquent in their praises of the sage for the combination of propriety, complaisance, and firmness, which they see in his behaviour in this matter. To myself there seems nothing remarkable in it but a somewhat questionable dexterity. But it was well for the fame of Confucius that his time was not occupied during those years with official services. He turned them to better account, prosecuting his researches into the poetry, history, ceremonies, and music of the empire. Many disciples continued to resort to him, and the legendary

<sup>1</sup> 定公    <sup>2</sup> 陽虎    <sup>3</sup> 陽貨    <sup>4</sup> 公山弗擾 (史記 狂)

writers tell us how he employed their services in digesting the results of his studies. I must repeat, however, that several of them, whose names are most famous, such as Ts'ang Sin, were as yet children, and Min Sun<sup>5</sup> was not born till B.C. 500.

To this period we must refer the almost single instance which we have of the manner of Confucius' intercourse with his son Le. "Have you heard any lessons from your father different from what we have all heard?" asked one of the disciples once of Le. "No," said Le. "He was standing alone once, when I was passing through the court below with hasty steps, and said to me, 'Have you read the Odes?' On my replying, 'Not yet,' he added, 'If you do not learn the Odes, you will not be fit to converse with.' Another day, in the same place and the same way, he said to me, 'Have you read the rules of Propriety?' On my replying, 'Not yet,' he added, 'If you do not learn the rules of Propriety, your character cannot be established.' I have heard only these two things from him." The disciple was delighted and observed, "I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son."<sup>6</sup>

I can easily believe that this distant reserve was the rule which Confucius followed generally in his treatment of his son. A stern dignity is the quality which a father has to maintain upon his system. It is not to be without the element of kindness, but that must never go beyond the line of propriety. There is too little room left for the play and development of natural affection.

The divorce of his wife must also have taken place during these years, if it ever took place at all, which is a disputed point. The curious reader will find the question discussed in the notes on the second Book of the *Le K'e*. The evidence inclines, I think, against the supposition that Confucius did put his wife away. When she died, at a period subsequent to the present, Le kept on weeping aloud for her after the period for such a demonstration of grief had expired, when Confucius sent a message to him that his sorrow must be subdued, and the obedient son dried his tears." We are glad to know that on one occasion—the death of his favourite disciple, Yen



Hwuy the tears of Confucius himself would flow over and above the measure of propriety<sup>8</sup>

7 We come to the short period of Confucius' official life. In the year B C 501, things had come to a head between the <sup>He holds office</sup> chiefs of the three Families and their ministers, and <sub>B C 500-496</sub> had resulted in the defeat of the latter. In B C 500, the resources of Yang Hoo were exhausted, and he fled into Ts'e, so that the State was delivered from its greatest troubler, and the way was made more clear for Confucius to go into office, should an opportunity occur. It soon presented itself. Towards the end of that year he was made chief magistrate of the town of Chung-too<sup>1</sup>

Just before he received this appointment, a circumstance occurred of which we do not well know what to make. When Yang-hoo fled into Ts'e, Kung-shan Fuh-jaou, who had been confederate with him, continued to maintain an attitude of rebellion, and held the city of Pe against the Ke family. Thence he sent a message to Confucius inviting him to join him, and the sage seemed so inclined to go that his disciple Tsze-loo remonstrated with him, saying, "Indeed you cannot go! why must you think of going to see Kung-shan?" Confucius replied, "Can it be without some reason that he has invited me? If any one employ me, may I not make an eastern Chow?"<sup>2</sup> The upshot, however, was that he did not go, and I cannot suppose that he had ever any serious intention of doing so. Amid the general gravity of his intercourse with his followers, there gleam out a few instances of quiet pleasantry, when he amused himself by playing with their notions about him. This was probably one of them.

As magistrate of Chung-too he produced a marvellous reformation of the manners of the people in a short time. According to the "Family Sayings," he enacted rules for the nourishing of the living and all observances to the dead. Different food was assigned to the old and the young, and different burdens to the strong and the weak. Males and females kept apart from each other in the streets. A

#### 8 Ana. XI ix

1 中都 <sup>Amiot says this was 'la ville meme ou le Souverain tenoit sa Cour' (Vie de Confucius, p 147)</sup> He is followed of course by Thornton and Pauthier. My reading has not shown me that such was the case. In the notes to K'ang-he's edition of the 'Five King,' Le Ke, II Pt I iii 4, it is simply said—'Chung-too,—the name of a town of Loo. It afterwards belonged to Ts'e when it was called P'ing-luh (平陸)' 2 Ana XVII v

thing dropt on the road was not picked up. There was no fraudulent carving of vessels. Inner coffins were made four inches thick, and the outer ones five. Graves were made on the high grounds, no monads being raised over them, and no trees planted about them. Within twelve months, the princes of the States all about wished to imitate his style of administration.<sup>3</sup>

The duke Ting, surprised at what he saw, asked whether his rules could be employed to govern a whole State, and Confucius told him that they might be applied to the whole empire. On this the duke appointed him assistant-superintendent of Works,<sup>4</sup> in which capacity he surveyed the lands of the State, and made many improvements in agriculture. From this he was quickly made minister of Crime,<sup>5</sup> and the appointment was enough to put an end to crime. There was no necessity to put the penal laws in execution. No offenders showed themselves.<sup>6</sup>

These indiscriminating eulogies are of little value. One incident, related in the annotations of Tso-k'ew on the Ts'un Ts'ew,<sup>7</sup> commends itself at once to our belief, as in harmony with Confucius' character. The chief of the He, pursuing with his enmity the duke Ch'au, even after his death, had placed his grave apart from the graves of his predecessors, and Confucius surrounded the ducal cemetery with a ditch so as to include the solitary resting place, boldly telling the chief that he did it to hide his disloyalty.<sup>8</sup> But he signalled himself most of all, in B.C. 499, by his behaviour at an interview between the dukes of Loo and Ts'e, at a place called Shih k'e,<sup>9</sup> and K'ek kuh,<sup>10</sup> in the present district of Lac-woo, in the department of T'ue gan.<sup>11</sup> Confucius was present as master of ceremonies on the part of Loo, and the meeting was professedly pacific. The two princes were to form a covenant of alliance. The principal officer on the part of Ts'e, however, despising Confucius as "a man of ceremonies, without courage," had advised his sovereign to make the duke of Loo a prisoner, and for this purpose a band of the half savage original inhabitants of the place advanced with weapons to the stage where the two dukes were met. Confucius understood

3 家語 Bk I. 4 司空 This office, however, was held by the chief of the Ming family. We must understand that Confucius was only an assistant to him, or perhaps acted for him. 5 大司寇 6 家語 Bk I. 7 左傳定公元年 8 家語 Bk I. 9 質其 10 夾谷 11 秦安府 秦蕪縣

the scheme, and said to the opposite party, "Our two princes are met for a pacific object. For you to bring a band of savage vassals to disturb the meeting with their weapons, is not the way in which Ts'e can expect to give law to the princes of the empire. These barbarians have nothing to do with our Great Flowery land. Such vassals may not interfere with our covenant. Weapons are out of place at such a meeting. As before the spirits, such conduct is unpropitious. In point of virtue, it is contrary to right. As between man and man, it is not polite." The duke of Ts'e ordered the disturbers off, but Confucius withdrew, carrying the duke of Loo with him. The business proceeded, notwithstanding, and when the words of the alliance were being read on the part of Ts'e, "So be it to Loo, if it contribute not 300 chariots of war to the help of Ts'e, when its army goes across its borders," a messenger from Confucius added, "And so be it to us, if we obey your orders, unless you return to us the fields on the south of the Wān." At the conclusion of the ceremonies, the prince of Ts'e wanted to give a grand entertainment, but Confucius demonstrated that such a thing would be contrary to the established rules of propriety, his real object being to keep his sovereign out of danger. In this way the two parties separated, they of Ts'e filled with shame at being foiled and disgraced by "the man of ceremonies," and the result was that the lands of Loo which had been appropriated by Ts'e were restored.<sup>12</sup>

For two years more Confucius held the office of minister of Crime. Some have supposed that he was further raised to the dignity of chief minister of the State,<sup>13</sup> but that was not the case. One instance of the manner in which he executed his functions is worth recording. When any matter came before him, he took the opinion of different individuals upon it, and in giving judgment would say, "I decide according to the view of so and so." There was an approach to our jury system in the plan, Confucius' object being to enlist general sympathy, and carry the public judgment with him in his administration of justice. A father having brought some charge against his son, Confucius kept them both in prison for three months, without

12 This meeting at Keü-kuh is related in Sze-ma Ts'een, the Family Sayings, and Kuli-leang, with many exaggerations. I have followed 左氏傳, 定公十一年. 13 The 家語 says, Bk II, 孔子爲魯司寇攝相事. But he was a 相 only in the sense of an assistant of ceremonies, as at the meeting in Keü-kuh, described above.

making any difference in favour of the father, and then wished to dismiss them both. The head of the Ke was dissatisfied, and said, "You are playing with me, Sir minister of Crime. Formerly you told me that in a State or a family filial duty was the first thing to be insisted on. What hinders you now from putting to death this unfilial son as an example to all the people?" Confucius with a sigh replied, "When superiors fail in their duty, and yet go to put their inferiors to death, it is not right. This father has not taught his son to be filial,—to listen to his charge would be to shew the guiltless. The manners of the age have been long in a sad condition, we cannot expect the people not to be transgressing the laws."<sup>14</sup>

At this time two of his disciples, Tszé-loo and Tszé-yew, entered the employment of the Ke family, and lent their influence, the former especially, to forward the plans of their master. One great cause of disorder in the State was the fortified cities held by the three chiefs, in which they could defy the supreme authority, and were in turn defied themselves by their officers. Those cities were like the castles of the barons of England in the time of the Normann kings. Confucius had their destruction very much at heart, and partly by the influence of persuasion, and partly by the assisting counsels of Tszé-loo, he accomplished his object in regard to Pe,<sup>15</sup> the chief city of the Ke, and How,<sup>16</sup> the chief city of the Shuh.

It does not appear that he succeeded in the same way in dismantling Shing,<sup>17</sup> the chief city of the Mang,<sup>18</sup> but his authority in the State greatly increased. "He strengthened the ducal House and weakened the private Families. He exalted the sovereign, and depressed the ministers. A transforming government went abroad. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. Strangers came in crowds from other States."<sup>19</sup> Confucius became the idol of the people, and flew in songs through their mouths.<sup>20</sup>

14 See the 家語 Bk II. 15 費 16 邠 17 成 18 In connection with these events, the Family Sayings and Sze-ma Ts'een mention the summary punishment inflicted by Confucius on an able but unscrupulous and insidious officer the Shao-ching, Maou (少正卯). His judgment and death occupy a conspicuous place in the legendary accounts. But the Analects, Tszé-sze, Mencius, and Tao-k'ew Ming are all silent about it, and K'ang Yung rightly rejects it, as one of the many narratives invented to exalt the sage. 19 See the 家語 Bk II. 20 See 孔叢子 quoted by K'ang Yung.

But this sky of bright promise was soon overcast. As the fame of the reformatations in Loo went abroad, the neighbouring princes began to be afraid. The duke of Ts'e said, "With Confucius at the head of its government, Loo will become supreme among the States, and Ts'e which is nearest to it will be the first swallowed up. Let us propitiate it by a surrender of territory." One of his ministers proposed they should first try to separate between the sage and his sovereign, and to effect this, they hit upon the following scheme. Eighty beautiful girls, with musical and dancing accomplishments, were selected, and a hundred and twenty of the finest horses that could be found, and sent as a present to duke Ting. They were put up at first outside the city, and Ke Hwan having gone in disguise to see them, forgot the lessons of Confucius, and took the duke to look at the bait. They were both captivated. The women were received, and the sage was neglected. For three days the duke gave no audience to his ministers. "Master," said Tsze-loo to Confucius, "it is time for you to be going." But Confucius was very unwilling to leave. The spring was coming on, when the great sacrifice to Heaven would be offered, and he determined to wait and see whether the solemnity of that would bring the duke back to his right mind. No such result followed. The ceremony was hurried through, and portions of the offerings were not sent round to the various ministers, according to the established custom. Confucius regretfully took his departure, going away slowly and by easy stages<sup>21</sup>. He would have welcomed a messenger of recall. The duke continued in his abandonment, and the sage went forth to thirteen weary years of homeless wandering.

8 On leaving Loo, Confucius first bent his steps westward to the State of Wei, situate about where the present provinces of Chih-le and Ho-nan adjoin. He was now in his 56th year, and felt depressed and melancholy. As he went along, he gave expression to his feelings in verse.

He wanders from State  
to State  
B.C. 496 183

"Fain would I still look towards Loo,  
But this Kwei hill cuts off my view  
With an axe, I'd hew the thickets through  
Vain thought! 'gainst the hill I nought can do,"

<sup>21</sup> 史記孔了世家, p. 5. See also Mencius, V. Pt. II. 1. 4, *et al*

and again,—

“Through the valley howls the blast,  
Drizzling rain falls thick and fast.  
Homeward goes the youthful bride,  
O'er the wild, crowds by her side.  
How is it, O azure Heaven,  
From my home I thus am driven,  
Through the land my way to trace,  
With no certain dwelling place?  
Dark, dark, the minds of men!  
Worth in vain comes to their ken  
Hastens on my term of years,  
Old age, desolate, appears.”<sup>1</sup>

A number of his disciples accompanied him, and his sadness infected them. When they arrived at the borders of Wei, at a place called L, the warden sought an interview, and on coming out from the sage, he tried to comfort the disciples, saying, “My friends, why are you distressed at your Master's loss of office? The empire has been long without the principles of truth and right, Heaven is going to use your master as a bell with its wooden tongue.”<sup>2</sup> Such was the thought of this friendly stranger. The bell did indeed sound, but few had ears to hear.

Confucius fame, however, had gone before him, and he was in little danger of having to suffer from want. On arriving at the capital of Wei, he lodged at first with a worthy officer, named Yen Ch'ow yew.<sup>3</sup> The reigning duke, known to us by the epithet of Ling,<sup>4</sup> was a worthless, dissipated man, but he could not neglect a visitor of such eminence, and soon assigned to Confucius a revenue of 60,000 measures of grain.<sup>5</sup> Here he remained for ten months, and then for some reason left it to go to Ch'in.<sup>6</sup> On the way he had to pass by K'wang,<sup>7</sup> a place probably in the present department of K'ae fung in Ho-nan, which had formerly suffered from Yang hoo. It so happened that Confucius resembled Hoo, and the attention of the people being called to him by the movements of his carriage-driver, they thought it was their old enemy, and made an attack upon him. His

<sup>1</sup> See Keang Yang's *Life of Confucius*, 去魯周遊考

<sup>2</sup> Ana. III. xxiv

<sup>3</sup> 顏贊由 See Mencius, V. Pt. I. viii. 2

<sup>4</sup> 靈公

<sup>5</sup> See the 史記

孔子世家, p. 5

<sup>6</sup> 陳國

<sup>7</sup> 匡

followers were alarmed, but he was calm, and tried to assure them by declaring his belief that he had a divine mission. He said to them, "After the death of King Wān, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"<sup>8</sup> Having escaped from the hands of his assailants, he does not seem to have carried out his purpose of going to Ch'in, but returned to Wei.

On the way, he passed a house where he had formerly been lodged, and finding that the master was dead, and the funeral ceremonies going on, he went in to condole and weep. When he came out, he told Tsze-kung to take one of the horses from his carriage, and give it as a contribution to the expenses of the occasion. "You never did such a thing," Tsze-kung remonstrated, "at the funeral of any of your disciples, is it not too great a gift on this occasion of the death of an old host?" "When I went in," replied Confucius, "my presence brought a burst of grief from the chief mourner, and I joined him with my tears. I dislike the thought of my tears not being followed by any thing. Do it, my child!"<sup>9</sup>

On reaching Wei, he lodged with Keu Pih-yuh, an officer of whom honourable mention is made in the *Analects*<sup>10</sup>. But this time he did not remain long in the State. The duke was married to a lady of the house of Sung, known by the name of Nan-tsze, notorious for her intrigues and wickedness. She sought an interview with the sage, which he was obliged unwillingly to accord<sup>11</sup>. No doubt he was innocent of thought or act of evil, but it gave great dissatisfaction to Tsze-loo that his master should have been in company with such a woman, and Confucius, to assure him, swore an oath, saying, "Wherein I have done improperly, may Heaven reject me! May Heaven reject me!"<sup>12</sup> He could not well abide, however, about such a court. One day the duke rode out through the streets of his capital in the same carriage with Nan-tsze, and made Confucius follow them in another. Perhaps

<sup>8</sup> Ana. IX. v. In Ana. XI. xxii, there is another reference to this time, in which Yen Hwuy is made to appear. <sup>9</sup> See the *Le Ke*, II. Pt. I. n. 16. <sup>10</sup> Ana. XIV. xxi, XV. vi.

<sup>11</sup> See the account in the *史記孔子世家* p. 6. <sup>12</sup> Ana. VI. xxi.

he intended to honour the philosopher, but the people saw the incongruity, and cried out, "First in the front, virtue behind!" Confucius was ashamed, and made the observation, "I have not seen one who loves virtue as he loves beauty."<sup>13</sup> Wei was no place for him. He left it, and took his way towards Ch'in.

Ch'in which formed part of the present province of Ho nan, lay south from Wei. After passing the small State of Ts'ou,<sup>14</sup> he approached the borders of Sung, occupying the present prefecture of Kwei tsi, and had some intentions of entering it, when an incident occurred, which it is not easy to understand from the meagre style in which it is related, but which gave occasion to a remarkable saying. Confucius was practising ceremonies with his disciples, we are told, under the shade of a large tree. Hwan T'ui, an ill-minded officer of Sung, heard of it, and sent a band of men to pull down the tree and kill the philosopher, if they could get hold of him. The disciples were much alarmed, but Confucius observed, "Heaven has produced the virtue that is in me—what can Hwan T'ui do to me?"<sup>15</sup> They all made their escape, but seem to have been driven westwards to the State of Ch'ing,<sup>16</sup> on arriving at the gate conducting into which from the east, Confucius found himself separated from his followers. Tze-kung had arrived before him, and was told by a native of Ch'ing that there was a man standing by the east gate, with a forehead like Yuon, a neck like K'ou yon, his shoulders on a level with those of Tze-ch'an, but wanting, below the waist, three inches of the height of Yu, and altogether having the disconsolate appearance of a stray dog. Tze-kung knew it was the master, hastened to him, and repeated to his great amusement the description which the man had given. "The bodily appearance," said Confucius, "is but a small matter, but to say I was like a stray dog—capital! capital!"<sup>17</sup> The stay they made at Ch'ing was short, and by the end of B.C. 495, Confucius was in Ch'in.

All the next year he remained there lodging with the warder of the city wall, an officer of worth, of the name of Chung,<sup>18</sup> and we have no accounts of him which deserve to be related here.<sup>19</sup>

<sup>13</sup> Ana. IX. xvii. <sup>14</sup> 曹 <sup>15</sup> Ana. IX. xxi. <sup>16</sup> 鄭 <sup>17</sup> See the 史記  
孔家世系 p. 6. <sup>18</sup> 司城貞子 See Mencius, V. 111. viii. 3. <sup>19</sup> K'ang  
Yung directs in this place two foolish stories—first a large bone found in the State of Yu and  
a bird which appeared in Ch'in and died, shot through with a remarkable arrow. Confucius  
knew all about them.



In B C 493, Ch'in was much disturbed by attacks from Woo,<sup>20</sup> a large State, the capital of which was in the present département of Soo-chow, and Confucius determined to retrace his steps to Wei. On the way he was laid hold of at a place called P'oo,<sup>21</sup> which was held by a rebellious officer against Wei, and before he could get away, he was obliged to engage that he would not proceed thither. Thither, notwithstanding, he continued his route, and when Tszekung asked him whether it was right to violate the oath he had taken, he replied, "It was a forced oath. The spirits do not hear such."<sup>22</sup> The duke Ling received him with distinction, but paid no more attention to his lessons than before, and Confucius is said then to have uttered his complaint, "If there were any of the princes who would employ me, in the course of twelve months I should have done something considerable. In three years the government would be perfected."<sup>23</sup>

A circumstance occurred to direct his attention to the State of Tsin,<sup>24</sup> which occupied the southern part of the present Shan-se, and extended over the Yellow river into Ho-nan. An invitation came to Confucius, like that which he had formerly received from Kung-shan Fuh-jaou. Peih Heih, an officer of Tsin, who was holding the town of Chung-mow against his chief, invited him to visit him, and Confucius was inclined to go. Tszeloo was always the mentor on such occasions. He said to him, "Master, I have heard you say, that when a man in his own person is guilty of doing evil, a superior man will not associate with him. Peih Heih is in rebellion, if you go to him, what shall be said?" Confucius replied, "Yes, I did use those words. But is it not said that if a thing be really hard, it may be ground without being made thin, and if it be really white, it may be steeped in a dark fluid without being made black? Am I a bitter gourd? Am I to be hung up out of the way of being eaten?"<sup>25</sup>

These sentiments sound strangely from his lips. After all, he did not go to Peih Heih, and having travelled as far as the Yellow river that he might see one of the principal ministers of Tsin, he heard of the violent death of two men of worth, and returned to

20 吳

21 蒲

22 This is related by Sze-ma Ts'een, 孔子世家, p 7, and also in the Family Sayings. I would fain believe it is not true. The wonder is, that no Chinese critic should have set about disproving it.

23 Ana 11 x

24 晉

25 Ana XVII vii

Wei, lamenting the fate which prevented him from crossing the stream, and trying to solace himself with poetry as he had done on leaving Loo. Again did he communicate with the duke, but as ineffectually, and disgusted at being questioned by him about military tactics, he left and went back to Ch'in.

He resided in Ch'in all the next year, B.C. 491, without any thing occurring there which is worthy of note.<sup>26</sup> Events had transpired in Loo, however, which were to issue in his return to his native State. The duke Ting had deceased B.C. 491, and Ke Hwan, the chief of the Ko family, died in this year. On his deathbed, he felt remorse for his conduct to Confucius, and charged his successor, known to us in the *Analeets* as Ke K'ang, to recall the sage, but the charge was not immediately fulfilled. Ke K'ang, by the advice of one of his officers, sent to Ch'in for the disciple Yen H'ow instead. Confucius willingly sent him off, and would gladly have accompanied him. "Let me return!" he said, "Let me return!"<sup>27</sup> But that was not to be for several years yet.

In B.C. 490, accompanied, as usual, by several of his disciples, he went from Ch'in to Ts'ue, a small dependency of the great fief of Ts'oo, which occupied a large part of the present provinces of Hoo-nan and Hoo-pih. On the way, between Chin and Ts'ue, their provisions became exhausted, and they were cut off somehow from obtaining a fresh supply. The disciples were quite overcome with want, and Tsze loo said to the master, "Has the superior man indeed to endure in this way?" Confucius answered him, "The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."<sup>28</sup> According to the "Family Sayings," the distress continued seven days, during which time Confucius retained his equanimity, and was even cheerful, playing on his lute and singing.<sup>29</sup> He retained, however, a strong impression of the perils of the season, and we find him afterwards recurring to it, and lamenting that of the friends that were with him in Ch'in and Ts'ue, there were none remaining to enter his door.<sup>30</sup>

Escaped from this strait, he remained in Ts'oo over B.C. 489, and in the following year we find him in Shü, another district of

<sup>26</sup> Tso-k'ew Ming indeed, relates a story of Confucius, on the report of a fire in Loo, telling whose ancestral temple had been destroyed by it.

<sup>27</sup> Ana. V. xxi.

<sup>28</sup> Ana. XV. 1, 2, 3.

<sup>29</sup> 家語卷二在危二十篇

<sup>30</sup> Ana. XL. ii.

Ts'oo, the chief of which had usurped the title of duke. Puzzled about his visitor, he asked Tsze-loo what he should think of him, but the disciple did not venture a reply. When Confucius heard of it, he said to Tsze-loo, "Why did you not say to him, - He is simply a man who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on?"<sup>31</sup> Subsequently, the duke, in conversation with Confucius, asked him about government, and got the reply, dictated by some circumstances of which we are ignorant, "Good government obtains, when those who are near are made happy, and those who are far off are attracted."<sup>32</sup>

After a short stay in Shě, according to Sze-ma Ts'een, he returned to Ts'ae, and having to cross a river, he sent Tsze-loo to inquire for the ford of two men who were at work in a neighbouring field. They were recluses, men who had withdrawn from public life in disgust at the waywardness of the times. One of them was called Ch'ang-tseu, and instead of giving Tsze-loo the information he wanted, he asked him, "Who is it that holds the reins in the carriage there?" "It is K'ung Kew." "K'ung Kew of Loo?" "Yes," was the reply, and then the man rejoined, "*He* knows the ford."

Tsze-loo applied to the other, who was called Keě-neih, but got for answer the question, "Who are you, Sir?" He replied, "I am Chung Yew." "Chung Yew, who is the disciple of K'ung Kew of Loo?" "Yes," again replied Tsze-loo, and Keě-neih addressed him, "Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change it for you? Than follow one who merely withdraws from this one and that one, had you not better follow those who withdraw from the world altogether?" With this he fell to covering up the seed, and gave no more heed to the stranger. Tsze-loo went back and reported what they had said, when Confucius vindicated his own course, saying, "It is impossible to associate with birds and beasts as if they were the same with us. If I associate not with these people, with mankind, with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state."<sup>33</sup>

About the same time he had an encounter with another recluse, who was known as "The madman of Ts'oo." He passed by the

31 Ana VII xvi

32 Ana XIII xvi

33 Ana XVIII vi

carriage of Confucius, singing out "O FUNG, O FUNG how is your virtue degenerated! As to the past, reproof is useless, but the future may be provided against. Give up, give up your vain pursuit." Confucius alighted and wished to enter into conversation with him, but the man hastened away.<sup>31</sup>

But now the attention of the ruler of Ts'oo—king, as he styled himself—was directed to the illustrious stranger who was in his dominions, and he met Confucius and conducted him to his capital, which was in the present district of E-shing, in the department of Sëang yang,<sup>32</sup> in Hoo pih. After a time, he proposed endowing the philosopher with a considerable territory, but was dissuaded by his primo minister, who said to him, "Has your majesty any officer who could discharge the duties of an ambassador like Tsze-kung? or any one so qualified for a premier as Yen Hwuy? or any one to compare as a general with Tsze-loo? The kings Wän and Woo, from their hereditary dominions of a hundred *le*, rose to the sovereignty of the empire. If K'ung K'ew, with such disciples to be his ministers, get the possession of any territory, it will not be to the prosperity of Ts'oo?"<sup>33</sup> On this remonstrance the king gave up his purpose, and when he died in the same year, Confucius left the State, and went back again to Wei.

The duke Ling had died four years before, soon after Confucius  
no 489 had last parted from him, and the reigning duke, known to us by the title of Ch'uh,<sup>37</sup> was his grandson, and was holding the principality against his own father. The relations between them were rather complicated. The father had been driven out in consequence of an attempt which he had instigated on the life of his mother, the notorious Nan tsze, and the succession was given to his son. Subsequently, the father wanted to reclaim what he deemed his right, and an unseemly struggle ensued. The duke Ch'uh was conscious how much his cause would be strengthened by the support of Confucius, and hence when he got to Wei, Tsze-loo could say to him, "The prince of Wei has been waiting for you, in order with you to administer the government,—what will you consider the first thing to be done?"<sup>38</sup> The opinion of the philosopher, however,

<sup>31</sup> Ana. VII. v.    <sup>32</sup> 襄陽府宜城縣    <sup>33</sup> See the 史記孔子世家 p. 10    <sup>37</sup> 出公    <sup>38</sup> Ana. XIII. iii. In the notes on this passage, I have given Choo Hee's opinion as to the time when Tsze-loo made this remark. It seems more correct, however, to refer it to Confucius' return to Wei from Ts'oo, as is done by Keang Yang.

was against the propriety of the duke's course,<sup>39</sup> and he declined taking office with him, though he remained in Wei for between five and six years. During all that time there is a blank in his history. In the very year of his return, according to the "Annals of the Empire," his most beloved disciple, Yen Hwuy died, on which occasion he exclaimed, "Alas! Heaven is destroying me! Heaven is destroying me!"<sup>40</sup> The death of his wife is assigned to B C 484, but nothing else is related which we can connect with this long period.

9 His return to Loo was brought about by the disciple Yen Yew, who, we have seen, went into the service of Ke K'ang, in B C 491.

From his return to Loo  
to his death  
B C 483-178

In the year B C 483, Yew had the conduct of some military operations against Ts'e, and being successful, Ke K'ang asked him how he had obtained his military skill, was it from nature, or by learning? He replied that he had learned it from Confucius, and entered into a glowing eulogy of the philosopher. The chief declared that he would bring Confucius home again to Loo. "If you do so," said the disciple, "see that you do not let mean men come between you and him." On this K'ang sent three officers with appropriate presents to Wei, to invite the wanderer home, and he returned with them accordingly.<sup>1</sup>

This event took place in the 11th year of the duke Gae,<sup>2</sup> who succeeded to Ting, and according to K'ung Foo, Confucius' descendant, the invitation proceeded from him.<sup>3</sup> We may suppose that while Ke K'ang was the mover and director of the proceeding, it was with the authority and approval of the duke. It is represented in the chronicle of Tso-k'ew Ming as having occurred at a very opportune time. The philosopher had been consulted a little before by K'ung Wăn,<sup>4</sup> an officer of Wei, about how he should conduct a feud with another officer, and disgusted at being referred to on such a subject, had ordered his carriage and prepared to leave the State, exclaiming, "The bird chooses its tree. The tree does not chase the bird." K'ung Wăn endeavoured to excuse himself, and to prevail on Confucius

<sup>39</sup> Ana VII xiv      <sup>40</sup> Ana XI viii      In the notes on Ana XI vii I have adverted to the chronological difficulty connected with the dates assigned respectively to the deaths of Yen Hwuy and Confucius' own son, Le. Keang Yung assigns Hwuy's death to B C 481.

<sup>1</sup> See the 史記 孔子世家      <sup>2</sup> 哀公      <sup>3</sup> See Keang Yung's memoir, in loc      <sup>4</sup> 孔父了, the same who is mentioned in the Analects, V xiv

to remain in Wei, and just at this juncture the messengers from Loo arrived.<sup>5</sup>

Confucius was now in his 69th year. The world had not dealt kindly with him. In every State which he had visited he had met with disappointment and sorrow. Only five more years remained to him, nor were they of a brighter character than the past. He had, indeed, attained to that state, he tells us, in which "he could follow what his heart desired without transgressing what was right,"<sup>6</sup> but other people were not more inclined than they had been to abide by his counsels. The duke Gae and Ke K'ang often conversed with him, but he no longer had weight in the guidance of State affairs, and wisely addressed himself to the completion of his literary labours. He wrote a preface to the Shoo-king, carefully digested the rites and ceremonies determined by the wisdom of the more ancient ages and kings, collected and arranged the ancient poetry, and undertook the reform of music.<sup>7</sup> He has told us himself, "I returned from Wei to Loo, and then the music was reformed, and the pieces in the Imperial Songs and Praise Songs found all their proper place."<sup>8</sup> To the Yih king he devoted much study, and Sze ma Ts'een says that the leather thongs by which the tablets of his copy were bound together were thrice worn out. "If some years were added to my life," he said, "I would give fifty to the study of the Yih, and then I might come to be without great faults."<sup>9</sup> During this time also, we may suppose that he supplied Ts'ang Sin with the materials of the classic of Filial Piety. The same year that he returned, Ke K'ang sent Yen Yew to ask his opinion about an additional impost which he wished to lay upon the people, but Confucius refused to give any reply, telling the disciple privately his disapproval of the proposed measure. It was carried out, however, in the following year, by the agency of Yen, on which occasion, I suppose, it was that Confucius said to the other disciples, "He is no disciple of mine, my little children, beat the drum and assault him."<sup>10</sup> The year n. c. 482 was marked by the death of his son Le, which he seems to have borne with more equanimity than he did that of his disciple Yen Hwuy, which some writers assign to the following year, though I have already mentioned it under the year n. c. 488.

<sup>5</sup> See the 左傳 哀公十一年 孔子世家 p. 12

<sup>6</sup> Ana. II. iv. 6

<sup>7</sup> See the 史記

<sup>8</sup> Ana. IX. xiv

<sup>9</sup> Ana. VII. xvi.

<sup>10</sup> Ana. XI. xvi.

In the spring of B. C. 480, a servant of Ke K'ang caught a k'e-lin on a hunting excursion of the duke in the present district of Keats'eang<sup>11</sup> No person could tell what strange animal it was, and Confucius was called to look at it. He at once knew it to be a lin, and the legend-writers say that it bore on one of its horns the piece of ribbon, which his mother had attached to the one that appeared to her before his birth. According to the chronicle of Kung-yang, he was profoundly affected. He cried out, "For whom have you come? For whom have you come?" His tears flowed freely, and he added, "The course of my doctrines is run"<sup>12</sup>

Notwithstanding the appearance of the lin, the life of Confucius was still protracted for two years longer, though he took occasion to terminate with that event his history of the Ts'un Ts'ew. This Work according to Sze-ma Ts'een was altogether the production of this year, but we need not suppose that it was so. In it, from the standpoint of Loo, he briefly indicates the principal events occurring throughout the empire, every term being expressive, it is said, of the true character of the actors and events described. Confucius said himself, "It is the Spring and Autumn which will make men know me, and it is the Spring and Autumn which will make men condemn me"<sup>13</sup> Mencius makes the composition of it to have been an achievement as great as Yu's regulation of the waters of the deluge. "Confucius completed the Spring and Autumn, and rebellious ministers and villainous sons were struck with terror"<sup>14</sup>

Towards the end of this year, word came to Loo that the duke of Ts'e had been murdered by one of his officers. Confucius was moved with indignation. Such an outrage, he felt, called for his solemn interference. He bathed, went to court, and represented the matter to the duke, saying, "Ch'in H'ang has slain his sovereign, I beg that you will undertake to punish him." The duke pleaded his incapacity, urging that Loo was weak compared with Ts'e, but Confucius replied, "One half the people of Ts'e are not consenting to the deed. If you add to the people of Loo one half the people of Ts'e, you are sure to overcome." But he could not infuse his spirit into the duke, who told him to go and lay the matter before the chiefs of the three Families. Sorely against his sense of propriety,

<sup>11</sup> 兗州府嘉祥縣 <sup>12</sup> 公羊傳哀公十四年 According to Kung-yang, however, the lin was found by some wood-gatherers <sup>13</sup> Mencius III Pt II ix 8

<sup>14</sup> Men., III Pt II ix 11

he did so, but they would not act, and he withdrew with the remark, "Following in the rear of the great officers, I did not dare not to represent such a matter"<sup>15</sup>

In the year B C 479, Confucius had to mourn the death of another of his disciples, one of those who had been longest with him,—the well known Tsze-loo. He stands out a sort of Peter in the Confucian school, a man of impulse, prompt to speak and prompt to act. He gets many a check from the master, but there is evidently a strong sympathy between them. Tsze loo uses a freedom with him on which none of the other disciples dares to venture, and there is not one among them all, for whom, if I may speak from my own feeling, the foreign student comes to form such a liking. A pleasant picture is presented to us in one passage of the Analects. It is said, "The disciple Min was standing by his side, looking bland and precise, Tsze loo (named Yew), looking bold and soldierly, Yen Yew and Tsze kung, with a free and straightforward manner. The master was pleased, but he observed, 'Yow therol!—he will not die a natural death' "<sup>16</sup>

This prediction was verified. When Confucius returned to Loo from Wei, he left Tsze loo and Tsze kaou<sup>17</sup> engaged there in official service. Troubles arose. News came to Loo, B C. 479, that a revolution was in progress in Wei, and when Confucius heard it, he said, "Ch'ae will come here, but Yew will die."<sup>18</sup> So it turned out. When Tsze kaou saw that matters were desperate he made his escape, but Tsze loo would not forsake the chief who had treated him well. He threw himself into the melee, and was slain. Confucius wept sore for him, but his own death was not far off. It took place on the 11th day of the 4th month in the following year, B C. 478.<sup>19</sup>

Early one morning, we are told, he got up, and with his hands behind his back, dragging his staff, he moved about by his door, crooning over,—

"The great mountain must crumble,  
The strong beam must break,  
And the wise man wither away like a plant."

<sup>15</sup> See the 左傳 哀公十四年, and Analects, XIV. xxii. <sup>16</sup> Ana. XI. xii.

<sup>17</sup> 子羔, by surname Kaou (高), and name Ch'ao (柴). <sup>18</sup> See the 左傳 哀公十五年.  
<sup>19</sup> See the 左傳 哀公十六年, and Keang Yang's Life of Confucius *in loc.*



After a little, he entered the house and sat down opposite the door. Tsze-kung had heard his words, and said to himself, "If the great mountain crumble, to what shall I look up? If the strong beam break, and the wise man wither away, on whom shall I lean? The master, I fear, is going to be ill." With this he hastened into the house. Confucius said to him, "Ts'ze, what makes you so late? According to the statutes of Hea, the corpse was dressed and coffined at the top of the eastern steps, treating the dead as if he were still the host. Under the Yin, the ceremony was performed between the two pillars, as if the dead were both host and guest. The rule of Chow is to perform it at the top of the western steps, treating the dead as if he were a guest. I am a man of Yin, and last night I dreamt that I was sitting with offerings before me between the two pillars. No intelligent monarch arises, there is not one in the empire that will make me his master. My time has come to die." So it was. He went to his couch, and after seven days expired.<sup>20</sup>

Such is the account which we have of the last hours of the great philosopher of China. His end was not unimpressive, but it was melancholy. He sank behind a cloud. Disappointed hopes made his soul bitter. The great ones of the empire had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions. Deep-treasured in his own heart may have been the thought that he had endeavoured to serve his generation by the will of God, but he gave no sign. "The mountain falling came to nought, and the rock was removed out of his place. So death prevailed against him and he passed; his countenance was changed, and he was sent away."

10 I flatter myself that the preceding paragraphs contain a more correct narrative of the principal incidents in the life of Confucius than has yet been given in any European language. They might easily have been expanded into a volume, but I did not wish to exhaust the subject, but only to furnish a sketch, which, while it might satisfy the general reader, would be of special assistance to the careful student of the classical Books. I had taken many notes of the manifest errors in regard to chronology and other matters in the

<sup>20</sup> See the *Le Ke*, II. Pt I u 20

"Family Sayings," and the chapter of Sze-ma Ts'een on the K'ung family, when the digest of Keang Yung, to which I have made frequent reference, attracted my attention. Conclusions to which I had come were confirmed, and a clue was furnished to difficulties which I was seeking to disentangle. I take the opportunity to acknowledge here my obligations to it. With a few notices of Confucius habits and manners, I shall conclude this section.

Very little can be gathered from reliable sources on the personal appearance of the sage. The height of his father is stated, as I have noted, to have been ten feet, and though Confucius came short of this by four inches, he was often called "the tall man." It is allowed that the ancient foot or cubit was shorter than the modern, but it must be reduced more than any scholar I have consulted has yet done, to bring this statement within the range of credibility. The legends assign to his figure "nine and forty remarkable peculiarities,"<sup>1</sup> a tenth part of which would have made him more a monster than a man. Dr Morrison says that the images of him, which he had seen in the northern parts of China, represent him as of a dark swarthy colour.<sup>2</sup> It is not so with those common in the south. He was, no doubt, in size and complexion much the same as many of his descendants in the present day.

But if his disciples had nothing to chronicle of his personal appearance, they have gone very minutely into an account of many of his habits. The tenth book of the Analects is all occupied with his deportment, his eating, and his dress. In public, whether in the village, the temple, or the court, he was the man of rule and ceremony, but "at home he was not formal." Yet if not formal, he was particular. In bed even he did not forget himself,—“he did not lie like a corpse,” and “he did not speak.” “He required his sleeping dress to be half as long again as his body.” “If he happened to be sick, and the prince came to visit him, he had his face to the east, made his court robes be put over him, and drew his girdle across them.”

He was mee in his diet,—“not disliking to have his rice dressed fine, nor to have his minced meat cut small.” “Anything at all

1 四十九表      2 Chinese and English Dictionary char 孔. Sir John Davis also mentions seeing a figure of Confucius, in a temple near the Lo-yang lake, of which the complexion was quite black. (The Chinese, vol II. p 68).

gone he would not touch ” “ He must have his meat cut properly, and to every kind its proper sauce ; but he was not a great eater.” “ It was only in wine that he laid down no limit to himself, but he did not allow himself to be confused by it ’ ” “ When the villagers were drinking together, on those who carried staves going out, he went out immediately after ” There must always be ginger at the table, and “ when eating, he did not converse ” “ Although his food might be coarse rice and poor soup, he would offer a little of it in sacrifice, with a grave respectful air ”

“ On occasion of a sudden clap of thunder, or a violent wind, he would change countenance He would do the same, and rise up moreover, when he found himself a guest at a loaded board ” “ At the sight of a person in mourning, he would also change countenance, and if he happened to be in his carriage, he would bend forward with a respectful salutation ” “ His general way in his carriage was not to turn his head round, nor talk hastily, nor point with his hands ” He was charitable “ When any of his friends died, if there were no relations who could be depended on for the necessary offices, he would say, ‘ I will bury him ’ ”

The disciples were so careful to record these and other characteristics of their master, it is said, because every act, of movement or of rest, was closely associated with the great principles which it was his object to inculcate The detail of so many small matters, however, does not impress a foreigner so favourably There is a want of freedom about the philosopher Somehow he is less a sage to me, after I have seen him at his table, in his undress, in his bed, and in his carriage

## SECTION II

### HIS INFLUENCE AND OPINIONS

1 Confucius died, we have seen, complaining that of all the princes of the empire there was not one who would adopt his principles and obey his lessons He had hardly passed from the stage of life, when his merit began to be acknowledged When the duke Gae heard of his death, he pronounced his eulogy in the words, “ Heaven has not left to me the aged man There is none now to

Homage rendered to  
Confucius by the em-  
perors of China

assist me on the throne. Woo is me! Alas! O venerable Ne<sup>1</sup>! Tszekung complained of the inconsistency of this lamentation from one who could not use the master when he was alive, but the duke was probably sincere in his grief. He caused a temple to be erected, and ordered that sacrifice should be offered to the sage, at the four seasons of the year.<sup>2</sup>

The emperors of the tottering dynasty of Chow had not the intelligence, nor were they in a position, to do honour to the departed philosopher, but the facts detailed in the first chapter of these prolegomena, in connection with the attempt of the founder of the Ts'in dynasty to destroy the monuments of antiquity, show how the authority of Confucius had come by that time to prevail through the empire. The founder of the Han dynasty, in passing through Loo, B.C. 194, visited his tomb and offered an ox in sacrifice to him. Other emperors since then have often made pilgrimages to the spot. The most famous temple in the empire now rises over the place of the grave. K'ang he, the second and greatest of the rulers of the present dynasty, in the 28d year of his reign, there set the example of kneeling thrice, and each time laying his forehead thrice in the dust, before the image of the sage.

In the year of our Lord 1, began the practice of conferring honorary designations on Confucius by imperial authority. The emperor P'ing<sup>3</sup> then styled him—"The duke Ne, all-complete and illustrious."<sup>4</sup> This was changed, in A.D. 492, to—"The venerable Ne, the accomplished Sage."<sup>5</sup> Other titles have supplanted this. Shun che,<sup>6</sup> the first of the Man-chow dynasty, adopted, in his second year, A.D. 645, the style,—"*K'ung*, the ancient Teacher, accomplished and illustrious, all complete, the perfect Sage,"<sup>7</sup> but twelve years later, a shorter title was introduced,—"*K'ung*, the ancient Teacher, the perfect Sage."<sup>8</sup> Since that year no further alteration has been made.

At first, the worship of Confucius was confined to the country of Loo, but in A.D. 57 it was enacted that sacrifices should be offered to him in the imperial college, and in all the colleges of the principal

1 Lo Ks, II, Pt. I, III. 43. This eulogy is found at greater length in the 左傳 immediately after the notice of the sage's death. 3 See the 聖廟祀典圖考卷一 art. on Confucius. I am indebted to this for most of the notices in this paragraph.

3 平帝 4 成宣尼公 5 文聖尼父 6 順治 7 大成至聖 文宣先師孔子 8 至聖先師孔子

territorial divisions throughout the empire. In those sacrifices he was for some centuries associated with the duke of Chow, the legislator to whom Confucius made frequent reference, but in A.D. 609 separate temples were assigned to them, and in 628 our sage displaced the older worthy altogether. About the same time began the custom, which continues to the present day, of erecting temples to him, separate structures, in connection with all the colleges, or examination-halls, of the country.

The sage is not alone in those temples. In a hall behind the principal one occupied by himself are the tablets in some cases, the images of several of his ancestors, and other worthies; while associated with himself are his principal disciples, and many who in subsequent times have signalized themselves as expounders and exemplifiers of his doctrines. On the first day of every month, offerings of fruits and vegetables are set forth, and on the fifteenth there is a solemn burning of incense. But twice a year, in the middle months of spring and autumn, when the first *ting* day<sup>9</sup> of the month comes round, the worship of Confucius is performed with peculiar solemnity. At the imperial college the emperor himself is required to attend in state, and is in fact the principal performer. After all the preliminary arrangements have been made, and the emperor has twice knelt and six times bowed his head to the earth, the presence of Confucius' spirit is invoked in the words, "Great art thou, O perfect sage! Thy virtue is full, thy doctrine is complete. Among mortal men there has not been thine equal. All kings honour thee. Thy statutes and laws have come gloriously down. Thou art the pattern in this imperial school. Reverently have the sacrificial vessels been set out. Full of awe, we sound our drums and bells."<sup>10</sup>

The spirit is supposed now to be present, and the service proceeds through various offerings, when the first of which has been set forth, an officer reads the following,<sup>11</sup> which is the prayer on the occasion.

"On this . month of this . year, I, A B, the emperor, offer a sacrifice to the philosopher K'ung, the ancient Teacher, the perfect Sage, and say, O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the past time and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations!

Now in this second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, spirits, and fruits, I carefully offer sacrifices to thee. With thee are associated the philosopher Yen, continuator of thee, the philosopher Ts'ang, exhibiter of thy fundamental principles, the philosopher Tsze-sze, transmitter of thee, and the philosopher M'ang, second to thee. May'st thou enjoy the offerings "

I need not go on to enlarge on the homage which the emperors of China render to Confucius. It could not be more complete. It is worship and not mere homage. He was unreasonably neglected when alive. He is now unreasonably venerated when dead. The estimation with which the rulers of China regard their sage, leads them to sin against God, and is a misfortune to the empire.

2 The rulers of China are not singular in this matter, but in entire sympathy with the mass of their people. It is the distinction of the empire that education has been highly prized in it from the earliest times. It was so before the era of Confucius, and we may be sure that the system met with his approbation. One of his remarkable sayings was,—“To lead an uninstructed people to war is to throw them away”<sup>1</sup>. When he pronounced this judgment, he was not thinking of military training, but of education in the duties of life and citizenship. A people so taught, he thought, would be morally fitted to fight for their government. Mencius, when lecturing to the duke of T'ang on the proper way of governing a kingdom, told him that he must provide the means of education for all, the poor as well as the rich. “Establish,” said he, “*ts'ang, seu, hed, and heau*,—all those educational institutions,—for the instruction of the people”<sup>2</sup>.

At the present day, education is widely diffused throughout China. In no other country is the schoolmaster more abroad, and in all schools it is Confucius who is taught. The plan of competitive examinations, and the selection for civil offices only from those who have been successful candidates,—good so far as the competition is concerned, but injurious from the restricted range of subjects with which an acquaintance is required,—have obtained for more than twelve centuries. The classical works are the text books. It is from them almost exclusively that the themes proposed to determine

<sup>1</sup> Ana. XIII. 30

<sup>2</sup> Mencius, III. Pt I III 10.

the knowledge and ability of the students are chosen. The whole of the magistracy of China is thus versed in all that is recorded of the sage, and in the ancient literature which he preserved. His thoughts are familiar to every man in authority, and his character is more or less reproduced in him.

The official civilians of China, numerous as they are, are but a fraction of its students, and the students, or those who make literature a profession, are again but a fraction of those who attend school for a shorter or longer period. Yet so far as the studies have gone, they have been occupied with the Confucian writings. In many schoolrooms there is a tablet or inscription on the wall, sacred to the sage, and every pupil is required, on coming to school on the morning of the 1st and 15th of every month, to bow before it, the first thing, as an act of worship<sup>3</sup>. Thus all in China who receive the slightest tincture of learning do so at the fountain of Confucius. They learn of him and do homage to him at once. I have repeatedly quoted the statement that during his life-time he had three thousand disciples. Hundreds of millions are his disciples now. It is hardly necessary to make any allowance in this statement for the followers of Taoism and Buddhism, for, as Sir John Davis has observed, "whatever the other opinions or faith of a Chinese may be, he takes good care to treat Confucius with respect"<sup>4</sup>. For two thousand years he has reigned supreme, the undisputed teacher of this most populous land.

3 This position and influence of Confucius are to be ascribed, I conceive, chiefly to two causes: his being the preserver, namely of the monuments of antiquity, and the exemplifier and expounder of the maxims of the golden age of China, and the devotion to him of his immediate disciples and their early followers. The national and the personal are thus blended in him, each in its highest degree of excellence. He was a Chinese of the Chinese, he is also represented, and all now believe him to have been, the *beau idéal* of humanity in its best and noblest estate.

4 It may be well to bring forward here Confucius' own estimate of himself, and of his doctrines. It will serve to illustrate the

<sup>3</sup> During the present dynasty, the tablet of 文昌帝君, the god of literature, has to a considerable extent displaced that of Confucius in schools. Yet the worship of him does not clash with that of the other. He is 'the father' of composition only. <sup>4</sup> The Chinese, vol II p 45

His own estimate of himself  
and of his doctrine.

statements just made. The following are some of his sayings—"The sage and the man of perfect virtue,—how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness." "In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to." "The leaving virtue without proper cultivation, the not thoroughly discussing what is learned, not being able to move towards righteousness of which a knowledge is gained, and not being able to change what is not good,—these are the things which occasion me solicitude." "I am not one who was born in the possession of knowledge, I am one who is fond of antiquity and earnest in seeking it there." "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang"<sup>1</sup>

Confucius cannot be thought to speak of himself in these declarations more highly than he ought to do. Rather we may recognize in them the expressions of a genuine humility. He was conscious that personally he came short in many things, but he toiled after the character, which he saw, or fancied that he saw, in the ancient sages whom he acknowledged, and the lessons of government and morals which he laboured to diffuse were those which had already been inculcated and exhibited by them. Emphatically he was "a transmitter and not a maker." It is not to be understood that he was not fully satisfied of the truth of the principles which he had learned. He held them with the full approval and consent of his own understanding. He believed that if they were acted on, they would remedy the evils of his time. There was nothing to prevent rulers like Yao and Shun and the great Yu from again arising, and a condition of happy tranquility being realized throughout the empire under their sway.

If in any thing he thought himself "superior and alone," having attributes which others could not claim, it was in his possessing a divine commission as the conservator of ancient truth and rules. He does not speak very definitely on this point. It is noted that

<sup>1</sup> All these passages are taken from the VIIIth Book of the Analects. See chap. xxxviii; xxxvii; iii; xix; and i.



"the appointments of Heaven was one of the subjects on which he rarely touched"<sup>2</sup> His most remarkable utterance was that which I have already given in the sketch of his Life "When he was put in fear in K'wang, he said, 'After the death of king Wăn, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause While Heaven does not let the cause of truth perish, what can the people of Kwang do to me?'"<sup>3</sup> Confucius, then, did feel that he was in the world for a special purpose But it was not to announce any new truths, or to initiate any new economy. It was to prevent what had previously been known from being lost. He followed in the wake of Yaou and Shun, of T'ang, and king Wăn. Distant from the last by a long interval of time, he would have said that he was distant from him also by a great inferiority of character, but still he had learned the principles on which they all happily governed the empire, and in their name he would lift up a standard against the prevailing lawlessness of his age

5 The language employed with reference to Confucius by his disciples and their early followers presents a striking contrast with

his own I have already, in writing of the scope and value of "The Doctrine of the Mean," called attention to the extravagant eulogies of his grandson Tsze-sze He only followed the example which had been set by those among whom the philosopher went in and out We have the language of Yen Yuen, his favourite, which is comparatively moderate, and simply expresses the genuine admiration of a devoted pupil<sup>1</sup> Tsze-kung on several occasions spoke in a different style Having heard that one of the chiefs of Loo had said that he himself Tsze-kung was superior to Confucius, he observed, "Let me use the comparison of a house and its encompassing wall My wall only reaches to the shoulders One may peep over it, and see whatever is valuable in the apartments The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the rich ancestral temple with its beauties, nor all the officers in their rich array. But I may assume

<sup>2</sup> Ana IX 1

<sup>3</sup> Ana IX iii

<sup>1</sup> Ana IX 2

that they are few who find the door. The remark of the chief was only what might have been expected."<sup>3</sup>

Another time, the same individual having spoken revilingly of Confucius, Tsze-kung said, "It is of no use doing so. Chung ne cannot be reviled. The talents and virtue of other men are hillocks and mounds which may be stepped over. Chung ne is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off from the sage, what harm can he do to the sun and moon? He only shows that he does not know his own capacity."<sup>4</sup>

In conversation with a fellow-disciple, Tsze-kung took a still higher flight. Being charged by Tsze-k'in with being too modest, for that Confucius was not really superior to him, he replied, "For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say. Our master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair. Were our master in the position of the prince of a State, or the chief of a Family, we should find verified the description which has been given of a sage's rule—He would plant the people, and forthwith they would be established, he would lead them on, and forthwith they would follow him. he would make them happy, and forthwith multitudes would resort to his dominions, he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?"<sup>4</sup>

From these representations of Tsze-kung, it was not a difficult step for Tsze-ze to make in exalting Confucius not only to the level of the ancient sages, but as "the equal of Heaven." And Mencius took up the theme. Being questioned by Kung sun Ch'ow, one of his disciples, about two acknowledged sages, Pih-e and E Yin, whether they were to be placed in the same rank with Confucius, he replied, "No. Since there were living men until now, there never was another Confucius," and then he proceeded to fortify his opinion by the concurring testimony of Tsae Go, Tsze-kung and Yew Jō, who all had wisdom, he thought, sufficient to know their master. Tsae Go's opinion was, "According to my view of our master, he is

far superior to Yaou and Shun " T'sze-kung said, " By viewing the ceremonial ordinances of a prince, we know the character of his government By hearing his music, we know the character of his virtue From the distance of a hundred ages after, I can arrange, according to their merits, the kings of a hundred ages, not one of them can escape me From the birth of mankind till now, there has never been another like our master " Yew Jō said, " Is it only among men that it is so ? There is the k'e-lin among quadrupeds, the fung-hwang among birds, the T'ae mountain among mounds and ant-hills, and rivers and seas among rain-pools Though different in degree, they are the same in kind So the sages among mankind are also the same in kind But they stand out from their fellows, and rise above the level, and from the birth of mankind till now, there never has been one so complete as Confucius ' 5 I will not indulge in farther illustration The judgment of the sages disciples, of T'sze-sze, and of Mencius, has been unchallenged by the mass of the scholars of China Doubtless it pleases them to bow down at the shrine of the sage, for their profession of literature is thereby glorified A reflection of the honour done to him falls upon themselves And the powers that be, and the multitudes of the people, fall in with the judgment Confucius is thus, in the empire of China, the one man by whom all possible personal excellence was exemplified, and by whom all possible lessons of social virtue and political wisdom are taught

6 The reader will be prepared by the preceding account not to expect to find any light thrown by Confucius on the great problems of the human condition and destiny.

Subjects on which Confucius did not treat — That he was unreligious, unspiritual, and open to the charge of insincerity

He did not speculate on the creation of things or the end of them He was not

troubled to account for the origin of man, nor did he seek to know about his hereafter He meddled neither with physics nor metaphysics <sup>1</sup> The testimony of the Analects about the subjects of his

5 Mencius, II Pt I n 27—28

1 The contents of the Yih-king, and Confucius' labours upon it, may be objected in opposition to this statement and I must be understood to make it with some reservation Six years ago I spent all my leisure time for twelve months in the study of that Work, and wrote out a translation of it, but at the close I was only groping my way in darkness to lay hold of its scope and meaning, and up to this time I have not been able to master it so as to speak positively about it It will come in due time, in its place, in the present Publication, and I do not think that what I here say of Confucius will require much, if any, modification

teaching is the following —“His frequent themes of discourse were the Book of Poetry the Book of History, and the maintenance of the rules of Propriety” “He taught letters, ethics, devotion of soul, and truthfulness” “Extraordinary things, feats of strength states of disorder, and spiritual beings, he did not like to talk about.”<sup>2</sup>

Confucius is not to be blamed for his silence on the subjects here indicated His ignorance of them was to a great extent his misfortune. He had not learned them No report of them had come to him by the ear, no vision of them by the eye And to his practical mind the toiling of thought amid uncertainties seemed worse than useless.

The question has, indeed, been raised, whether he did not make changes in the ancient creed of China,<sup>3</sup> but I cannot believe that he did so consciously and designedly Had his idiosyncrasy been different, we might have had expositions of the ancient views on some points, the effect of which would have been more beneficial than the indefiniteness in which they are now left, and it may be doubted so far, whether Confucius was not unfaithful to his guides But that he suppressed or added, in order to bring in articles of belief originating with himself, is a thing not to be charged against him

I will mention two important subjects in regard to which there is a growing conviction in my mind that he came short of the faith of the older sages. The first is the doctrine of God This name is common in the *Shu-king*, and *Shoo-king* *T'ien* or *Shang T'ien* appears there as a personal being, ruling in heaven and on earth, the author of man's moral nature, the governor among the nations, by whom kings reign and princes decree justice, the rewarder of the good, and the punisher of the bad Confucius preferred to speak of Heaven Instances have already been given of this. Two others may be cited —“He who offends against Heaven has none to whom he can pray?”<sup>4</sup> “Alas!” said he, “there is no one that knows me.” *Tszc-kung* said, “What do you mean by thus saying that no one knows you?” He replied, “I do not murmur against Heaven I do not grumble against men My studies lie low, and my penetration rises high But there is Heaven,—that knows me!”<sup>5</sup> Not once throughout the

ANA. VII xvii; xxiv xx. 3 See Hardwick's *Christ and other Masters*, Part III pp. 18, 19 with his reference in a note to a passage from *Meadows* The Chinese and their Rebellions. 4 Ana. III xlii 5 Ana. XIV xxvii.

Analects does he use the personal name I would say that he was unreligious rather than irreligious, yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of true religious feeling among the Chinese people generally, and he prepared the way for the speculations of the literati of mediæval and modern times, which have exposed them to the charge of atheism.

Secondly, Along with the worship of God there existed in China, from the earliest historical times, the worship of other spiritual beings, especially, and to every individual, the worship of departed ancestors. Confucius recognized this as an institution to be devoutly observed. "He sacrificed to the dead as if they were present, he sacrificed to the spirits as if the spirits were present. He said, 'I consider my not being present at the sacrifice as if I did not sacrifice'"<sup>6</sup> The custom must have originated from a belief of the continued existence of the dead. We cannot suppose that they who instituted it thought that with the cessation of this life on earth there was a cessation also of all conscious being. But Confucius never spoke explicitly on this subject. He tried to evade it. "Ke Loo asked about serving the spirits of the dead, and the master said, 'While you are not able to serve men, how can you serve their spirits?' The disciple added, 'I venture to ask about death,' and he was answered, 'While you do not know life, how can you know about death'"<sup>7</sup> Still more striking is a conversation with another disciple, recorded in the "Family Sayings." Tsze-kung asked him, saying, "Do the dead have knowledge (of our services, that is), or are they without knowledge?" The master replied, "If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed, and if I were to say that the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish, Ts'ze, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself"<sup>8</sup> Surely this was not the teaching proper to a sage. He said on one occasion that he had

<sup>6</sup> Ana III, vii  
end

<sup>7</sup> Ana XI vi

<sup>8</sup> 家語, 卷一, art 致思, towards the

no concealments from his disciples.<sup>9</sup> Why did he not candidly tell his real thoughts on so interesting a subject? I incline to think that he doubted more than he believed. If the case were not so, it would be difficult to account for the answer which he returned to a question as to what constituted wisdom. "To give one's-self earnestly," said he, "to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom."<sup>10</sup> At any rate, as by his frequent references to Heaven, instead of following the phraseology of the older sages, he gave occasion to many of his professed followers to identify God with a principle of reason and the course of nature, so, in the point now in hand, he has led them to deny, like the Sadducees of old, the existence of any spirit at all, and to tell us that their sacrifices to the dead are but an outward form, the mode of expression which the principle of filial piety requires them to adopt, when its objects have departed this life.

It will not be supposed that I wish to advocate or to defend the practice of sacrificing to the dead. My object has been to point out how Confucius recognized it, without acknowledging the faith from which it must have originated, and how he enforced it as a matter of form or ceremony. It thus connects itself with the most serious charge that can be brought against him,—the charge of insincerity. Among the four things which it is said he taught, "truthfulness" is specified,<sup>11</sup> and many sayings might be quoted from him, in which "sincerity" is celebrated as highly and demanded as stringently as ever it has been by any Christian moralist, yet he was not altogether the truthful and true man to whom we accord our highest approbation. There was the case of Mǎng Che-fan, who boldly brought up the rear of the defeated troops of Loo, and attributed his occupying the place of honour to the backwardness of his horse. The action was gallant, but the apology for it was weak and wrong. And yet Confucius saw nothing in the whole but matter for praise.<sup>12</sup> He could excuse himself from seeing an unwelcome visitor on the ground that he was sick, when there was nothing the matter with him.<sup>13</sup> These perhaps were small matters, but what shall we say to the incident which I have given in the sketch of his Life, p. 80,—his deliberately breaking the oath which

<sup>9</sup> Ana. VII. xxiii.

<sup>10</sup> Ana. VI. xx.

<sup>11</sup> See above near the beginning of this paragraph.

<sup>12</sup> Ana. VI. xiii.

<sup>13</sup> Ana. XXIV. xx.

he had sworn, simply on the ground that it had been forced from him? I should be glad if I could find evidence on which to deny the truth of that occurrence. But it rests on the same authority as most other statements about him, and it is accepted as a fact by the people and scholars of China. It must have had, and it must still have, a very injurious influence upon them. Foreigners charge, and with reason, a habit of deceitfulness upon the nation and its government. For every word of falsehood and every act of insincerity, the guilty party must bear his own burden, but we cannot but regret the example of Confucius in this particular. It is with the Chinese and their sage, as it was with the Jews of old and their teachers. He that leads them has caused them to err, and destroyed the way of their paths <sup>14</sup>

But was not insincerity a natural result of the un-religion of Confucius? There are certain virtues which demand a true piety in order to their flourishing in the corrupt heart of man. Natural affection, the feeling of loyalty, and enlightened policy, may do much to build up and preserve a family and a State, but it requires more to maintain the love of truth, and make a lie, spoken or acted, to be shrunk from with shame. It requires in fact the living recognition of a God of truth, and all the sanctions of revealed religion. Unfortunately the Chinese have not had these, and the example of him to whom they bow down as the best and wisest of men, encourages them to act, to dissemble, to sin.

7 I go on to a brief discussion of Confucius' views on government, or what we may call his principles of political science. It could not be in his long intercourse with his disciples but that he should enunciate many maxims bearing on character and morals generally, but he never rested in the improvement of the individual. "The empire brought to a state of happy tranquillity" <sup>1</sup> was the grand object which he delighted to think of, that it might be brought about as easily as "one can look upon the palm of his hand," was the dream which it pleased him to indulge in <sup>2</sup>. He held that there was in men an adaptation and readiness to be governed, which only needed to be taken advantage of in the proper way. There must be the right administrators, but given those, and "the

His views on government

<sup>14</sup> Isaiah, iii. 12

<sup>1</sup> 大卜平 See the 人學經, parr 4, 5, &c

<sup>2</sup> Ana III xi, et al

growth of government would be rapid, just as vegetation is rapid in the earth, yea, their government would display itself like an easily growing rush.”<sup>3</sup> The same sentiment was common from the lips of Mencius. Enforcing it one day, when conversing with one of the petty princes of his time, he said in his peculiar style, “Does your Majesty understand the way of the growing grain? During the seventh and eighth months, when drought prevails, the plants become dry. Then the clouds collect densely in the heavens, they send down torrents of rain, and the grain erects itself as if by a shoot. When it does so, who can keep it back?”<sup>4</sup> Such, he contended, would be the response of the mass of the people to any true “shepherd of men.” It may be deemed unnecessary that I should specify this point, for it is a truth applicable to the people of all nations. Speaking generally, government is by no device or cunning craftiness, human nature demands it. But in no other family of mankind is the characteristic so largely developed as in the Chinese. The love of order and quiet, and a willingness to submit to “the powers that be”, eminently distinguish them. Foreign writers have often taken notice of this, and have attributed it to the influence of Confucius’ doctrines as inculcating subordination, but it existed previous to his time. The character of the people moulded his system, more than it was moulded by it.

This readiness to be governed arose, according to Confucius, from “the duties of universal obligation, or those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends.” Men as they are born into the world, and grow up in it, find themselves existing in those relations. They are the appointment of Heaven. And each relation has its reciprocal obligations, the recognition of which is proper to the Heaven conferred nature. It only needs that the sacredness of the relations be maintained, and the duties belonging to them faithfully discharged, and the “happy tranquillity” will prevail all under heaven. As to the institutions of government, the laws and arrangements by which, as through a thousand channels, it should go forth to carry plenty and prosperity through the length and breadth of the country, it did not belong to Confucius, “the throneless king,” to set them forth minutely. And



indeed they were existing in the records of "the ancient sovereigns" Nothing new was needed. It was only requisite to pursue the old paths, and raise up the old standards. "The government of Wān and Woo," he said, "is displayed in the records, the tablets of wood and bamboo. Let there be the men, and the government will flourish, but without the men, the government decays and ceases."<sup>6</sup> To the same effect was the reply which he gave to Yen Hwuy when asked by him how the government of a State should be administered. It seems very wide of the mark, until we read it in the light of the sage's veneration for ancient ordinances, and his opinion of their sufficiency. "Follow," he said, "the seasons of Heaven. Ride in the state-carriages of Yin. Wear the ceremonial cap of Chow. Let the music be the Shaou with its pantomimes. Banish the songs of Ch'ing, and keep far from specious talkers."<sup>7</sup>

Confucius' idea then of a happy, well-governed State did not go beyond the flourishing of the five relations of society which have been mentioned, and we have not any condensed exhibition from him of their nature, or of the duties belonging to the several parties in them. Of the two first he spoke frequently, but all that he has said on the others would go into small compass. Mencius has said that "between father and son there should be affection, between sovereign and minister righteousness, between husband and wife attention to their separate functions, between old and young, a proper order, and between friends, fidelity."<sup>8</sup> Confucius, I apprehend, would hardly have accepted this account. It does not bring out sufficiently the authority which he claimed for the father and the sovereign, and the obedience which he exacted from the child and the minister. With regard to the relation of husband and wife, he was in no respect superior to the preceding sages who had enunciated their views of "propriety" on the subject. We have a somewhat detailed exposition of his opinions in the "Family Sayings." "Man," said he, "is the representative of Heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles."<sup>9</sup> On this account she can determine nothing of herself, and is subject to the rule of the three

<sup>6</sup> 中庸, xx 2  
任天道而長萬物者也

<sup>7</sup> Ana. XV x

<sup>8</sup> Mencius, III Pt I iv 8

<sup>9</sup> 男了者, 順男了之道, 而長其

obediences. When young, she must obey her father and older brother, when married, she must obey her husband, when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of wine and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the State to accompany a funeral. She may take no step on her own motion, and may come to no conclusion on her own deliberation. There are five women who are not to be taken in marriage—the daughter of a rebellious house, the daughter of a disorderly house, the daughter of a house which has produced criminals for more than one generation, the daughter of a leprous house, and the daughter who has lost her father and elder brother. A wife may be divorced for seven reasons, which may be overruled by three considerations. The grounds for divorce are disobedience to her husband's parents, not giving birth to a son, dissolute conduct, jealousy (of her husband's attentions, that is, to the other inmates of his harem), talkativeness, and thieving. The three considerations which may overrule these grounds are—first, if, while she was taken from a home, she has now no home to return to, second, if she have passed with her husband through the three years mourning for his parents, third, if the husband have become rich from being poor. All these regulations were adopted by the sages in harmony with the natures of man and woman, and to give importance to the ordinance of marriage.”<sup>10</sup>

With these ideas—not very enlarged—of the relations of society, Confucius dwelt much on the necessity of personal correctness of character on the part of those in authority, in order to secure the right fulfilment of the duties implied in them. This is one grand peculiarity of his teaching. I have adverted to it in the review of “The Great Learning,” but it deserves some further exhibition, and there are three conversations with the chief Ke K'ang, in which it is very expressly set forth. “Ke K'ang asked about government, and Confucius replied, ‘To govern means to rectify. If you lead on the people with correctness, who will dare not to be correct?’” “Ke K'ang, distressed about the number of thieves in the State, inquired

of Confucius about how to do away with them. Confucius said, 'If you, sir, were not covetous, though you should reward them to do it, they would not steal' " Ke K'ang asked about government, saying, 'What do You say to killing the unprincipled for the good of the principled?' Confucius replied, 'Sir, in carrying on your government, why should you use killing at all? Let your evinced desires be for what is good, and the people will be good. The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend, when the wind blows across it' "11

Example is not so powerful as Confucius in these and many other passages represented it, but its influence is very great. Its virtue is recognized in the family, and it is demanded in the church of Christ. "A bishop" and I quote the term with the simple meaning of overseer "must be blameless." It seems to me, however, that in the progress of society in the West we have come to think less of the power of example in many departments of State than we ought to do. It is thought of too little in the army and the navy. We laugh at the "self-denying ordinance," and the "new model" of 1644, but there lay beneath them the principle which Confucius so broadly propounded, the importance of personal virtue in all who are in authority. Now that Great Britain is the governing power over the masses of India, and that we are coming more and more into contact with tens of thousands of the Chinese, this maxim of our sage is deserving of serious consideration from all who bear rule, and especially from those on whom devolves the conduct of affairs. His words on the susceptibility of the people to be acted on by those above them ought not to prove as water spilt on the ground.

But to return to Confucius. As he thus lays it down that the mainspring of the well-being of society is the personal character of the ruler, we look anxiously for what directions he has given for the cultivation of that. But here he is very defective. "Self-adjustment and purification," he said, "with careful regulation of his dress, and the not making a movement contrary to the rules of propriety, this is the way for the ruler to cultivate his person"12. This is laying too much stress on what is external, but even to attain to this

11 Analects, XII xvii, xviii, xix

12 中庸, xx 14

is beyond unassisted human strength. Confucius, however, never recognized a disturbance of the moral elements in the constitution of man. The people would move, according to him, to the virtue of their ruler as the grass bends to the wind, and that virtue would come to the ruler at his call. Many were the lamentations which he uttered over the degeneracy of his times, frequent were the confessions which he made of his own shortcomings. It seems strange that it never came distinctly before him, that there is a power of evil in the prince and the peasant, which no efforts of their own and no instructions of sages are effectual to subdue.

The government which Confucius taught was a despotism, but of a modified character. He allowed no "*jus divinum*," independent of personal virtue and a benevolent rule. He has not explicitly stated, indeed, wherein lies the ground of the great relation of the governor and the governed, but his views on the subject were, we may assume, in accordance with the language of the Shoo-king — "Heaven and Earth are the parents of all things, and of all things men are the most intelligent. The man among them most distinguished for intelligence becomes chief ruler, and ought to prove himself the parent of the people."<sup>13</sup> And again, "Heaven protecting the inferior people, has constituted for them rulers and teachers, who should be able to be assisting to God, extending favour and producing tranquillity throughout all parts of the empire."<sup>14</sup> The moment the ruler ceases to be a minister of God for good, and does not administer a government that is beneficial to the people, he forfeits the title by which he holds the throne, and perseverance in oppression will surely lead to his overthrow. Mencius inculcated this principle with a frequency and boldness which are remarkable. It was one of the things about which Confucius did not like to talk. Still he held it. It is conspicuous in the last chapter of "The Great Learning." Its tendency has been to check the violence of oppression, and maintain the self-respect of the people, all along the course of Chinese history.

I must bring these observations on Confucius' views of government to a close, and I do so with two remarks. First, they are adapted to a primitive, unsophisticated state of society. He is a good counsellor for the father of a family, the chief of a clan, and even the head of a small principality. But his views want the comprehen-

13, 14 See the Shoo-king, V. I. Sect. I. 2, 7

sion which would make them of much service in a great empire. Within three centuries after his death, the government of China passed into a new phase. The founder of the T'sin dynasty conceived the grand idea of abolishing all its feudal Kingdoms, and centralizing their administration in himself. He effected the revolution, and succeeding dynasties adopted his system, and gradually moulded it into the forms and proportions which are now existing. There has been a tendency to advance, and Confucius has all along been trying to carry the nation back. Principles have been needed, and not "proprieties." The consequence is that China has increased beyond its ancient dimensions, while there has been no corresponding development of thought. Its body politic has the size of giant, while it still retains the mind of a child. Its hoary age is but senility.

Second, Confucius makes no provision for the intercourse of his country with other and independent nations. He knew indeed of none such. China was to him "The middle Kingdom,"<sup>15</sup> "The multitude of Great States,"<sup>16</sup> "All under heaven."<sup>17</sup> Beyond it were only rude and barbarous tribes. He does not speak of them bitterly, as many Chinese have done since his time. In one place he contrasts them favourably with the prevailing anarchy of the empire, saying, "The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them."<sup>18</sup> Another time, disgusted with the want of appreciation which he experienced, he was expressing his intention to go and live among the nine wild tribes of the east. Some one said, "They are rude. How can you do such a thing?" His reply was, "If a superior man dwelt among them, what rudeness would there be?"<sup>19</sup> But had he been an emperor-sage, he would not only have influenced them by his instructions, but brought them to acknowledge and submit to his sway, as the great Yu did.<sup>20</sup> The only passage of Confucius' teachings from which any rule can be gathered for dealing with foreigners, is that in the "Doctrine of the Mean," where "indulgent treatment of men from a distance" is laid down as one of the nine standard rules for the government of the empire.<sup>21</sup> But "the men from a distance" are understood to be *pin* and *leu*<sup>22</sup> simply, "guests," that is, or officers of one State seeking employment in

<sup>15</sup> 中國

<sup>16</sup> 諸夏, Ana III v

<sup>17</sup> 天下, *passim*

<sup>18</sup> Ana III. v

<sup>19</sup> Ana LA xiii

<sup>20</sup> 書經, III ii 10, *et al*

<sup>21</sup> 采遠人

<sup>22</sup> 賓旅

another, or at the imperial court, and "visitors," or travelling merchants. Of independent nations the ancient classics have not any knowledge, nor has Confucius. So long as merchants from Europe and other parts of the world could have been content to appear in China as suppliants, seeking the privilege of trade, so long the government would have ranked them with the barbarous hordes of antiquity, and given them the benefit of the maxim about "indulgent treatment," according to its own understanding of it. But when their governments interfered, and claimed to treat with that of China on terms of equality, and that their subjects should be spoken to and of as being of the same clay with the Chinese themselves, an outrage was committed on tradition and prejudice, which it was necessary to resent with vehemence.

I do not charge the contemptuous arrogance of the Chinese government and people upon Confucius, what I deplore, is that he left no principles on record to check the development of such a spirit. His simple views of society and government were in a measure sufficient for the people while they dwelt apart from the rest of mankind. His practical lessons were better than if they had been left, which but for him they probably would have been, to fall a prey to the influences of Taoism and Buddhism, but they could only subsist while they were left alone. Of the earth earthy, China was sure to go to pieces when it came into collision with a Christianly-civilized power. Its sage had left it no preservative or restorative elements against such a case.

It is a rude awakening from its complacency of centuries which China has now received. Its ancient landmarks are swept away. Opinions will differ as to the justice or injustice of the grounds on which it has been assailed, and I do not feel called to judge or to pronounce here concerning them. In the progress of events, it could not be hut that the collision should come, and when it did come, it could not be but that China should be broken and scattered. Disorganization will go on to destroy it more and more, and yet there is hope for the people, with their veneration of the relations of society, with their devotion to learning, and with their habits of industry and sobriety —there is hope for them, if they will look away from all their ancient sages, and turn to Him, who sends them, along with the dissolution of their ancient state, the knowledge of Himself, the only living and true God, and of Jesus Christ whom He hath sent

8 I have little more to add on the opinions of Confucius. Many of his sayings are pithy, and display much knowledge of character; but as they are contained in the body of the Work, I will not occupy the space here with a selection of those which have struck myself as most worthy of notice. The fourth Book of the Analects, which is on the subject of *jun*, or perfect virtue, has several utterances which are remarkable.

Thornton observes "It may excite surprise, and probably incredulity, to state that the golden rule of our Saviour, 'Do unto others as you would that they should do unto you,' which Mr. Locke designates as 'the most unshaken rule of morality, and foundation of all social virtue,' had been inculcated by Confucius, almost in the same words, four centuries before"<sup>1</sup> I have taken notice of this fact in reviewing both "The Great Learning," and "The Doctrine of the Mean." I would be far from grudging a tribute of admiration to Confucius for it. The maxim occurs also twice in the Analects. In Book XV xvi, Tsze-kung asks if there be one word which may serve as a rule of practice for all one's life, and is answered, "Is not reciprocity such a word? What you do not want done to yourself do not do to others." The same disciple appears in Book V xi, telling Confucius that he was practising the lesson. He says, "What I do not wish men to do to me, I also wish not to do to men," but the master tells him, "Ts'ze, you have not attained to that." It would appear from this reply, that he was aware of the difficulty of obeying the precept, and it is not found, in its condensed expression at least, in the older classics. The merit of it is Confucius' own.

When a comparison, however, is drawn between it and the rule laid down by Christ, it is proper to call attention to the positive form of the latter, "All things whatsoever ye would that men should do unto you, do ye even so to them." The lesson of the gospel commands men to do what they feel to be right and good. It requires them to commence a course of such conduct, without regard to the conduct of others to themselves. The lesson of Confucius only forbids men to do what they feel to be wrong and hurtful. So far as the point of priority is concerned, moreover, Christ adds, "This is the law and the prophets." The maxim was to be found substantially in the earlier revelations of God.

<sup>1</sup> History of China, vol. I. p. 209.

But the worth of the two maxims depends on the interpretation of the enunciators in regard to their application. Confucius, it seems to me, did not think of the reciprocity coming into action beyond the circle of his five relations of society. Possibly, he might have required its observance in dealings even with the rude tribes, which were the only specimens of mankind besides his own countrymen of which he knew anything, for on one occasion, when asked about perfect virtue, he replied, "It is, in retirement, to be sedately grave, in the management of business, to be reverently attentive, in intercourse with others, to be strictly sincere. Though a man go among the rude uncultivated tribes, these qualities may not be neglected."<sup>2</sup> Still, Confucius delivered his rule to his countrymen only, and only for their guidance in their relations of which I have had so much occasion to speak. The rule of Christ is for man as man, having to do with other men, all with himself on the same platform, as the children and subjects of the one God and Father in heaven.

How far short Confucius came of the standard of Christian benevolence, may be seen from his remarks when asked what was to be thought of the principle that injury should be recompensed with kindness. He replied, "With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness."<sup>3</sup> The same deliverance is given in one of the Books of the *Le He*, where he adds that "he who recompenses injury with kindness is a man who is careful of his person."<sup>4</sup> Ch'ing Henen, the commentator of the second century, says that such a course would be "incorrect in point of propriety."<sup>5</sup> This "propriety" was a great stumbling block in the way of Confucius. His morality was the result of the balancings of his intellect, fettered by the decisions of men of old, and not the gushings of a loving heart, responsive to the promptings of Heaven and in sympathy with erring and feeble humanity.

This subject leads me on to the last of the opinions of Confucius which I shall make the subject of remark in this place. A commentator observes, with reference to the inquiry about recompensing injury with kindness, that the questioner was asking only about trivial matters, which might be dealt with in the way be mentioned,

<sup>2</sup> Analects, XIII. xix.    <sup>3</sup> Ana. XXV. xxxvi.    <sup>4</sup> 禮記表記 par 12.    <sup>5</sup> 非禮之正



while great offences such as those against a sovereign or a father, could not be dealt with by such an inversion of the principles of justice<sup>6</sup> In the second Book of the *Le Ke* there is the following passage "With the slayer of his father, a man may not live under the same heaven, against the slayer of his brother, a man must never have to go home to fetch a weapon, with the slayer of his friend, a man may not live in the same State"<sup>7</sup> The *lex talionis* is here laid down in its fullest extent. The *Chow Le* tells us of a provision made against the evil consequences of the principle, by the appointment of a minister called "The Reconciler"<sup>8</sup> The provision is very inferior to the cities of refuge which were set apart by Moses for the manslayer to flee to from the fury of the avenger. Such as it was, however, it existed, and it is remarkable that Confucius, when consulted on the subject, took no notice of it, but affirmed the duty of blood-revenge in the strongest and most unrestricted terms. His disciple Tsze-hea asked him, "What course is to be pursued in the case of the murder of a father or mother?" He replied, "The son must sleep upon a matting of grass, with his shield for his pillow, he must decline to take office; he must not live under the same heaven with the slayer. When he meets him in the market-place or the court, he must have his weapon ready to strike him." "And what is the course on the murder of a brother?" "The surviving brother must not take office in the same State with the slayer, yet if he go on his prince's service to the State where the slayer is, though he meet him, he must not fight with him." "And what is the course on the murder of an uncle or a cousin?" "In this case the nephew or cousin is not the principal. If the principal on whom the revenge devolves can take it, he has only to stand behind with his weapon in his hand, and support him."<sup>9</sup>

Sir John Davis has rightly called attention to this as one of the objectionable principles of Confucius<sup>10</sup> The bad effects of it are evident even in the present day. Revenge is sweet to the Chinese. I have spoken of their readiness to submit to government, and wish to live in peace, yet they do not like to resign even to government the "inquisition for blood." Where the ruling authority is feeble,

<sup>6</sup> See notes *in loc*, p. 152

<sup>7</sup> 禮記, I Pt. I v 10

<sup>8</sup> 周禮, 卷之十

四, pp. 14-18

<sup>9</sup> 禮記, II Pt. I u 24 See also the

家語, 卷四, 了頁

問

<sup>10</sup> The Chinese, vol. II p. 41

as it is at present, individuals and clans take the law into their own hands, and whole districts are kept in a state of constant feud and warfare.

But I must now leave the sage. I hope I have not done him injustice, but after long study of his character and opinions, I am unable to regard him as a great man. He was not before his age, though he was above the mass of the officers and scholars of his time. He threw no new light on any of the questions which have a world wide interest. He gave no impulse to religion. He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane. My opinion is, that the faith of the nation in him will speedily and extensively pass away.

### SECTION III

#### HIS IMMEDIATE DISCIPLES

Sze-ma Ts'een makes Confucius say — "The disciples who received my instructions, and could comprehend them, were seventy seven individuals. They were all scholars of extraordinary ability."<sup>1</sup> The common saying is, that the disciples of the sage were three thousand, while among them there were seventy two worthies. I propose to give here a list of all those whose names have come down to us, as being his followers. Of the greater number it will be seen that we know nothing more than their names and surnames. My principal authorities will be the "Historical Records," the "Family Sayings," "The Sacrificial Canon for the Sages Temple, with Plates," and the chapter on "The Disciples of Confucius" prefixed to the "Four Books, Text and Commentary, with Proofs and Illustrations." In giving a few notices of the better known individuals, I will endeavour to avoid what may be gathered from the Analects.

1 Yen Hwuy, by designation Tsz yuen (顏回 字子淵). He was a native of Loo, the favourite of his master, whose junior he was by 30 years, and whose disciple he became when he was quite a youth. "After I got Hwuy, Confucius remarked, 'the disciples came closer to me.'" We are told that once, when he found himself on the Nung hill with Hwuy, Tsz loo, and Tsz-kung, Confucius

<sup>1</sup> 孔子曰受業身通者七十有七人皆異能之士也

asked them to tell him their different aims, and he would choose between them. Tsze-loo began, and when he had done, the master said, "It marks your bravery." Tze-kung followed, on whose words the judgment was, "They show your discriminating eloquence." At last came Yen Yuen, who said, "I should like to find an intelligent king and sage ruler whom I might assist. I would diffuse among the people instructions on the five great points, and lead them on by the rules of propriety and music, so that they should not care to fortify their cities by walls and mounds, but would fuse their swords and spears into implements of agriculture. They should send forth their flocks without fear into the plains and forests. There should be no Sunderings of families, no widows or widowers. For a thousand years there would be no calamity of war. Yew would have no opportunity to display his bravery, or Ts'ze to display his oratory." The master pronounced, "How admirable is this virtue!"

When Hwuy was 29, his hair was all white, and in three years more he died. He was sacrificed to, along with Confucius, by the first emperor of the Han dynasty. The title which he now has in the sacrificial Canon, "Continuator of the Sage," was conferred in the 9th year of the emperor, or, to speak more correctly, of the period, Kea-tsing, A.D. 1530. Almost all the present sacrificial titles of the worthies in the temple were fixed at that time. Hwuy's place is the first of the four Assessors, on the east of the sage.<sup>2</sup>

2 Min Sun, styled Tsze-k'een, (閔損字子騫). He was a native of Loo, 15 years younger than Confucius, according to Sze-ma

2 I have referred briefly, at p. 92, to the temples of Confucius. The principal hall, called 大成殿 or 'Hall of the Great and Complete One,' is that in which is his own statue or the tablet of his spirit, having on each side of it, within a screen, the statues, or tablets, of his 'four Assessors.' On the east and west, along the walls of the same apartment are the two 哲, the places of the 一哲, or 'twelve Wise Ones,' those of his disciples, who, next to the 'Assessors,' are counted worthy of honour. Outside this apartment, and running in a line with the two 哲, but along the external wall of the sacred inclosure, are the two 廊, or side-galleries, which I have sometimes called the ranges of the outer court. In each there are 64 tablets of the disciples and other worthies, having the same title, as the Wise Ones, that of 先賢, or 'Ancient Worthy,' or the inferior title of 先儒, 'Ancient Scholar.' Behind the principal hall is the 崇聖祠殿, sacred to Confucius' ancestors, whose tablets are in the centre, fronting the south, like that of Confucius. On each side are likewise the tablets of certain 'ancient Worthies,' and 'ancient Scholars.'

Ts'een, but 50 years younger, according to the "Family Sayings," which latter authority is followed in "The Annals of the Empire." When he first came to Confucius, we are told, he had a starved look,<sup>1</sup> which was by and by exchanged for one of fulness and satisfaction.<sup>2</sup> Tsz'e-kung asked him how the change had come about. He replied, "I came from the midst of my reeds and sedges into the school of the master. He trained my mind to filial piety, and set before me the examples of the ancient kings. I felt a pleasure in his instructions, but when I went abroad, and saw the people in authority, with their umbrellas and banners, and all the pomp and circumstance of their trains, I also felt pleasure in that show. These two things assaulted each other in my breast. I could not determine which to prefer, and so I wore that look of distress. But now the lessons of our master have penetrated deeply into my mind. My progress also has been helped by the example of you my fellow-disciples. I now know what I should follow and what I should avoid, and all the pomp of power is no more to me than the dust of the ground. It is on this account that I have that look of fulness and satisfaction." Tsz'e-k'een was high in Confucius' esteem. He was distinguished for his purity and filial affection. His place in the temple is the first, east, among "The Wise Ones," immediately after the four assessors. He was first sacrificed to along with Confucius, as is to be understood of the other "Wise Ones," excepting in the case of Yew Jō, in the 8th year of the style K'ue-yuen of the sixth emperor of the T'ang dynasty, A.D. 720. His title, the same as that of all but the Assessors is—"The ancient Worthy, the philosopher Min."

8 Yen K'ang, styled Pih new (冉耕字伯牛) He was a native of Loo, and Confucius junior only by seven years. When Confucius became Minister of Crime, he appointed Pih new to the office, which he had himself formerly held, of commandant of Chung too. His tablet is now fourth among "The Wise Ones," on the west.

4 Yen Yung, styled Chung kung (冉雍字仲弓) He was of the same clan as Yen K'ang, and 29 years younger than Confucius. He had a bad father, but the master declared that was not to be counted to him, to detract from his admitted excellence. His place is among "The Wise Ones," the second, east.

1 菜色 2 芻豢之色



5 Yen K'ew, styled Tsze-yew (冉求, 字了有) He was related to the two former, and of the same age as Chung-kung. He was noted among the disciples for his versatile ability and many acquirements. Tsze-kung said of him, "Respectful to the old, and kind to the young, attentive to guests and visitors, fond of learning and skilled in many arts, diligent in his examination of things these are what belong to Yen K'ew." It has been noted in the life of Confucius that it was by the influence of Tsze-yew that he was finally restored to Loo. He occupies the third place, west, among "The Wise ones."

6 Chung Yew, styled Tsze-loo and Ke-loo (仲由, 字子路, 又字季路) He was a native of P'een (卣) in Loo, and only 9 years younger than Confucius. At their first interview, the master asked him what he was fond of, and he replied, "My long sword." Confucius said, "If to your present ability there were added the results of learning, you would be a very superior man." "Of what advantage would learning be to me?" asked Tsze-loo. "There is a bamboo on the southern hill, which is straight itself without being bent. If you cut it down and use it, you can send it though a rhinoceros' hide, what is the use of learning?" "Yes," said the master; "but if you feather it and point it with steel, will it not penetrate more deeply?" Tsze-loo bowed twice, and said, "I will reverently receive your instructions." Confucius was wont to say, "From the time that I got Yew, bad words no more came to my ears." For some time Tsze-loo was chief magistrate of the district of P'oo (蒲), where his administration commanded the warm commendations of the master. He died finally in Wei, as has been related above, p. 87. His tablet is now the fourth, east, from those of the Assessors.

7 Tsae Yu, styled Tsze-go (宰予, 字子我), He was a native of Loo, but nothing is mentioned of his age. He had "a sharp mouth," according to Sze-ma Ts'een. Once, when he was at the court of Ts'oo on some commission, the king Ch'aou offered him an easy carriage adorned with ivory for his master. Yu replied, "My master is a man who would rejoice in a government where right principles were carried out, and can find his joy in himself when that is not the case. Now right principles and virtue are as it were in a state of slumber. His wish is to rouse and put them in motion. Could he find a prince really anxious to rule according to them, he would walk on foot to his court, and be glad to do so. Why need

he receive such a valuable gift as this from so great a distance?" Confucius commended this reply, but where he is mentioned in the *Analects*, Tsze-go does not appear to great advantage. He took service in the State of Ts'e, and was chief magistrate of Lin tsze, where he joined with T'een Chang in some disorderly movement,<sup>1</sup> which led to the destruction of his kindred, and made Confucius ashamed of him. His tablet is now the second, west, among "The Wise Ones."

8 Twan mnk Ts'ze, styled Tsze kung (端木賜字子貢 [al, 子貢]), whose place is now third, east, from the Assessors. He was a native of Wei (衛), and 31 years younger than Confucius. He had great quickness of natural ability, and appears in the *Analects* as one of the most forward talkers among the disciples. Confucius used to say, "From the time that I got Ts'ze, scholars from a distance came daily resorting to me." Several instances of the language which he used to express his admiration of the master have been given in the last section. Here is another —The duke King of Ts'o asked Tsze-kung how Chung ne was to be ranked as a sage. "I do not know," was the reply. "I have all my life had the heaven over my head, but I do not know its height, and the earth under my feet, but I do not know its thickness. In my serving of Confucius, I am like a thirsty man who goes with his pitcher to the river, and there he drinks his fill, without knowing the river's depth." He took leave of Confucius to become commandant of Sin yang (信陽宰), when the master said to him, "In dealing with your subordinates, there is nothing like impartiality, and when wealth comes in your way, there is nothing like moderation. Hold fast these two things, and do not swerve from them. To conceal men's excellence is to obscure the worthy, and to proclaim people's wickedness is the part of a mean man. To speak evil of those whom you have not sought the opportunity to instruct, is not the way of friendship and harmony." Subsequently Tsze-kung was high in office both in Loo and Wei, and finally died in Ts'e. We saw how he was in attendance on Confucius at the time of the sage's death. Many of the disciples built huts near the master's grave, and mourned for him three years, but Tsze-kung remained sorrowing alone for three years more.

9 Yen Yen, styled Taze-yew (言偃字子游), now the 4th in the western range of "The Wise Ones." He was a native of Woo

<sup>1</sup> 與田常作亂 See above, p. 7

(吳), 45 years younger than Confucius, and distinguished for his literary acquirements. Being made commandant of Woo-shing, he transformed the character of the people by "proprieties" and music, and was praised by the master. After the death of Confucius, Ke K'ang asked Yen how that event had made no sensation in Loo like that which was made by the death of Tsze-ch'an, when the men laid aside their bowstring rings and girdle ornaments, and the women laid aside their pearls and ear-rings, and the voice of weeping was heard in the lanes for three months. Yen replied, "The influences of Tsze-ch'an and my master might be compared to those of overflowing water and the fattening rain. Wherever the water in its overflow reaches, men take knowledge of it, while the fattening rain falls unobserved."

10 Puh Shang, styled Tsze-hea (卜商, 字子夏). It is not certain to what State he belonged, his birth being assigned to Wei (衛), to Wei (魏), and to Wăn (溫). He was 45 years younger than Confucius, and lived to a great age, for we find him, B.C. 406, at the court of the prince Wăn of Wei (魏), to whom he gave copies of some of the classical Books. He is represented as a scholar extensively read and exact, but without great comprehension of mind. What is called Maou's She-king (毛詩) is said to contain the views of Tsze-hea. Kung yang Kaou and Kuh-leang Ch'ih are also said to have studied the Ch'un Ts'ew with him. On the occasion of the death of his son he wept himself blind. His place is the 5th, east, among "The Wise Ones."

11 Twan-sun Sze, styled Tsze-chang (端木師, 字子張), has his tablet, corresponding to that of the preceding, on the west. He was a native of Ch'in (陳), and 48 years younger than Confucius. Tsze-kung said, "Not to boast of his admirable merit, not to signify joy on account of noble station, neither insolent nor indolent; showing no pride to the dependent—these are the characteristics of Twan-sun Sze." When he was sick, he called Shin Ts'eang to him, and said, "We speak of his *end* in the case of a superior man, and of his *death* in the case of a mean man. May I think that it is going to be the former with me to-day?"

12 Tsăng Sin [or Ts'an], styled Tsze-yu (曾參, 字子輿, [al, 子輿]). He was a native of south Woo-shing, and 46 years younger than Confucius. In his 16th year he was sent by his father into

Ts'oo, where Confucius then was, to learn under the sage. Excepting perhaps Yen Hwuy, there is not a name of greater note in the Confucian school. Tze-kung said of him, "There is no subject which he has not studied. His appearance is respectful. His virtue is solid. His words command credence. Before great men he draws himself up in the pride of self respect. His eyebrows are those of longevity." He was noted for his filial piety, and after the death of his parents, he could not read the rites of mourning without being led to think of them, and moved to tears. He was a voluminous writer. Ten Books of his composition are said to be contained in the "Rites of the elder Tao" (大戴禮). The classic of Filial Piety he is said to have made under the eye of Confucius. On his connection with "The Great Learning" see above, Ch. III. Sect. II. He was first associated with the sacrifices to Confucius in A.D. 668, but in 1267 he was advanced to be one of the sage's four Assessors. His title—"Exhibitor of the Fundamental Principles of the Sage," dates from the period of K'ea tsang, as mentioned in speaking of Yen Hwuy.

13. Tan t'ue Mc' ming, styled Tze-yu (顏至明字子羽). He was a native of Woo-shing, 39 years younger than Confucius, according to the "Historical Records," but 49, according to the "Family Sayings." He was excessively ugly, and Confucius thought meanly of his talents in consequence, on his first application to him. After completing his studies, he travelled to the south as far as the Yang tsze. Traces of his presence in that part of the country are still pointed out in the department of Soo-chow. He was followed by about three hundred disciples, to whom he laid down rules for their guidance in their intercourse with the princes. When Confucius heard of his success, he confessed how he had been led by his bad looks to misjudge him. He, with nearly all the disciples whose names follow, first had a place assigned to him in the sacrifices to Confucius in A.D. 739. The place of his tablet is the second, east, in the outer court, beyond that of the "Assessors" and "Wise Ones."

14. Corresponding to the preceding, on the west, is the tablet of Fuk Puh ts'ue, styled Tze tseen (宓 [al, 密 and 應, all=伏] 不齊字子賤). He was a native of Loo, and, according to different accounts, 30, 40, and 49 years younger than Confucius. He was commandant of Tan foo (單父宰), and hardly needed to put forth any personal effort. Wo-ma k'ue had been in the same office, and



had succeeded by dint of the greatest industry and toil. He asked Puh-ts'e how he managed so easily for himself, and was answered, "I employ men, you employ men's strength." People pronounced Fuh to be a superior man. He was also a writer, and his works are mentioned in Lew Hm's catalogue.

15 Next to that of Meč-ming is the tablet of Yuen Heen, styled Tsze-sze (原憲, 字子思) a native of Sung, or, according to Ching Heuen, of Loo, and younger than Confucius by 36 years. He was noted for his purity and modesty, and for his happiness in the principles of the master amid deep poverty. After the death of Confucius, he lived in obscurity in Wei. In the notes to Ana VI m, I have referred to an interview which he had with Tze-kung.

16 Kung-yay Chang [al, Che], styled Tze-Ch'ang [al, Tze-che], (公冶長 [al, 芝], 字子長, [al, 子之]), has his tablet next to that of Pih-ts'e. He was son-in-law to Confucius. His nativity is assigned both to Loo and to Ts'e.

17 Nan-kung Kwō, styled Tsze-yung (南宮括 [al, 适, and, in the "Family Sayings," 緇 (T'aou)], 字子容), has the place at the east next to Yuen Heen. It is a question much debated whether he was the same with Nan-kung King-shuh, who accompanied Confucius to the court of Chow, or not. On occasion of a fire breaking out in the palace of duke Gae, while others were intent on securing the contents of the Treasury, Nan-kung directed his efforts to save the Library, and to him was owing the preservation of the copy of the Chow Le which was in Loo, and other ancient monuments.

18 Kung-seih Gae, styled Ke-ts'ze [al, Ke-ch'in] (公皙哀, 字季次 [al, 季沉]) His tablet follows that of Kung-yay. He was a native of Loo, or of Ts'e. Confucius commended him for refusing to take office with any of the Families which were encroaching on the authority of the princes of the States, and for choosing to endure the severest poverty rather than sacrifice a tittle of his principles.

19 Tsäng Teen, styled Seih (曾蒧 [al, 點], 字皙) He was the father of Tsäng Ts'an. His place in the temples is the hall to Confucius' ancestors, where his tablet is the first, west.

20 Yen Woo-yaou, styled Loo (顏無繇, 字路). He was the father of Yen Hwuy, younger than Confucius by six years. His sacrificial place is the first, east, in the same hall as the last.

21 Following the tablet of Nan-kung Kwō is that of Shang Kcu,

styled Tszé muh (商瞿 字子木) To him, it is said, we are indebted for the preservation of the Yih king, which he received from Confucius Its transmission step by step, from Keu down to the Han dynasty, is minutely set forth

22 Next to Kung-seih Gae is the place of Kaou Ch'ae, styled Tszé kaou and Ke-kaou (高柴 字子羔 [al, 季羔; for 羔 moreover, we find 皋, and 罍]), a native of Ts'ê, according to the "Family Savings," but of Wei, according to Sze ma Ts'een and Ch'ing Heuen He was 30 (some say 40) years younger than Confucius, dwarfish and ugly, but of great worth and ability At one time he was criminal judge of Wei, and in the execution of his office condemned a prisoner to lose his feet Afterwards that same man saved his life, when he was flying from the State Confucius praised Ch'ae for being able to administer stern justice with such a spirit of benevolence as to disarm resentment.

23 Shang Keu is followed by Tseih tenou K'ae [prop K'ê], styled Tszé k'ae, Tszé jō, and Tszé sew (漆雕開 [pr 啟] 字子開 子若, and 子脩), a native of Ts'ae (蔡), or, acc to Heuen, of Loo We only know him as a reader of the Shoo king, and refusing to go into office.

24 Kung pih Leaou, styled Tszé chow (公伯僚 字子周) He appears in the Analects XIV ㄣㄣㄣ, slandering Tszé-loo It is doubtful whether he should have a place among the disciples.

25 Sze ma Käng styled Tszé new (司馬耕 字子牛), follows Tseih tenou k'ae He was a great talker, a native of Sung, and a brother of Hwan T'uy, to escape from whom seems to have been the labour of his life.

26 The place next Kaou Ch'ae is occupied by Fan Seti, styled Tszé-ch'ê (樊須 字子遲), a native of Ts'ê, or, acc. to others, of Loo, and whose age is given as 36 or 46 years younger than Confucius. When young, he distinguished himself in a military command under the Ke family

27 Yew Jō, styled Tszé-jō (有若 字子若) He was a native of Loo, and his age is stated very variously He was noted among the disciples for his great memory and fondness for antiquity After the death of Confucius, the rest of the disciples, because of the likeness of Jō's voice to the Masters, wished to render the same observances to him which they had done to Confucius, but on

T-äng Sin's demurring to the thing, they abandoned the purpose. The tablet of Tsze-jö is now the 6th, east, among "The Wise Ones," to which place it was promoted in the 3d year of K'een-lung of the present dynasty. This was done in compliance with a memorial from the president of one of the Boards, who said he was moved by a dream to make the request. We may suppose that his real motives were a wish to do justice to the merits of Tsze-jö, and to restore the symmetry of the tablets in the "Hall of the Great and Complete One," which had been disturbed by the introduction of the tablet of Choo He in the preceding reign.

28 Kung-se Ch'ih, styled Tsze-hwa (公西赤, 字子華), a native of Loo, younger than Confucius by 42 years, whose place is the 4th, west, in the outer court. He was noted for his knowledge of ceremonies, and the other disciples devolved on him all the arrangements about the funeral of the Master.

29 Woo-ma She [or K'e], styled Tsze-K'e (公西赤, 字子旗), a native of Ch'in, or, acc to Ch'ing Heuen, of Loo, 30 years younger than Confucius. His tablet is on the east, next to that of Sze-ma Käng. It is related that on one occasion, when Confucius was about to set out with a company of the disciples on a walk or journey, he told them to take umbrellas. They met with a heavy shower, and Woo-ma asked him, saying, "There were no clouds in the morning, but after the sun had risen, you told us to take umbrellas. How did you know that it would rain?" Confucius said, "The moon last evening was in the constellation Peih, and is it not said in the She-king, 'When the moon is in Peih, there will be heavy rain?' It was thus I knew it."

30 Leang Chen [al, Le], styled Shuh-yu (梁鱣, 字叔魚), occupies the eighth place, west, among the tablets of the outer court. He was a man of Ts'e, and his age is stated as 29 and 39 years younger than Confucius. The following story is told in connection with him. When he was thirty, being disappointed that he had no son, he was minded to put away his wife. "Do not do so," said Shang Keu to him. "I was 38 before I had a son, and my mother was then about to take another wife for me, when the Master proposed sending me to Ts'e. My mother was unwilling that I should go, but Confucius said, 'Don't be anxious. Keu will have five sons

after he is forty' It has turned out so, and I apprehend it is your fault, and not your wives, that you have no son yet" Chen took this advice, and in the second year after, he had a son

31 Yen Hing [*al*, Sin, Lew, and Wei], styled Taze lew (顏幸 [*al* 辛柳, and 韋], 字子柳), occupies the place, east, after Woo-ma She He was a native of Loo, and 46 years younger than Confucius

32 Leang Chen is followed on the west by Yen Joo, styled Taze-Loo [*al*, Taze-ts'ang and Taze yu] (冉孺 [*al*, 儒] 字子魯 [*al*, 子魯 and 子角]), a native of Loo, and 50 years younger than Confucius.

33 Yen Hing is followed on the east by Ts'au Seuh, styled Taze-seun (曹邴 字子循), a native of Ts'ue, 50 years younger than Confucius.

34 Next on the west is Pih K'een, styled Taze-seih, or, in the current copies of the "Family Sayings," Taze k'ene (伯虔 字子皙 [*al*, 子析] or 子楷), a native of Loo, 50 years younger than Confucius.

35 Following Taze seun is Kung-sun Lung [*al*, Ch'ung], styled Taze-shih (公孫龍 [*al* 龍] 字子石) whose birth is assigned by different writers to Wei, Ts'oo, and Chaou (趙) He was 53 years younger than Confucius. We have the following account—"Taze-kung asked Taze-shih, saying, 'Have you not studied the Book of Poetry?' Taze-shih replied, 'What leisure have I to do so? My parents require me to be filial, my brothers require me to be submissive, and my friends require me to be sincere. What leisure have I for anything else?' 'Come to my Master, said Taze-kung, 'and learn of him'

Sze-ma Ts'een here observes—"Of the thirty five disciples which precede, we have some details. Their age and other particulars are found in the Books and Records. It is not so, however, in regard to the fifty two which follow

36 Yen Ke, styled Taze-ch'an [*al* Ke-ch'an and Taze t'ä], (冉季, 字子產 [*al* 季產 and 子達]), a native of Loo whose place is the eleventh, west, next to Pih K'een

37 Kung-tsoo Kow tze or simply Taze, styled Taze-che (公祖句茲 [or simply 茲], 字子之), a native of Loo. His tablet is the 28d, east, in the outer court.

38 Ts'in Tsao, styled Taze-nan (秦祖, 字子南), a native of Ts'in. His tablet precedes that of the last, two places

39 Tseih-teaou Ch'e, styled Tsze-leen (漆雕哆 [al, 侈], 字了儉), a native of Loo. His tablet is the 13th, west

40. Yen Kaou, styled Tsze-Keaou (顏高字了驕) According to the "Family Sayings," he was the same as Yen K'ih (刻, or 剋) who drove the carriage, when Confucius rode in Wei after the duke and Nan-tsze. But this seems doubtful. Other authorities make his name Ch'an (產), and style him Tsze-tsing (了精) His tablet is the 13th, east

41 Tseih-teaou T'oo-foo [al, Ts'ung], styled Tsze-yew, Tsze-k'e and Tsze-wän], 漆雕徒父 [al, 從], 字了有 or 了友 [al, 了期 and 了文]) a native of Loo, whose tablet precedes that of Tseih-teaou Ch'e

42 Jang Sze-ch'ih, styled Tsze-t'oo, or Tsze-ts'ung (壤 [al 榘] 駟小, 字了徒 [al 了從]), a native of Ts'in. Some consider Jang-sze (壤駟) to be a double surname. His tablet comes after that of No 40,

43 Shang Tsih, styled Tsze-ke and Tsze-sew (尚澤字了季 [al, 了秀]), a native of Loo. His tablet is immediately after that of Fan Seu, No 26

44 Shih Tsö [al, Che and Tsze]-shuh, styled Tsze-ming (石作 [al, 之 and 了]-蜀, 字了明) Some take Shih-tsö (石作) as a double surname. His tablet follows that of No 42

45 Jin Puh-ts'e, styled Seuén (任不齊, 字選), a native of Ts'oo, whose tablet is next to that of No 28

46 Kung Leang Joo, styled Tsze-ching (公良犇 [al, 儒], 字了止), a native of Ch'in, follows the preceding in the temples. The "Sacrificial Canon" says "Tsze-ching was a man of worth and bravery. When Confucius was surrounded and stopt in P'oo, Tsze-ching fought so desperately, that the people of P'oo were afraid, and let the Master go, on his swearing that he would not proceed to Wei."

47 How [al, Shih] Ch'oo [al, K'een], styled Tsze-le [al, Le-che], (后 [al, 右] 處 [al, 虔], 字了甲 [al, 甲之]), a native of Ts'e, having his tablet the 17th, east,

48 Ts'in Yen, styled K'ae (余冉, 字開), a native of Ts'ae. He is not given in the list of the "Family Sayings," and on this account his tablet was put out of the temples in the 9th year of Kea-tsing. It was restored, however, in the second year of Yung-ching, A.D. 1724, and is the thirty-third, east, in the outer court

49 K'ang hea Show, styled Shung [and Tsze-shing], (公夏首 [al, 守], 字乘 [and 子乘]), a native of Loo, whose tablet is next that of No 44

50 Ho Yung t'ien [or simply T'ien,] styled Tsze-seih [al, Tsze-kene, and Tsze-k'ene], (系容箴 [or 點] 字子皙 [al, 子偕 and 子楷]), a native of Wei, having his tablet the 18th, east

51 Hung K'ien ting [al, Hung Yew], styled Tsze-chung (公肩 [al, 堅] 定 [al, 公有], 字子仲, [al, 中, and 忠]) His nativity is assigned to Loo, to Wei, and to Tsin (晉) He follows No 46

52 Yen Tsao [al, Seang], styled Seang, and Tsze-seang (顏祖 [al, 相], 字襄, and 子嬰), a native of Loo, with his tablet following that of No 50

53 Hsien Tan [al, Woo], styled Tsze-k'ia (邾單 [al, 卽], 字子索), a native of Loo His place is next to that of No 51

54 K'eu [al, Kow] Tsing keang [and simply Tsing] styled Tsze keang [al, Tsze-kene and Tsze m'ang], (句 [al, 勾 and 鉤] 井疆 [and simply 井], 字子疆 [al, 子界, and 子孟]), a native of Wei, following No 52

55 Han [al, Tsae]-foo Hih, styled Tsze-luh [al, Tsze-sü and Tsze-soo], (罕 [al, 宰] 父黑 字子黑 [al, 子索 and 子裴]), a native of Loo, whose tablet is next to that of No 53

56 Ts'in Shang, styled Tsze-p'ü [al, P'ei tsze, and Puh tsze], (秦商 字子丕 [al, 丕茲, and 不茲]), a native of Loo, or, according to Ch'ing Heuen, of Ts'oo He was 40 years younger than Confucius. One authority, however, says he was only 4 years younger, and that his father and Confucius father were both celebrated for their strength His tablet is the 12th, east.

57 Shin Tang, styled Chow (申黨 字周) In the "Family Sayings" there is a Shin Tseih, styled Tsze-chow (申緄 字子周) The name is given by others as T'ang (堂 and 僮), and Tsh (緄), with the designation Tsze tsh (子緄) These are probably the same person mentioned in the Analects as Shin Ch'ang (申枨) Prior to the Ming dynasty they were sacrificed to as two, but in A.D. 1580, the name of Tang was expunged from the sacrificial list, and only that of Ch'ang left. His tablet is the 31st, east.

58 Yen Che puh, styled Tsze shuh [or simply Shuh], (顏之僕 字子叔 [or simply 叔]), a native of Loo, who occupies the 29th place, east

59 Yung K'e, styled Tsze-k'e [*al*, Tsze-yen], (榮旂 [or 祈], 字了旗 or 了祺, [*al*, 了顏]), a native of Loo, whose tablet is the 20th, west.

60. Heen Shing, styled Tsze-k'e [*al*, Tsze-hwang], (縣成, 字了祺 [*al*, 了橫]), a native of Loo His place is the 22d, east

61 Tso Jin-ying, [or simply Ying], styled Hing and Tsze-hing (左人郢 [or simply 郢], 字行 and 了行), a native of Loo. His tablet follows that of No 59

62 Yen Keih, styled Yin [*al*, Tsze-sze], (燕伋 [or 級], 字思 [*al*, 了思]), a native of Ts'in His tablet is the 24th, east

63 Ch'ing Kwō, styled Tsze-t'oo (鄭國, 字子徒), a native of Loo This is understood to be the same with the Seč Pang, styled Tsze-ts'ung (薛邦, 字了從), of the "Family Sayings" His tablet follows No 61

64 Ts'in Fei, styled Tsze-che (秦非, 字了之), a native of Loo, having his tablet the 31st, west

65 She Che-chang, styled Tsze-häng [*al*, chang], (施之常, 字了恆 [*al*, 常]), a native of Loo His tablet is the 30th, east

66 Yen K'wae, styled Tsze-shing, (顏喟, 字了聲), a native of Loo His tablet is the next to that of No 64

67 Poo Shuh-shing, styled Tsze-keu (步叔乘 [in the "Family Sayings" we have 𨾏, an old form of 乘], 字了申), a native of Ts'e Sometimes for Poo (步) we find Shaou (少) His tablet is the 30th, west

68 Yuen K'ang, styled Tsze-tseih (原亢, 字了籍), a native of Loo Sze-ma Ts'een calls him Yuen K'ang-tseih, not mentioning any designation The "Family Sayings" makes him Yuen K'ang (抗), styled Tseih His tablet is the 23d, west

69 Yō Kae [*al*, Hin], styled Tsze-shing, (樂歆 [*al*, 欣], 字了聲), a native of Loo His tablet is the 25th, east

70 Leen Keē, styled Yung and Tsze-yung [*al*, Tsze-ts'aou], (廉潔, 字庸 and 了庸 [*al*, 了曹]), a native of Wei, or of Ts'e. His tablet is next to that of No 68

71 Shuh-chung Hwuy [*al*, K'wae], styled Tsze-k'e (叔仲會 [*al*, 噲], 字了期), a native of Loo, or, according to Ch'ing Heuen, of Tsin He was younger than Confucius by 54 years. It is said that he and another youth, called K'ung Seuen (孔璇), attended by turns with then pencils, and acted as amanuenses to the sage, and

when Mǎng Woo-pih expressed a doubt of their competency, Confucius declared his satisfaction with them. He follows Lōen Hēü in the temples.

72 Yeu Ho, styled Yen (顏何字冉), a native of Loo. The present copies of the "Family Sayings" do not contain this name, and in A.D. 1588 Yen was displaced from his place in the temples. His tablet, however, has been restored during the present dynasty. It is the 33d, west.

73 Teih Hih, styled Ch'ĕ [al, Tsze ch'ĕ and Ch'ĕ-ch'ĕ] (狄黑字哲 [al, 子哲 and 哲之]), a native of Wei, or of Loo. His tablet is the 26th, east.

74 Kwei [al, Pang] Sun, styled Tsze lōen [al, Tsze-yin] (邾 [al, 邾] 貍字子歛 [al, 子歛]), a native of Loo. His tablet is the 27th, west.

75 Kung Chung, styled Tsze-m'ü (孔忠字子茂). This was the son, it is said, of Confucius' elder brother, the cripple Mǎng p'ē. His tablet is next to that of No. 73. His sacrificial title is "The ancient Worth, the philosopher M'ē."

76 Kung se Yu joo [al, Yu], styled Tsze-shang (公西與如 [al, 與] 字子上), a native of Loo. His place is the 26th, west.

77 Kung se T'ēn, styled Tsze shang (公西蒧 [or 蒧] 字子上 [al, 子尙]), a native of Loo. His tablet is the 28th, east.

78 Kin Chiang [al, Laou], styled Tsze k'ue (琴張 [al, 牢] 字子開), a native of Wei. His tablet is the 29th, west.

79 Ch'in K'ang, styled Tsze k'ang [al, Tsze-k'in] (陳亢字子亢 [al, 子亢]), a native of Ch'in. See notes on Ana. I. x.

80 H'ēn T'an [al, T'an foo, and Fung], styled Tsze-seang (縣亶 [al, 亶父, and 豐] 字子象), a native of Loo. Some suppose that this is the same as No. 53. The advisers of the present dynasty in such matters, however, have considered them to be different, and in 1724, a tablet was assigned to H'ēn Tan, the 34th, west.

The three preceding names are given in the "Family Sayings."

The research of scholars has added about twenty others.

81 Lin Fang, styled Tsze-k'ew (林放字子邱), a native of Loo. The only thing known of him is from the Ana. III. iv. His tablet was displaced under the Ming, but has been restored by the present dynasty. It is the first, west.

82 H'eu Yuen, styled Pih yuh (蘧瑗字伯玉), an officer of



Wei, and, as appears from the Analects and Mencius, an intimate friend of Confucius. Still his tablet has shared the same changes as that of Lin Fang. It is now the first, east.

83 and 84 Shin Ch'ang (申枨), and Shin T'ang (申堂). See No 57.

85 Muh Pei (牧皮), mentioned by Mencius, VII. Pt II x\xvii. 4. His entrance into the temple has been under the present dynasty. His tablet is the 34th, east.

86 Tso-k'ew Ming or Tso K'ew-ming (左丘明) has the 32d place, east. His title was fixed in A.D. 1530 to be "The Ancient Scholar," but in 1642 it was raised to that of "Ancient Worthy." To him we owe the most distinguished of the annotated editions of the Ch'un Ts'ew. But whether he really was a disciple of Confucius, and in personal communication with him, is much debated.

The above are the only names and surnames of those of the disciples who now share in the sacrifices to the sage. Those who wish to exhaust the subject, mention in addition, on the authority of Tso-k'ew Ming, Chung-sun Ho-ke (仲孫何忌), a son of Mǎng He (see p. 63), and Chung-sun Shwǒ (仲孫說), also a son of Mǎng He, supposed by many to be the same with No 17, Joo Pei, (孺悲), mentioned in the Analects XVII 28, and in the Le Ke, XVIII Pt II 21, Kung-wang Che-k'ew (公罔之𡵚) and Tseu Teen (序點), mentioned in the Le Ke, XLI 7, Pin-mow Kea (賓牟賈), mentioned in the Le Ke, XVII 16, K'ung Seu-en (孔璇) and Hwuy Shuh-lan (患叔蘭), on the authority of the Family Sayings, Chang Ke (常季), mentioned by Chwang-tsze; Keüeh Yu (鞠誥), mentioned by Gan-tsze (晏了), Leen-yu (廉瑀), and Loo Tseun (魯峻), on the authority of 父翁右宰, and finally Tsze-fuk Ho (了服何), the Tsze-fuk King-pih (了服景伯) of the Analects, XIV x\xviii.

## CHAPTER VI

LIST OF THE PRINCIPAL WORKS WHICH HAVE BEEN  
CONSULTED IN THE PREPARATION OF THIS VOLUME.

## SECTION I

## CHINESE WORKS, WITH BRIEF NOTICES.

十三經註疏 "The Thirteen King, with Commentary and Explanations" This is the great repertory of ancient lore upon the Classics. On the Analects it contains the "Collection of Explanations of the Lun Yu," by Ho An and others (see p. 19), and "The Correct Meaning," or Paraphrase of Hing Ping (see p. 20). On the Great Learning and the Doctrine of the Mean, it contains the comments and glosses of Ch'ing Hsuen, and K'ung Ying ts'ü (孔穎達) of the T'ang dynasty.

新刻批點四書讀本, "A new edition of the Four Books, Punctuated and Annotated, for Reading" This work was published in the 7th year of T'ou kwang (1827) by a Kao Lin (高琳). It is the finest edition of the Four Books which I have seen, in point of typographical execution. It is indeed a volume for reading. It contains the ordinary "Collected Comments" of Choo He on the Analects, and his "Chapters and Sentences" of the Great Learning and Doctrine of the Mean. The editor's own notes are at the top and bottom of the page, in rubric.

四書朱子本義匯參, "The Proper Meaning of the Four Books as determined by Choo He, Compared with and Illustrated from, other Commentators" This is a most voluminous work, published in the tenth year of K'een lung, A.D. 1745, by Wang Poo ts'ing (王步青), a member of the Hsu lin College. On the Great Learning and the Doctrine of the Mean, the "Queries" (或問) of Choo He are given in the same text as the standard commentary.

四書經註集證, "The Four Books, Text and Commentary, with Proofs and Illustrations" The copy of this Work which I have was edited by a Wang T'ing ke (汪廷機), in the 3d year of

Kea-k'ing, A.D. 1798. It may be called a commentary on the commentary. The research in all matters of Geography, History, Biography, Natural History, &c., is immense.

四書諸儒輯要, "A Collection of the most important Comments of Scholars on the Four Books." By Le P'ei-hu (李沛霖), published in the 57th year of K'ang-hsi, A.D. 1718. This Work is about as voluminous as the 匯參, but on a different plan. Every chapter is preceded by a critical discussion of its general meaning, and the logical connection of its several paragraphs. This is followed by the text, and Choo He's standard commentary. We have then a paraphrase, full and generally perspicuous. Next, there is a selection of approved comments, from a great variety of authors, and finally, the reader finds a number of critical remarks and ingenious views, differing often from the common interpretation, which are submitted for his examination.

四書翼註論文, "A Supplemental Commentary, and Literary Discussions, on the Four Books." By Chang K'een-t'aou [al, T'eh-gan] (張甄陶 [al, 惕菴]), a member of the Han-lin college, in the early part, apparently, of the reign of K'een-ling. The work is on a peculiar plan. The reader is supposed to be acquainted with Choo He's commentary, which is not given, but the author generally supports his views, and defends them against the criticisms of some of the early scholars of this dynasty. His own exertations are of the nature of essays more than of commentary. It is a book for the student who is somewhat advanced, rather than for the learner. I have often perused it with interest and advantage.

四書遵註合講, "The Four Books, according to the Commentary, with Paraphrase." Published in the 8th year of Yung Ching, A.D. 1730, by Ung Fuh [al, K'ih-foo] (翁復 [al, 克大]). Every page is divided into two parts. Below, we have the text and Choo He's commentary. Above, we have an analysis of every chapter, followed by a paraphrase of the several paragraphs. To the paraphrase of each paragraph are subjoined critical notes, digested from a great variety of scholars, but without the mention of their names. A list of 116 is given who are thus laid under contribution. In addition, there are maps and illustrative figures at the commencement, and to each Book there are prefixed biographical notices, explanations of peculiar allusions, &c.

新增四書補註附考備旨 “The Four Books, with a complete Digest of Supplements to the Commentary and additional Suggestions. A new edition, with Additions.” By Too Jing ke (杜定基). Published in 1779. The original of this Work was by T'ing Lin (鄧林), a scholar of the Ming dynasty. It is perhaps the best of all editions of the Four Books for a learner. Each page is divided into three parts. Below is the text divided into sentences and members of sentences, which are followed by short glosses. The text is followed by the usual commentary, and that by a paraphrase, to which are subjoined the Supplements and Suggestions. The middle division contains a critical analysis of the chapters and paragraphs, and above, there are the necessary biographical and other notes.

四書味根錄, “The Four Books, with the Relish of the Radical Meaning.” This is a new Work published in 1802. It is the production of Kin Ch'ing, styled Ts'ew t'ün (金敬字叔潤), an officer and scholar who, returning apparently to Canton province from the North in 1836, occupied his retirement with reviewing his literary studies of former years, and employed his sons to transcribe his notes. The writer is fully up in all the commentaries on the classics, and pays particular attention to the labours of the scholars of the present dynasty. To the *Analekts*, for instance, there is prefixed Hseng Yung's History of Confucius, with criticisms on it by the author himself. Each chapter is preceded by a critical analysis. Then follows the text with the standard commentary, carefully divided into sentences, often with glosses original and selected, between them. To the commentary there succeeds a paraphrase, which is not copied by the author from those of his predecessors. After the paraphrase we have Explanations (解). The Book is beautifully printed, and in small type, so that it is really a *multum in parvo*, with considerable freshness.

日講書四義解, “A Paraphrase for Daily Lessons, Explaining the Meaning of the Four Books.” This work was produced in 1677, by a multitude of the members of the Han lin college, in obedience to an Imperial rescript. The paraphrase is full, perspicuous, and elegant.

御製周易折中; 書經傳說彙纂; 詩經傳說彙纂; 禮記義疏; 春秋傳說彙纂. These works form together a superb edition of the Five King, published by imperial authority in the

reigns of K'ang-he and his successor, Yung-ching. They contain the standard views (傳), various opinions (說), critical decisions of the editors (晏), prolegomena, plates or cuts, and other apparatus for the student.

毛西河先生全集, "The Collected Writings of Maou Se-ho." See prolegomena, p. 20. The voluminousness of his Writings is understated there. Of 經集, or Writings on the Classics, there are 236 sections, while his 文集, or other literary compositions, amount to 257 sections. His treatises on the Great Learning and the Doctrine of the Mean have been especially helpful to me. He is a great opponent of Choo He, and would be a much more effective one, if he possessed the same graces of style as that "prince of literature."

四書撫餘說, "A collection of Supplemental Observations on the Four Books." The preface of the author, Ts'au Che-ching (曹之升), is dated in 1795, the last year of the reign of K'ien-lung. The work contains what we may call prolegomena on each of the Four Books, and then excursions on the most difficult and disputed passages. The tone is moderate, and the learning displayed is extensive and solid. The views of Choo He are frequently well defended from the assaults of Maou Se-ho. I have found the Work very instructive.

鄉黨圖考, "On the Tenth Book of the Analects, with Plates." This Work was published by the author, Keang Yung (江永), in the 21st year of K'ien-lung, A.D. 1761, when he was 76 years old. It is devoted to the illustration of the above portion of the Analects, and is divided into ten Sections, the first of which consists of woodcuts and tables. The second contains the Life of Confucius, of which I have largely availed myself in the last Chapter. The whole is a remarkable specimen of the minute care with which Chinese scholars have illustrated the Classical Books.

四書釋地, 四書釋地續, 四書釋地又續, 四書釋地續. We may call these volumes "The Topography of the Four Books, with three Supplements." The Author's name is Yen Jō-keu (閻若璩). The first volume was published in 1698, and the second in 1700. I have not been able to find the dates of publication of the other two, in which there is more biographical and general matter than topographical. The author apologizes for the inappropriateness of their titles by saying that he could not help calling them Supplements to the Topography, which was his "first love."

皇清經解, "Explanations of the Classics, under the Imperial dynasty of Ling." See above, p. 20. The Work, however, was not published, as I have there supposed, by Imperial authority, but under the superintendence, and at the expense (aided by other officers), of Yuen Yuen (阮元), Governor general of K'wang tung and K'wang se, in the 9th year of the last reign, 1829. The publication of so extensive a Work shows a public spirit and zeal for literature among the high officers of China, which should keep foreigners from thinking meanly of them.

孔子家語, "Family Sayings of Confucius." Family is to be taken in the sense of Sect or School. In Lew Hui's Catalogue in the subdivision devoted to the Lun Yu, we find the entry — "Family Sayings of Confucius, 27 Books," with a note by Yen Sze koo of the T'ang dynasty, — "Not the existing Work called the Family Sayings." The original Work was among the treasures found in the wall of Confucius' old house, and was deciphered and edited by K'ung Gau kwu. The present Work is by Wang sui of the Wei (魏) dynasty, grounded professedly on the older one, the blocks of which had suffered great dilapidation during the intervening centuries. It is allowed also, that, since Sui's time, the Work has suffered more than any of the acknowledged Classics. Yet it is a very valuable fragment of antiquity, and it would be worth while to incorporate it with the Analects. My copy is the edition of Lo Yung (李容), published in 1780.

聖廟祀典圖考, "Sacrificial Canon of the Sages Temples, with Plates." This Work, published in 1826, by Koo Yuen, styled Seang-chow (顧元字鼎舟), is a very pains taking account of all the Names sacrificed to in the temples of Confucius, the dates of their attaining to that honour, &c. There are appended to it Memoirs of Confucius and Mencius, which are not of so much value.

十子全書, "The complete Works of the Ten Teachers." See Morrison's Dictionary, under the character 子. I have only had occasion, in connection with this Work, to refer to the writings of Chwang tso (莊子) and I t'z tso (列子). My copy is an edition of 1801.

歷代名賢列女氏姓譜 "A Cyclopædia of Surnames, or Biographical Dictionary, of the famous Men and Virtuous Women of the successive Dynasties." This is a very notable work of its class, published in 1793, by 蕭智漢, and extending through 157 chapters or Books.

文獻通考, "General Examination of Records and Scholars" This astonishing Work, which cost its author, Ma T'wan lin (馬端臨), twenty years' labour, was first published in 1321. Remusat says "This excellent Work is a library in itself, and if Chinese literature possessed no other, the language would be worth learning for the sake of reading this alone." It does indeed display all but incredible research into every subject connected with the Government, History, Literature, Religion, &c., of the empire of China. The author's researches are digested in 348 Books. I have had occasion to consult principally those on the Literary Monuments, embraced in 76 Books, from the 17th to the 219th.

續文獻通考, "A Continuation of the General Examination of Records and Scholars." This Work, which is in 254 Books and nearly as extensive as the former, was the production of Wang K'e (王圻), who dates his preface in 1586, the 14th year of Wan-lich, the style of the reign of the 14th emperor of the Ming dynasty. Wang K'e brings down the Work of his predecessor to his own times. He also frequently goes over the same ground, and puts things in a clearer light. I have found this to be the case in the chapters on the classical and other Books.

一. | 史, "The twenty-three Histories." These are the imperially-authorized records of the empire, commencing with the "Historical Records," the work of Sze-ma Ts'een, and ending with the History of the Ming dynasty, which appeared in 1712 the result of the joint labours of 145 officers and scholars of the present dynasty. The extent of the collection may be understood from this, that my copy, bound in English fashion, makes fifty-five volumes, each one larger than this. No nation has a history so thoroughly digested, and on the whole it is trustworthy. In preparing this volume, my necessities have been confined mostly to the Works of Sze-ma Ts'een, and his successor, Pan Koo (班固), the Historian of the first Han dynasty.

歷代統記表, "The Annals of the Empire." Published by imperial authority in 1803, the 8th year of Kea-k'ing. This Work is invaluable to a student, being, indeed, a collection of chronological tables, where every year from the rise of the Chow dynasty, B.C. 1121, has a distinct column to itself, in which, in different compartments, the most important events are noted. Beyond that date,

it ascends to the commencement of the cycles in the 61st year of Ilwang te, giving not every year, but the years of which any thing has been mentioned in history. From Ilwang te also, it ascends through the dateless ages up to P'wan koo, the first of mortals.

歷代疆域表 "The Boundaries of the Empire in the successive Dynasties." This Work by the same author, and published in 1817, does for the boundaries of the empire the same service which the preceding renders to its chronology.

## SECTION II

### TRANSLATIONS AND OTHER WORKS

CONFUCIUS SINANUM PHILOSOPHUS sive Scientiæ Sinensis Latine Exposita. Studio et opera Prosperi Intorcetta, Christiani Herdriteli, Francisci Rongemont, Philippi Complet, Patrum Societatis JESU Jussu Ludovici Magni. PARISIS MDCLXXXVII.

THE WORKS OF CONFUCIUS, containing the Original Text, with a Translation. Vol I. By J. Marshman. Serampore 1809.

THE FOUR BOOKS Translated into English by Rev David Collie, of the London Missionary Society. Malacca 1828.

L'INVARIABLE MILIFU, Ouvrage Moral de Tæu-asc, en Chinois et en Mandchou, avec une Version littérale Latine, une Traduction Française, &c, &c. Par M. Abel Rémusat. A Paris 1817.

LE TA HIO, ou LA GRANDE L'UDI. Traduit en François, avec une Version Latine, &c. Par G. Pauthier. Paris 1837.

Y KING, Antiquissimus Sinarum Liber, quem ex Latina Interpretatione P. Regis, aliorumque ex Soc. JESU PP. edidit Julius Mohl. 1839. Stuttgartiæ et Tübingæ.

MÉMOIRES concernant L'Histoire, Les Sciences, Les Arts, Les Mœurs, Les Usages, &c, des Chinois. Par les Missionnaires de Pekin. A Paris 1776—1814.

HISTOIRE GÉNÉRALE DE LA CHINE, ou Annales de cet Empire, Traduites du Loug kien kang Mou. Par le feu Pere Joseph Anne-Marie de Moyrac de Mailly, Jesuite François, Missionnaire a Pekin. A Paris 1776—1780.



NOTITIA LINGUÆ SINICÆ Auctore P. Premare Malaccæ cura  
Academiæ Anglo-Sinensis MDCCCXXI

THE CHINESE REPOSITORY Canton, China 20 vols 1832  
1851.

DICTIONNAIRE DES NOMS, Anciens et Modernes, des Villes et Arron-  
dissements de Premier, Deuxieme, et Troisieme ordre, compris dans  
L'Empire Chinois, &c Par Edouard Biot, Membre du Conseil de la  
Société Asiatique. Paris 1842

THE CHINESE By John Francis Davis, Esq, F R S, &c In two  
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Education, Social Life, Arts, Religion, &c, of the Chinese Empire  
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London 1848

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Christian Advocate in the University of Cambridge Part III.  
Religions of China, America, and Oceanica Cambridge 1858.



# CONFUCIAN ANALECTS

## BOOK I HŪ URH

論語 學而第一  
子曰：「學而時習之，不亦  
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解經序 I have styled the work Confucian Analects, as being more descriptive of its character than any other name I could think of.

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1 THE WHOLE WORK AND ACHIEVEMENT OF THE LEARNER, FIRST PERFECTING HIS KNOWLEDGE, THEN ATTRACTING BY HIS FAME LIKE MINDED INDIVIDUALS, AND FINALLY COMPLETE IN HIMSELF 1 子 at the commencement, indicates Confucius. 子 a son, is also the common designation of males, especially of virtuous men. We find it, in conversations, used in the same way as our Sir. When it follows the surname it is equivalent to our Mr., or may be rendered the philosopher, the scholar, the officer &c. Often, however, it is better to leave it untranslated. When it precedes the surname it indicates that the person spoken of was the master of the writer as 子沈子 'my master the philosopher' 沈 Standing single and alone, as in the text, it denotes Confucius, the philosopher, or rather the master. If we render the term by Confucius, as all preceding translators have done, we miss the implication which it gives of the fullwork of his disciples, and the reverence

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而務有亂上矣犯孝其  
道本也君<sub>三</sub>而好若弟爲  
生本<sub>三</sub>之件犯鮮好也<sub>二</sub>

CHAPTER II 1 The philosopher Yew said, "They are few who, being filial and fraternal, are fond of offending against their superiors. There have been none, who, not liking to offend against their superiors, have been fond of stirring up confusion."

2. "The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up

which it bespeaks for him 學, in the old commentators, is explained by 誦, 'to read chanting-ly,' 'to discuss.' Choo He interprets it by 效, 'to imitate,' and makes its results to be 明

善而復初, 'the understanding of all excellence, and the bringing back original goodness.' Subsequent scholars profess for the most part, great admiration of this explanation. It is an illustration, to my mind, of the way in which Choo He and his followers are continually being wise above what is written in the classical books. 習 is the rapid and frequent motion of the wings of a bird in flying, used for 'to repeat,' 'to practise.' 之 is the obj. of the third pers. pronoun, and its antecedent is to be found in the pregnant meaning of 學. 不亦 is explained by 豈不, 'is it not?' See 四書

補註備旨 To bring out the force of 'also' in 亦, some say thus — "The occasions for pleasure are many, is this not also one?" 說, read *yuē*, as always when it has the 4th tone marked, stands for 悅. What is learned becomes by practice and application one's own, and hence arises complacent pleasure in the mastering mind. 悅 as distinguished from 樂, *lè*, in the next par., is the internal, individual, feeling of pleasure, and the other, its external manifestation, implying also companionship. 2 朋, properly, 'fellow-students,' but, generally, individuals of the same class and character, like-minded. 3 君了 I translate here—'a man of complete virtue.' Literally, it is—'a princely man.' See on 了, above. It is a technical term in Chin moral writers, for which there is no exact correspondence in English, and which cannot be rendered always in the same way. See Morris-

son's Dictionary, char 了. Its opposite is 小 人, 'a small, mean, man.' 人不知, 'Men do not know him,' but anciently some explained—men do not know, 'that is, are stupid under his teaching.' The interpretation in the text is doubtless the correct one.

2 FILIALITY AND FRATERNAL SUBMISSION ARE THE FOUNDATION OF ALL VIRTUOUS PRACTICE. 1 Yew, named 若, and styled 了有, 27

and 了若, a native of 魯, was famed among the other disciples of Confucius for his strong memory, and love for the doctrines of antiquity. In personal appearance he resembled the sage. See Mencius, III Pt II n 13. 有了 is 'Yew, the philosopher,' and he and Ts'ing Ts'an (or Sin) are the only two of Confucius' disciples who are mentioned in this style in the *Lun Yü*. This has led to an opinion on the part of some, that the work was compiled by their disciples. This may not be sufficiently supported, but I have not found the peculiarity pointed out satisfactorily explained. The tablet of Yew's spirit is now in the same apartment of the sage's temple as that of the sage himself, occupying the 6th place in the eastern range of 'the wise ones.' To this position it was promoted in the 3d year of K'een-lung of the present dynasty. A degree of activity enters into the meaning of 爲 in 爲人, = 'playing the man,' 'as men, showing themselves filial,' &c. 弟, here = 悌, 'to be submissive as a younger brother' is in the low 3d tone. With its proper signification, it was anciently in the 2d tone. 而 = 'and yet,' different from its simple conjunctive use = 'and,' in the pree ch 好, a verb, 'to love,' in the up 3d tone, diff. from the same char. in the 2d tone, an adj. = 'good.' 鮮, up 2d tone, = 'few.' On the idiom—木 之有, see Premare's gram p 156. 2

弟也者，其爲  
 父之與  
 子，巧言  
 令色，鮮  
 矣。吾身  
 日一省  
 爲人謀  
 而朋友  
 忠乎？  
 交而不  
 信乎？  
 傳不習  
 乎。

Filial piety and fraternal submission!—are they not the root of all benevolent actions?"

CHAPTER III The Master said, "Fine words and an insinuating appearance are seldom associated with true virtue."

CHAPTER IV The philosopher Tsing said, "I daily examine myself on three points—whether, in transacting business for others, I may have been not faithful,—whether, in intercourse with friends, I may have been not sincere,—whether I may have not mastered and practised the instructions of my teacher"

君子 has a less intense signification here than in the last chap. I translate—The superior man, for want of a better term. 本 the root, what is radical, is here said of filial and fraternal duties, and 道 ways or course, of all that is intended by 爲(=行)仁 below. The particles 也者 resume the discourse about 孝弟 and introduce some further description of them. See Prem, p. 168. 與 in the lower 1st tone, is half int. vs. live an answer in the affirmative being implied. 仁 is explained here as the principle of love the virtue of the heart. Mencius says—仁也者 人也 仁 is man, in accordance with which, Julien translates it by *humanité*. Benevolence often comes near it, but, as has been said before of 君子 we can not give a uniform rendering of this term.

3. FAIR ARTS & WORKS ARE EFFICACIOUS. 巧言令色 —see Choo-king II III. 巧 skill in workmanship; then, skill, cf. 巧 as, generally and sometimes with a bad meaning as here,—artful, hypocritical. 令 a law an order also 'good, and here like 巧 with a bad sense i. g., = p. tending to be good. 色 the manifestation of the feelings in the colour of the countenance — is here used for the appearance generally.

4. HOW THE PHILOSOPHER TSING DAILY EXAMINED HIMSELF, TO GUARD AGAINST HIS EXISTING

GUILT OF ANY IMPROPERITY. 1. Tsing, whose name was 參 (Tsun, now commonly read Sia) and his designation 子與 was one of the principal disciples of Confucius. A follower of the sage from his 16th year though inferior in natural ability to some others, by his filial piety and other moral qualities, he entirely won the Master's esteem, and by persevering attention mastered his doctrines. Confucius employed him in the composition of the 孝經 or Classic of Filial Piety. The authorship of the 大學 The Great Learning, is also ascribed to him, though inaccurately as we shall see. Ten books, moreover, of his composition are preserved in the Lo-ke. His spirit tablet among the sage's four assessors, occupying the first place on the west, has precedence of that of Mencius. 省 read away to mind. 三省 is naturally understood of three times, but the context and consent of commentators make us assent to the interpretation—on three points. 身 the body 'one's personality; 吾身—myself/ 爲 is in low 3d tone, = for so, frequently below 忠 from 中 middle, the centre and 心, the heart,—loyalty faithfulness, action with and from the heart. 朋 see ch. 1 友 two hands joined, denoting union. 朋友 friends. 傳不習 is very enigmatical.

The translation follows Choo He. 何安 explained quite differently—whether I have given in traction in what I had not studied and practised? It does seem more correct to take

子曰道千乘之  
 國敬事而信節用  
 而愛人使民以時  
 子曰弟子人則  
 孝出則弟謹而信  
 汎愛衆而親仁行  
 有餘力則以學文  
 子曰夏曰賢賢易  
 名事父以能竭其  
 力事君能致其身

CHAPTER V The Master said, "To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity, economy in expenditure, and love for men; and the employment of the people at the proper seasons"

CHAPTER VI The Master said, "A youth, when at home, should be filial, and, abroad, respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

CHAPTER VII Tsze-hea said, "If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous, if, in serving his parents, he can exert his utmost

傳 actively, 'to give instruction,' rather than passively, 'to receive instruction' See 四書改錯, XV 17

5. FUNDAMENTAL PRINCIPLES FOR THE GOVERNMENT OF A LARGE STATE 道 is used for 導, 'to rule,' 'to lead,' and is marked in the 3d tone, to distinguish it from 道, the noun, which was anciently read with the 2d tone. It is diff from 治, which refers to the actual business of government, while 導 is the duty and purpose thereof, apprehended by the prince. The standpoint of the principles is the prince's mind 乘, in low 3d tone, 'a chariot,' diff from its meaning in the 1st tone, 'to ride' A country of 1000 chariots is one of the largest fiefs of the empire, which could bring such an armament into the field. The last principle,—使民以時, means that the people should not be called from their husbandry at improper seasons, to do service on military expeditions and public works.

6 RULES FOR THE TRAINING OF THE YOUNG  
—DUTY FIRST AND THEN ACCOMPLISHMENTS 弟

了, 'younger brothers and sons,' taken together,  
= *youths, a youth* The 弟 is for 悌, as  
in ch 2 入出, 'coming in, going out,' = at  
home, abroad 汎 is explained by Choo Ho  
by 廣, 'wide,' 'widely,' its proper meaning is  
'the rush or overflow of water' 力, 'strength,'  
here embracing the idea of *leisure* 學文, not  
*literary studies* merely, but all the accomplish-  
ments of a gentleman also — ceremonies, music,  
archery, horsemanship, writing, and numbers

7 TAZE-HEA'S VIEWS OF THE SUBSTANCE OF LEARNING Taze-hea was the designation of 卜尚, another of the sage's distinguished disciples, and now placed 5th in the eastern range of 'the wise ones' He was greatly famed for his learning, and his views on the *She-king* and the *Ch'un T'ew* are said to be preserved in the comm of 毛, and of 公羊 and 穀梁 亦 He wept himself blind on the death of his son, but lived to a great age, and was much esteemed by the people and princes of the time. With regard to the scope of this chapter, there

與朋友交言而有  
信雖曰未學吾必  
謂之學矣。  
子曰君子不重  
則不威學則不固。  
子忠信無友不如  
已者。過則勿憚改。  
曾子曰慎終追  
遠民德歸厚矣。

strength, if in serving his prince, he can devote his life if, in his intercourse with his friends, his words are sincere — although men say that he has not learned, I will certainly say that he has."

CHAPTER VIII. 1 The Master said "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid."

2 "Hold faithfulness and sincerity as first principles"

3 "Have no friends not equal to yourself"

4 "When you have faults, do not fear to abandon them"

CHAPTER IX. The philosopher Ts'ang said, "Let there be a careful attention to perform the funeral rites to parents, and let them be followed when long gone with the ceremonies of sacrifice, — then the virtue of the people will resume its proper excellence."

Is some truth in what the comm. Woo, 吳, says, — that Tze-hen's words may be wrested to depreciate learning while those of the Master in the pre. ch. hit exactly the due medium. The 子 is a concrete noun. Written in full,

It is composed of the characters for a master, lord, and a person, self. It conveys the ideas of *talents and worth*. In the concrete but it is not easy to render it uniformly by any one term of another language. The 1st 子 is a verb,

= to treat as a *lord*. 子 has a diff. meaning from that in the 1st ch. Here it means *actual pleasure*. Literally rendered, the first sentence would be *esteeming properly the virtuous, and cherishing the love of women, and great fault is found by some as in 四世改錯*

XIII 1 with Choo He's interpretation which I have followed; but there is force in what his adherents say that the passage is not to be understood as if the individual spoken of had ever been given to pleasure but simply signifies the sincerity of his love for the virtuous. 致 here

= 委, to give to, to devote.

8. 1 PRINCIPLES OF SELF-CULTIVATION 1 子

子 has here its lightest meaning — *student* — one who wishes to be a *lord*. 孔安國 of the Han dynasty. In the 1st half of the 1st century took 子 in the sense of *obscured*, *dotted*, and interpreted — *let him learn, and he will not fall into error*. The received int. quotation, as in the tran. is better. "主 as a verb, to hold to be chief. It is often used thus. 2. The object of friendship, with Chinese moralists, is to improve one's knowledge and virtue; — *the seemingly selfish in him*

9. THE GOOD EFFECT OF ATTENTION ON THE PART OF PRINCE TO THE OFFICES TO THE DEAD: — AN ADMONITION OF TSANG SI 終 the end,

— death, and 遠 distant, have both the force of adjectives, = the dead and the departed, or the long gone. 慎 and 追 mean, to be careful of, to follow but their application is as in the translation. 厚 thick in opposition to 薄 thin; metaphorically = good, excellent. The force of 歸 to return, is to show that this virtue is naturally proper to the people.



子曰禽問於子貢曰大  
 子今於是邦也必聞其  
 政求之與抑與之與  
 貢曰夫子溫良恭儉讓  
 以得之夫子之求之也  
 其諸異乎人之求之與  
 子曰父在觀其志父  
 沒觀其行三年無改於  
 父之道可謂孝矣

CHAPTER X. 1. Tsze-k'in asked Tsze-kung, saying, "When our master comes to any country, he does not fail to learn all about its government. Does he ask his information? or is it given to him?"

2 Tsze-kung said, "Our master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. The Master's mode of asking information! is it not different from that of other men?"

CHAPTER XI The Master said, "While a man's father is alive, look at the bent of his will, when his father is dead, look at his conduct. If for three years he does not alter from the way of his father, he may be called filial."

10 CHARACTERISTICS OF CONFUCIUS, AND THEIR INFLUENCE ON THE PRINCES OF THE TIME

1 Tsze-k'in, and Tsze-k'ang (亢), are designations of 陳亢, one of the minor disciples of Confucius. His tablet occupies the 28th place, on the west, in the outer hall of the temples. A good story is related of him. On the death of his brother, his wife and major-domo wished to bury some living persons with him, to serve him in the regions below. The thing being referred to Tsze-k'in, he proposed that the wife and steward should themselves submit to the immolation, which made them stop the matter. Tsze-kung, with the double surname 端木,

and named 賜, occupies a higher place in the Confucian ranks, and is now the third on the east, among 'the wise ones'. He is conspicuous in this work for his readiness and smartness in reply, and displayed on several occasions practical and political ability. 大, 'a general designation for males,'=a man 人子, -a com-

mon designation for a teacher or master 是邦, 'this country'=any country 必, 'must,'=does not fail to. The antecedent to both the 之 is the whole clause 聞其政. Obs the diff in 與, up 2d tone,='to give,' and often a preposition, 'with,' 'to,' and 與, low 1st tone, as in ch 2. 2 The force of 其諸 is well enough expressed by the dash in English, the previous 也, indicating a pause in the discourse, which the 其, 'it,' resumes.

11 ON FILIAL DUTY 行 is in the low 3d tone, explained by 行跡, 'traces of walking,'=conduct. It is to be understood that the way of the father had not been very bad. An old interpretation, that the three years are to be understood of the three years of mourning for the father, is now rightly rejected.

禮了口君了食無求  
 親亦可宗也。  
 遠恥辱也。因不失其  
 言可復也。恭近於禮  
 信近於義  
 節之亦不可行也。  
 行知和而和。不以禮  
 美小人山。之有所不  
 爲貴先。之道斯爲  
 禮之用和

CHAPTER XII 1 The philosopher Yew said, "In practising the rules of propriety, a natural ease is to be prized. In the ways prescribed by the ancient kings, this is the excellent quality, and in things small and great we follow them."

2 "Yet it is not to be observed in all cases. If one, knowing how such ease should be prized, manifests it, without regulating it by the rules of propriety, this likewise is not to be done."

CHAPTER XIII The philosopher Yew said, "When agreements are made according to what is right, what is spoken can be made good. When respect is shown according to what is proper, one keeps far from shame and disgrace. When the parties upon whom a man leans are proper persons to be intimate with, he can make them his guides and masters."

CHAPTER XIV The Master said, "He who aims to be a man of complete virtue, in his food does not seek to gratify his appetite,

12. IN CEREMONIES A NATURAL EASE IS TO BE PRIZED, AND YET TO BE SUBORDINATE TO THE END OF CEREMONIES.—THE ESSENTIAL OVERLAP OF PROPRIETY 1 禮 is not easily rendered in another language. There underlies it the idea of what is proper. It is 事之宜 the fitness of things, what reason calls for in the performance of duties towards superior beings, and between man and man. Our term ceremonies comes near its meaning here. 道 is here a name for 禮 as indicating the course or ways to be pursued by men. In 小大由之 the antecedent to 之 is not 和, but 禮 or 道. 2. Obv. the force of the 亦, also, in the last clause and how it affirms the general principle enunciated in the first paragraph.

13. TO HAVE FROM RE REPENTANCE, WE MUST BE CAREFUL IN OUR FIRST STEPS. A different view of the scope of this ch. is taken by Ho An. It illustrates, according to him, the difference between being sincere and righteousness, between being respectful and propriety and how a man's conduct may be venerated. The latter view commends itself, the only difficulty being with 近於 near to, which we must accept as a means for 合乎 agreeing with. 信約 a compact, agreement. 遠 up, 3d tone, to keep away from. The force of the 亦—he can go on to make them his masters, 宗 being taken as an active verb.

14. WITH WHAT MIND ONE AIMING TO BE A KUN TSE PURSUES HIS LEARNING. Ho may be well, even luxuriously, fed and lodged, but,



知人之也。知患不己。不患人。子曰。知來者。而告。

CHAPTER XVI The Master said, "I will not be afflicted at men's not knowing me, I will be afflicted that I do not know men."

也 *word* 賜也 *word* 已矣 *word* 也已 *in ch. 14* 已 the final part. (see Prem. p. 180), is thus marked with a tone to distinguish it from 己 self, as in next ch. The last clause may be given—Tell him the past, and he knows the future, but the connection determines the meaning as in the translation. 語 as in ch. 10, is a particle, a mere 語助 as it is called a helping or auxiliary sound.

CHIEF ATK. Comp. ch. 1 p. 8. Obs. the translation in 已知 which is more elegant than 知己 would be 己 self, the person depending on the context. We cannot translate do not be afflicted, because 不 is not used imperatively like 勿 A nominative to 患 has to be assumed, 我 I, or 君子 the superior man.

16. PERSONAL ATTAINMENT SHOULD BE OUR

BOOK II. WEI CHING

之。眾星拱北。北辰居德。譬如為政。子曰。為政第為政。

CHAPTER I The Master said, "He who exercises government by means of his virtue, may be compared to the north polar star, which keeps its place and all the stars turn towards it."




HEADING OF THIS BOOK.—為政第二 This second book contains twenty-four chapters, and is named 為政 The practice of government. That is the object to which learning, treated of in the last book, should lead, and here we have the qualities which constitute, and the character of the men who administer good government.

1. THE INFLUENCE OF VIRTUE IN A RULER. 德 is explained by 得 but the old comm. say 物得以生謂之德, what creatures get in order to their birth is called their virtue, while Choo He makes it—行道而有得

於心, the practice of truth and acquisition thereof in the heart. Choo's view of the comparison is that it sets forth the illimitable influence which virtue in a ruler exercises without his using any effort. This is extravagant. His opponents say that virtue is the polar star, and the various departments of government the other stars. This is far fetched. We must be content to accept the vague utterance without minutely determining its meaning. 北辰 is, no doubt, the north polar star, anciently believed to coincide exactly with the place of the real pole. 井 is up. 0'd tone, used for 拱, to fold the hands in saluting here—to turn respectfully towards.





 孟武伯問孝。子曰：「  
 父母唯其疾之憂。」  
 子游問孝。子曰：「  
 孝者，是謂能養。今  
 之孝者，是謂能養。不  
 於犬馬，皆能有養。不  
 敬，何以別乎？」  
 子夏問孝。子曰：「  
 難，有事，弟子服其勞，  
 有酒食，先生饌，曾是  
 以爲孝乎？」

CHAPTER VI Mǎng Woo asked what filial piety was. The Master said, "Parents are anxious lest their children should be sick."

CHAPTER VII Tsze-yew asked what filial piety was. The Master said, "The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support, without reverence, what is there to distinguish the one support given from the other?"

CHAPTER VIII Tsze-hea asked what filial piety was. The Master said, "The difficulty is with the countenance. If, when *their* elders have any *troublesome* affairs, the young take the toil of them, and if, when *the young* have wine and food, they set them before their elders, is THIS to be considered filial piety?"

6 THE ANXIETY OF PARENTS ABOUT THEIR CHILDREN AN ARGUMENT FOR FILIAL PIETY. This enigmatical sentence has been interpreted in two ways. Choo He takes 唯 (=惟) not in the sense of 'only,' but of 'thinking anxiously.'—'Parents have the sorrow of thinking anxiously about their—i.e. their children's—being unwell. Therefore children should take care of their persons.' The old comm. again take 唯 in the sense of 'only.'—'Let parents have only the sorrow of their children's illness. Let them have no other occasion for sorrow. This will be filial piety.' Mǎng Woo (the hon. epithet, 'Bold and of straightforward principle,') was the son of Mǎng E, and by name 彘伯 merely indicates that he was the eldest son. How THERE MUST BE REVERENCE IN FILIAL DUTY. Tsze-yew was the designation of 子偃, a native of 吳, and distinguished among the disciples of Conf. for his knowl. of the rules of propriety, and for his learning. He is now 4th on the west among 'the wise ones.' 食 is in low 3d tone, = 'to minister support to,' the act of an

inferior to a superior. In low 2d tone, it = 'to nourish,' 'bring up.' Choo He gives a different turn to the sentiment—'But dogs and horses likewise manage to get their support.' The other and older interpretation is better. 今於, 'Coming to,' = as to, *quoad* 別, up 4th tone, 'to discriminate,' 'distinguish.' In low tone, 別 = 'to leave,' 'separate from.'

8 THE DUTIES OF FILIAL PIETY MUST BE PERFORMED WITH A CHILD'S COUNTENANCE. 色, here, nearly analogous to 事 followed by 勞, = the 'troublesome affairs' in the transl. 弟了, as in I 6. The use of the phrase here extends filial duty to elders generally, —to the 父兄 as well as to the 父母. We have in transl. to supply then respective nom. to the two 有 食, read tsze, 'rice,' and then, food generally. 先生饌 = 與先生 (earlier born = elders) 饌之曾 low 1st tone, = 則,

可以爲師矣。了。曰。溫故而知新。焉。度哉。人焉。度哉。其所由。察其所安。人。曰。視其所以。觀其所安。不愚。其私。亦足以發。回也。曰。不違如愚。退而省其私。亦足以發。回也。終

CHAPTER IX The Master said, "I have talked with Hwuy for a whole day, and he has not made any objection to any thing I said—as if he were stupid. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Hwuy!—He is not stupid."

CHAPTER X. 1 The Master said, "See what a man does

2 "Mark his motives

3 "I examine in what things he rests.

4 "How can a man conceal his character!

5 "How can a man conceal his character!"

CHAPTER XI The Master said, "If a man keeps cherishing his old knowledge, so as continually to be acquiring new, he may be a teacher of others."

then, a transition particle. To these diff. interrogatories about filial duty the sage, we are told, made answer according to the character of the questioner—a each one needed instruction.

9 THE QUIET RESERVATIVITY OF THE DISCIPLES

Hwuy Yen Hwuy (顏回), styled 子淵, was Confucius favourite disciple and is now honoured with the first place east among his four associates in his temples, and with the title of

復聖顏子. The second sage the philosopher Yen. At 29 his hair was entirely white, and at 33 he died of the excessive grief of the sage. The subject of 退 is 回 and that of

省 (as in 1 4) is 吾 其私 his privacy not mentioning his conduct in secret, but only his way when not with the master 亦 also, takes

up 如愚—He was so, and also so. 回也 sec 1 13.

10 HOW TO DETERMINE THE CHARACTERS OF MEN 1. 以 is explained as 行 or 行用 1000. The same tho not its comm. meaning

is the first given to it in the Dict. For the noun to which the three 其 refer we must

go down to 人 in the 4th par. There is a climax in 所以 所由 (what from?), and 所安 and a corresponding one in the verbs 視 觀 and 察 4 焉 gen. a final particle, in low 1st tone is here in up. 1st., an interrogative,—how? Its Interrog. force blends with the exclamatory of 哉 at the end.

11 TO BE ABLE TO TEACH OTHERS ONE MUST FROM HIS OLD STORES BE CONTINUALLY DEVELOPING THINGS NEW 溫 is exp. in the Dict. by 尋 and, with ref. to this very pass. it is said, 'one solid learning being thorough, again constant ly to practise it, is called 溫. Mod. comm. say that the new learning is in the old. The idea probably is that of assimilating old acquisitions and new the mind's harmonizing them. Comp. 中庸 XXVII. 1.



子曰。攻乎異端。斯害也。  
 而不學則殆。  
 子曰。學而不思則罔。思  
 人比而不周。  
 子曰。君子周而不比。小  
 其言而後從之。  
 子曰。問君子。曰。先行  
 其言而後從之。

CHAPTER XII The Master said, "The accomplished scholar is not an utensil"

CHAPTER XIII Tsze-kung asked what constituted the superior man. The Master said, "He acts before he speaks, and afterwards speaks according to his actions"

CHAPTER XIV The Master said, "The superior man is catholic and no partizan. The mean man is a partizan and not catholic"

CHAPTER XV The Master said, "Learning without thought is labour lost, thought without learning is perilous"

CHAPTER XVI The Master said, "The study of strange doctrines is injurious indeed!"

12 THE GENERAL APTITUDE OF THE KEUN-TSZE This is not like our Eng saying, that 'such a man is a machine,'—a blind instrument. A utensil has its particular use. It answers for that and no other. Not so with the superior man, who is *ad omnia paratus*.

13 HOW WITH THE SUPERIOR MAN WORDS FOLLOW ACTIONS The reply is literally,—"He first acts his words and afterwards follows them." A translator's difficulty is with the latter clause. What is the antecedent to 之? It would seem

to be 其言, but in that case there is no room for words at all. Nor is there according to the old comm. In the interpretation I have given, Choo He follows the famous Chow Leen-k'e, (周濂溪)

14 THE DIFFERENCE BETWEEN THE KEUN-TSZE AND THE SMALL MAN 比, here low 3d

tone, 'partial,' 'partizanly' The sent is this—'With the Keun-tsze, it is principles not men, with the small man, the reverse'

15 IN LEARNING, READING AND THOUGHT MUST BE COMBINED 罔, 'a net,' used also in the sense of 'not,' as an adverb, and here as an adj. The old comm makes 殆, 'perilous,' simply='wearisome to the body'

16 STRANGE DOCTRINES ARE NOT TO BE STUDIED 攻, often 'to attack,' as an enemy, here='to apply one's-self to,' 'to study' 端, 'correct,' then, 'beginnings,' 'first principles,' here='doctrines' 也, 已, as in I 14. In Conf time Buddhism was not in China, and we can hardly suppose him to intend Taoism. Indeed, we are ignorant to what doctrines he referred, but his maxim is of gen application

矣。尤行寡悔祿在其中  
 行其餘則寡悔言寡  
 則寡尤多見闕殆慎  
 多聞闕疑慎言其餘  
 矣了張學一祿了曰  
 爲不知是知也。  
 乎知之爲知之不知  
 了曰山誨汝知之

CHAPTER XVII The Master said, "Iew, shall I teach you what knowledge is? When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it,—this is knowledge."

CHAPTER XVIII 1 Taze-chang was learning with a view to official emolument.

2 "The Master said, "Hear much and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others—then you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice—then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct he is in the way to get emolument."

17 THERE SHOULD BE NO PRIDE IN THE PROFESSION OF KNOWLEDGE, OR THE DENIAL OF IGNORANCE. 由 by surname 仲

ally known by his designation of Taze-fo (子路), was one of the most famous disciples of Confucius, and now occupies in the temples the 4th place east in the sage's own hall. He was noted for his courage and forwardness, a man of impulse rather than reflection. Conf. had foretold that he would come to an untimely end, and so it happened. He was killed through his own rashness in a revolution in the state of Wei. The tassel of his cap being cut off when he received his death wound, he quoted a saying—The superior man must not die without his cap, tied on the tassel, adjusted the cap, and expired. This action—結纓禮全 is much lauded. Of the six 知 the 1st and 6th are knowledge subjective, the other four are knowledge objective. The first 知之道 In the other two cases 之

'any one thing. 爲之以爲 to take to be 'to consider to allow 汝 thus marked with a tone, is used for 汝 you

18. THE END IN LEARNING SHOULD BE ONE'S OWN IMPROVEMENT AND NOT EMOLUMENT 1. Taze-chang, named 帥 with the double surname 顯孫, a native of Chin (陳), was not undistinguished in the Confucian school. Taze-kung praised him as a man of merit without boasting, humble in a high position, and not arrogant to the helpless. From this ch., however it would appear that inferior men did sometimes rule him. 學—was learning, i. e., at some particular time. 干—求 to seek for 2. 闕 is explained in the comm. as in transl.—姑舍置 but this mean. of it is not found in the Dict. 祿在其中 Emolument is herein, „it will come without

哀公問曰，何爲則民服？孔子對曰，舉直錯諸枉，則民服。舉錯諸直，則民不服。子問使民敬，忠以勸，如之何？子曰，臨之以莊，則敬；孝慈，則忠；舉善而教不能，則勸。或謂孔子曰，奚

CHAPTER XIX The duke Gae asked, saying, 'What should be done in order to secure the submission of the people?' Confucius replied, 'Advance the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, then the people will not submit.'

CHAPTER XX Ke K'ang asked how to cause the people to reverence *their ruler*, to be faithful to him, and to urge themselves to virtue. The Master said, 'Let him preside over them with gravity, then they will reverence him. Let him be kind and kind to all, then they will be faithful to him. Let him advance the good and teach the incompetent, then they will eagerly seek to be virtuous.'

CHAPTER XXI 1 Some one addressed Confucius, saying, 'Sir, why are you not engaged in the government?'

seeking, the individual is on the way to it. The lesson is that we are to do what is right, and not be anxious about temporal concerns.

19 HOW A RULER IN THE RIGHT EMPLOYMENT OF HIS OFFICERS MAY SECURE THE GREAT SUBMISSION OF HIS SUBJECTS. Gae was the honorary epithet of 將, duke of Loo (B. C. 494-367). Conf died in his 16th year. According to the laws for posthumous titles, 哀 denotes 'the respectful and benevolent, early cut off'. 哀公 = 'The to-be-lamented duke'. 錯, up. 3d tone, = 置, 'to set aside'. 諸 is partly euphonyms, but also indicates the plural. 孔

了對曰, 'The philosopher K'ung replied.' Here, for the first time, the sage is called by his surname, and, 對 is used, as indicating the reply of an inferior to a superior.

20 LAMPILL IN SUPERIORS IS MORE POWERFUL THAN FORCE. K'ang easy and pleasant,

people soother' was the honorary epithet of Ke sun I-chi (肥), the head of one of the three great families of Loo, see ch. 5. His idea is seen in 使, 'to cause, the power of force', that of Conf appears in 則, then, 'the power of influence'. In 以勸, 以 is said to = 與, 'together with,' 'mutually'. 勸, 'to advise,' 'to teach' has also in the Dict. the meaning - to rejoice to follow, which is its force here, 爲善, the practice of goodness, being understood.

21 CONFUCIUS' EXPLANATION OF HIS NOT BEING IN AN OFFICE. 1 或謂孔子 - The surname indie that the questioner was not a disciple. Conf had his reason for not being in office at the time but it was not expedient to tell. He replied therefore as in par. 2.2. See Shoo-king XXII 1. But the text is neither correctly applied nor exactly quoted. The old

也。子<sub>三</sub>曰<sub>三</sub>殷因於夏禮。知<sub>三</sub>其可也。人而無信。不<sub>三</sub>其爲爲政。於有政。是亦爲政。奚<sub>三</sub>乎。惟孝友<sub>三</sub>兄弟。施<sub>三</sub>不爲政。子<sub>三</sub>曰<sub>三</sub>書<sub>三</sub>六<sub>三</sub>孝

2 The Master said, "What does the Shoo-king say of filial piety?—'You are filial, you discharge your brotherly duties. These qualities are displayed in government. This then also constitutes the exercise of government. Why must there be THAT to make one be in the government.'"

CHAPTER XXII. The Master said, "I do not know how a man without truthfulness is to get on. How can a large carriage be made to go without the cross bar for yoking the oxen to, or a small carriage without the arrangement for yoking the horses?"

CHAPTER XXIII. 1 Tsze-chang asked whether the affairs of ten ages *after* could be known.

2 Confucius said, "The Yin dynasty followed the regulations of the Hea wherein it took from or added to them may be known. The Chow dynasty has followed the regulations of the Yin wherein it took from or added to them may be known. Some other may follow the Chow, but though it be should be at the distance of a hundred ages, its affairs may be known."

later read in one sentence 孝乎惟孝。O filial piety! nothing but filial piety! Choo Ho, however pauses at 乎 and commences rightly the quotation with 惟孝。A western may think that the philosopher might have made a happier evasion. 奚其爲爲政 the 1st 爲—with 爲, and 其 referring to the thought in the man's question, that office was necessary to one's being in government.

22. THE NECESSITY TO A MAN OF BEING TRUTHFUL AND SINCERE. 輓 and 軌 are explained in the Dict. in the same way—the cross bar at the end of the carriage pole. But there was a difference. Choo Ho says, In the light carriage

the end of the pole curved upwards, and the cross bar was suspended from a hook. This would give it more elasticity.

23. THE GREAT PRINCIPLES GO LIVING SOCIETY ARE UNCHANGEABLE. 1 世 may be taken as an age—a century or as a generation—80 years, which is its radical meaning being formed from three tens and one (卅 and 一). Both meanings are in the Dict. Conf. made no pretension to supernatural powers, and all *human* are agreed that the things here asked about were not what we would call contingent or indifferents events. He merely says that the great principles of morality and relations of society had continued the same and would ever do so. 也—乎— The Hea, Yin, and Chow are now spoken of as the 三代 The three

所損益可知也。周因於殷禮，所損益可知也。其或繼周者，雖百世，可知也。[闕]子曰：「非其鬼而祭之，諂也。」見義不爲，無勇也。

CHAPTER XXIV 1 The Master said, 'For a man to sacrifice to a spirit which does not belong to him is flattery.'

2 'To see what is right and not to do it is want of courage.'

changes, i.e., the three great dynasties. The first Emperor of the Hsia was the great Yu, B.C. 2204, of the Yin, Tang, B.C. 1765, and of Chow, Woo, B.C. 1121.

24 NEITHER IS SACRIFICE NOR IS OTHER PRACTICE MAY A MAN DO ANYTHING BUT WHAT IS RIGHT. 1 人神曰鬼, 'The human spirit (i.e., of the dead) is called 鬼.' The 鬼

of which human sacrifices that the spirits are the only of his ancestors and the only he may sacrifice. The ritual of China provided for sacrifices to three classes of objects—天神,

地示, 人鬼, 'spirits of heaven of the earth, of men.' This is to be extended to all the three. It has relation only to the names of departed human

### BOOK III. PÄ YIH

謂[闕]孔子入於庭，舞。於庭，是可忍，孰不可忍也。

### 第八份

CHAPTER I Confucius said of the head of the Ke family, who had eight rows of pantomimes in his area, "If he can bear to do this, what may he not bear to do?"

#### HEADING OF THIS BOOK—八份第

The last book treated of the practice of government, and therein no things, according to Chinese ideas, are more important than ceremonial rites and music. With those topics therefore, the twenty-six chapters of this book are occupied, and 'eight rows,' the principal words in the first chapter, are adopted as its heading.

1 CONFUCIUS' INDIGNATION AT THE USURPATION OF IMPERIAL RITES 季氏, by contraction for 季孫氏, see II 5 氏 and 姓 are now used without distinction, meaning 'surname,' only that the 氏 of a woman is always spo-

ken of, and not her 姓. Originally the 氏 appears to have been used to denote the branch families of one surname 季氏, 'The Ke family,' with special reference to its head, 'The Ke,' as we should say 份, 'a row of dancers,' or pantomimes rather, who kept time in the temple services, in the 庭, the front space before the raised portion in the principal hall, moving or brandishing feathers, flags, or other articles. In his ancestral temple, the Emperor had 8 rows, each row consisting of eight men, a duke or prince had 6 and a great officer only 4. For the Ke, therefore, to use 8 rows was a





與一計已矣。起下者尚也。始可  
 事後素。禮後乎。絢兮何謂也。素以爲  
 今美目盼兮。素以爲  
 了夏問曰巧笑倩  
 而飲其爭也。君了。  
 必也射乎。揖讓而升。  
 了。君了無所爭。

CHAPTER VII The Master said, "The student of virtue has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors, thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Keun tze."

CHAPTER VIII 1 Tze-he asked, saying, "What is the meaning of the passage—'The pretty dimples of her artful smile! The well defined black and white of her eye! The plain ground for the colours?'"

2 The Master said, "The business of laying on the colours follows the preparation of the plain ground."

8 "Ceremonies then are a subsequent thing." The Master said, "It is Shang who can bring out my meaning! Now I can begin to talk about the odes with him."

7 THE SUPERIOR MAN AVOIDS ALL OURS STRIVING. Here 君子—尚德之人 the man who prefers virtue.

射乎 If, if he must, shall it be archery?

揖讓 according to Choo He, extend over all

the verbs, 升下 飲下 is marked in the

3d tone, anciently 飲下 is to it as a verb

飲 up. 8d tone, to give to drink, here—to

exact from the vanquished the forfeit cup. In

Conf. time there were three principal exercises

of archery—the great archery under the eye

of the Emperor the guests' archery which

might be at the imperial court or at the visits

of the princes among themselves, and the festive

archery for amusement. The regulations for the archers were substantially the same in

them all, and served to prove their virtue, instead of giving occasion to quarreling. There is no end to the controversies among commentators on minor points.

8 CEREMONIES ARE SECONDARY AND ORNA

MENTAL. 1. The sentences quoted by Tze-he

are from a 逸詩, one of the poems which

Conf. did not admit into the She-king. The

two first lines, how of are found in it, I. v. 3.

The disciple's inquiry turns on the meaning of

以爲 in the last line, which he took to

mean—The plain ground is to be regarded as

the colouring. 2. Conf., in his reply makes

後 a verb, 言 素 comes after the

plain ground. 3. 禮後乎, Tze-he's re-

mark is an exclamation rather than a question.

起予者 He who stirs me up, = He who

brings out my meaning. On the last sentence,

see I. 15.—The above interpretation, especially

as to the meaning of 繪事後素 after

Choo He, is quite the opposite of that of the

old interpreters. Their view is of course

strongly supported by the author of 四書

改錯 VII. 3.



於天下也。其如小諸  
 不知也。知其說者之  
 或問禘之說。子曰。自  
 往者。吾不欲觀之矣。  
 子曰。禘自既灌而  
 則吾能徵之矣。  
 也。文獻不足故也。足  
 吾能言之。宋不足徵  
 之。杞不足徵也。殷禮  
 吾能言。

CHAPTER IX The Master said, "I am able to describe the ceremonies of the Hea dynasty, but Ke cannot sufficiently attest my words. I am able to describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. They cannot do so because of the insufficiency of their records and wise men. If those were sufficient, I could adduce them in support of my words."

CHAPTER X The Master said, "At the great sacrifice, after the pouring out of the libation, I have no wish to look on."

CHAPTER XI Some one asked the meaning of the great sacrifice. The Master said, "I do not know. He who knew its meaning would

9 THE DECAY OF THE MONUMENTS OF ANTIQUITY. Of Hea and Yin, see II 23. In the small state of Ke (originally what is now the district of the same name in K'ae-fung dep. in Ho-nan, but in Conf. time a part of Shan-tung), the sacrifices to the emperors of the Hea dynasty were maintained by their descendants. So with the Yin dynasty and Sung, a part of the present Ho-nan. But the 文, 'literary monuments' of those countries, and their 獻 (= 賢, so in the Shoo-king, v vii 5, et al.) 'wise men' had become few. Had Conf. therefore delivered all his knowledge about the two dynasties, he would have exposed his truthfulness to suspicion, 徵, in the sense of 證, 'to witness,' and, at the end, 'to appeal to for evidence.' The old comm., however take 徵 in the sense of 成, 'to complete,' and interpret the whole differently.—We see from the chapter how in the time of Confucius many of the records of antiquity had perished.

10 THE SAGE'S DISSATISFACTION AT THE WANT OF PROPRIETY OF AND IN CEREMONIES. 禘 is the name belonging to different sacrifices, but here indicating the 人祭, 'great sacrifice,' which could properly be celebrated only

by the Emperor. The individual sacrificed to in it was the remotest ancestor from whom the founder of the reigning dynasty traced his descent. As to who were his assessors in the sacrifice and how often it was offered,—these are disputed points. See K'ang-ho's dict. char.

禘 Comp. also 四書改錯, vii 8, and 四書撫餘說, I 13. An imperial rite, its use in Loo was wrong (see next ch.), but there was something in the service after the early act of libation inviting the descent of the spirits, which more particularly moved the anger of Conf. 而往 = 以後, diff. from 往 in I. 15.

11 THE PROFOUND MEANING OF THE GREAT SACRIFICE. This ch. is akin to II 21. Conf. evades replying to his questioner, it being contrary to Chinese propriety to speak in a country of the faults of its government or rulers. If he had entered into an account of the 禘 sacrifice, he must have condemned the use of an imperial rite in Loo. 說 'explanation,' = meaning. The antecedent to the second 其 is the whole of the preceding clause.—'The relation to the empire of him who knew its meaning,—

斯乎。指其掌。  
 祭如在。祭神如  
 神在。曰。吾不與  
 祭。如不祭。  
 曰。十。孫賈問曰。與  
 其媚於奧。寧媚於  
 甬。何謂也。曰。不  
 然。獲罪於人。無所  
 禱也。

find it as easy to govern the empire as to look on this,"—pointing to his palm.

CHAPTER XII 1 He sacrificed to the dead, as if they were present. He sacrificed to the spirits, as if the spirits were present.

2 The Master said, "I consider my not being present at the sacrifice, as if I did not sacrifice."

CHAPTER XIII 1 Wang-sun K'ea asked, saying, "What is the meaning of the saying, 'It is better to pay court to the furnace than to the south west corner?'"

2 The Master said, "Not so. He who offends against Heaven has none to whom he can pray."

that would be as to look on this. 乎, inter-  
 jective, more than inter. 示—視 to

see. 天下 under heaven, an ambitious de-  
 signation for the Chinese empire, as it was  
 and still were used by the Greeks and Ro-

12. 祭 here is historical and not to be  
 transitive in the imperative. We have to sup-  
 ply an object to the first 祭 viz. 先祖 the  
 dead, his forefathers, as contrasted with 神 in  
 the next clause,=all the spirits to which in  
 his official capacity he would have to sacrifice.

2 Observe 與 in low 3d tone, to be present at,  
 to take part in.

13. THAT THERE IS NO RESOURSE AGAINST  
 THE CONSEQUENCES OF VIOLATING THE RIGHT.

1. K'ea was a great officer of Wei (衛), and  
 having the power of the state in his hands in-  
 sulted to Confucius that it would be for his  
 advantage to pay court to him. The 奧 or  
 south west corner was from the structure of  
 ancient houses the nearest nook, and the place  
 of honour. Choo He explains the p. 6. 6. 6. by

reference to the customs of sacrifice. The fur-  
 nace was comparatively a mean place, but when  
 the spirit of the furnace was sacrificed to, then  
 the rank of the two places was changed for the  
 time and the proverb quoted was in v. 6. 6.  
 But there does not seem much force in this ex-  
 planation. The door or well, or any other of the  
 five things in the regular sacrifices, might take  
 the place of the furnace. The old explanation  
 which makes no reference to sacrifice is sim-  
 pler. 奧 might be the more retired and hon-

ourable place, but the 甬 was the more import-  
 ant for the support and comfort of the household.  
 The prince and his immediate attendants might  
 be more honourable than such a minister as K'ea,  
 but more benefit might be got from him. 媚  
 from 媚 and 媚,=to oggle, to flatter. 2. Confucius reply was in a high tone.  
 Choo He says, 天即理也. Heaven means  
 principle. But why should Heaven mean prin-  
 ciple, if there were not in such a use of the  
 term an instinctive recognition of a universal  
 government of intelligence and righteousness?  
 We find 天 explained in the 堦餘說 by  
 高高在上者. The lofty one who is  
 on high.

同科古之道也。  
 射不主皮爲力不  
 禮也。  
 人廟每事問。子問之曰是  
 孰謂鄉人之子知禮乎。入  
 子入人廟每事問。或曰  
 子文哉。吾從周。  
 子周監於二代。郁郁

CHAPTER XIV The Master said, "Chow had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Chow."

CHAPTER XV The Master, when he entered the grand temple, asked about every thing. Some one said, "Who will say that the son of the man of Tsow knows the rules of propriety. He has entered the grand temple and asks about every thing." The Master heard the remark, and said, "This is a rule of propriety."

CHAPTER XVI The Master said, "In archery it is not *going through* the leather which is the principal thing, because people's strength is not equal. This was the old way."

14 THE COMPLETENESS AND ELEGANCE OF THE INSTITUTIONS OF THE CHOW DYNASTY By the 周 we are specially to understand the founders of the power and polity of the dynasty—the kings Wan and Woo, and the duke of Chow. The two past dynasties are of course the Hea and the Shang or Yin. 文 is an adj.

15 CONFUCIUS IN THE GRAND TEMPLE 人(= 人)廟 was the temple dedicated to the duke of Chow (周公), and where he was worshipped with imperial rites. The thing is supposed to have taken place, at the begin of Conf' official service in Loo, when he went into the temple with other officers to assist at the sacrifice. He had studied all about ceremonies, and was famed for his knowledge of them, but he thought it a mark of sincerity and earnestness to make minute inquiries about them on the occasion

spoken of 鄉 was the name of the town in Loo of which Conf' father had been governor, who was known therefore as 'the man of Tsow'. We may suppose that Conf' would be styled as in the text, only in his early life, or by very ordinary people.

16 HOW THE ANCIENTS MADE ARCHERY A DISCIPLINE OF VIRTUE We are not to understand 射不主皮 of all archery among the ancients. The char are found in the 儀禮, 鄉射, par 315, preceded by the char 禮. There were trials of archery where the strength was tested. Probably Conf' was speaking of the 禮射 of his times, when the strength which could go through the 皮, 'skin,' or leather, in the middle of the target, was esteemed more than the skill which could hit it.

哀而不傷。子關雎樂而不淫。使片以禮。臣事君以忠。君如之何。孔子對曰。君定。公問。君使臣。臣事君。如之何。孔子對曰。君爲諂也。子事君盡禮。人以我愛其禮。子賜也。爾愛其子。子欲去告朔之餼。

CHAPTER XVII. 1 Tze lung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month.

"2 The Master said, "Tze, you love the sheep, I love the ceremony."

CHAPTER XVIII. The Master said, "The full observance of the rules of propriety in serving one's prince is accounted by people to be flattery."

CHAPTER XIX. The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, "A prince should employ his ministers according to the rules of propriety, ministers should serve their prince with faithfulness."

CHAPTER XX. The Master said, "The Kwan Ts'eu is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive."

1<sup>st</sup> HOW CONFUCIUS CLEAVED TO AN ISSUE. 1. The emperor in the last month of the year gave out to the princes a calendar for the 1st days of the 12 months of the year ensuing. This was kept in their ancestral temples, and on the 1st of every month, they offered a sheep and announced the day requesting sanction for the duties of the month. This idea of requesting sanction is indicated by 告 read *kak*, up 4th tone. The dukes of Loo neglected now their part of this custom, but the sheep was still offered—a meaningless formality. It seemed to Tze-kung. Conf. has *in* thought that while any part of the ceremony was retained, there was a better chance of retaining the whole. 去 up 3d tone, an act. verb, to put away. It is disputed whether 餼 in the text mean a *living* sheep, or

a sheep killed but not roasted. 2 愛 in the sense of 愛惜 to grudge, it is said. But this is hardly necessary.

18. HOW PRINCES SHOULD BE SERVED:—AGAINST THE SPIRIT OF THE TIMES.

19 THE GUIDING PRINCIPLES IN THE RELATION OF PRINCE AND MINISTER. 定 Greatly anxious, tranquillizer of the people, was the posthumous epithet of 宋 prince of Loo, B.C. 508-494 如之何 As it what, 之 referring to the two points inquired about.

20 THE PRAISE OF THE FIRST OF THE ODES. 關雎 is the name of the first ode in the *She-king* and may be translated.—The murmuring of the *trush*. See *She-king* I. I. 1.

○三節 子貢曰管氏有三歸，  
○二節 小哉，或曰管仲之器，  
○一節 既往不咎，  
 事不說，遂事不諫，  
○三節 戰栗了聞之，曰：成，  
 周人以粟，曰：使民，  
 氏以松，殷人以柏，  
○二節 我宰我對曰：夏后，  
○一節 因哀公問社於宰

CHAPTER XXI The duke Gae asked Tsae Go about the altars of the spirits of the land. Tsae Go replied, "The Hsia sovereign used the pine tree, the man of the Yin used the cypress, and the man of the Chow used the chestnut tree, meaning thereby to cause the people to be in awe."

2 When the Master heard it, he said, "Things that are done, it is needless to speak about, things that have had their course, it is needless to remonstrate about, things that are past, it is needless to blame."

CHAPTER XXII The Master said, "Small indeed was the capacity of Kwan Chung!"

2 Some one said, "Was Kwan Chung parsimonious?" "Kwan," was the reply, "had the *San Kwei*, and his officers performed no double duties, how can he be considered parsimonious?"

21 A RASH REPLY OF TSAE GO ABOUT THE ALTARS TO THE SPIRITS OF THE LAND, AND LA-  
 MENT OF CONFUCIUS THEREON 哀公, see  
 II 19. Tsae Go by name 了, and styled 了  
 我, was an eloquent disciple of the sage, a  
 native of Loo. His place is the second west  
 among 'the wise ones' 社, from 示, K'e,  
 'spirit or spirits of the earth,' and 土, 'the  
 soil,' means 土地神主, 'the resting place or  
 altars of the spirits of the land or ground.' Go  
 simply tells the duke that the founders of the  
 several dynasties planted such and such trees  
 about those altars. The reason was that the  
 soil suited such trees, but as 栗, 'the chestnut  
 tree,' the tree of the existing dynasty, is used  
 in the sense of 慄, 'to be afraid,' he suggested  
 a reason for its planting which might lead the  
 duke to severe measures against his people to  
 be carried into effect at the altars. Comp  
 Shoo-king, IV 11 5, 'I will put you to death  
 before the 社' 夏后氏 is the Great Yu,

called 后, to distinguish him from his pre-  
 decessors, the 帝, and 夏氏, to distinguish  
 him from 舜, who was 虞氏, while they  
 were descended from the same ancestor. See ch.  
 I, on 氏 殷人 and 周人, in parallelism  
 with 夏后氏, must mean the founders of  
 those dynasties, why they are simply styled  
 人, 'man,' or 'men,' I have not found clearly  
 explained though comm. feel it need to say  
 something on the point. 2 This is all directed  
 against Go's reply. He had spoken, and his  
 words could not be recalled.

22 CONFUCIUS' OPINION OF KWAN CHUNG, -  
 AGAINST HIM 1 Kwan-chung, by name 夷  
 吉, is one of the most famous names in Chin  
 history. He was chief minister to the duke  
 桓 of 齊 (B.C. 683-540), the first and great-  
 est of the five 伯 (伯 or 霸), leaders of the  
 princes of the empire under the Chow dynasty.  
 In the times of Conf. and Men, people thought

官事不攝。焉得儉然則管仲知禮乎。邦君樹塞門。管氏亦樹塞門。邦君爲兩君之好。有反坫。管氏亦有反坫。管氏而知禮。孰不知禮。了。魯人師樂。樂具。可知也。始作。翕如也。從之。成。純如也。皦如也。繹如也。以

3 "Then, did Kwan Chung know the rules of propriety?" The Master said, "The princes of states have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of states on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety, who does not know them?"

CHAPTER XXIII The Master instructing the Grand music master of Loo said, "How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony, severally distinct and flowing without break, and thus on to the conclusion."

more of Kwan, than those sages, no hero-washtippers, would allow 罍 see II. 12, but its signif. here is different, and—our measure or capacity 2. 三歸 in the Diet., and the approved count of Choo He, was the name of an extravagant tower built by Kwan. There are other view of the phrase the oldest, and the best supported appar. being that it means three wives. (A woman's marriage is called 歸) The Six Aes and having no pluralists among his officers proved suff. that he could not be parsimonious. 焉 up. 1st tone, how 3. 樹 a tree, here in the sense of 屏, a screen, the screen of a prince, usurped by Kwan, who was only entitled to the 簾 of a great officer 好 up. 3d tone—好會 a friendly meeting The 坫 from 土 and 占

was a stand, made originally of earth and turf. Kwan usurped the use of it, as he did of the screen. It is showed him to be as regardless of prescribed forms, as in par. 2 he appears of expense and he came far short therefore of the Confucian idea of the A. 罍

23. ON THE PLAYING OF MUSIC. 語 low 3d tone, 告 to tell, to instruct. 大 (一太) 師樂 was the title of the grand music-master 樂其可知也 music, it may be known, but the subject is not of the principles, but the performances of music. Observe the 如 I remark says, *aspectus oculis acumen auri et spiritus* and = It is only or like, —翕如 blended-like. 從 up. 3d tone the same as 縱—放 let go, i. e., proceeding swelling on.

國儀封人請見曰君  
 之至於斯也吾未嘗不  
 得見也從者見之出曰  
 子何患於喪乎天  
 下之無道也久矣天將  
 以夫子爲木鐸  
 聖子謂韶盡美矣又盡  
 善也謂武盡美矣未盡  
 善也  
 孔子曰居上不寬爲禮

CHAPTER XXIV The border-warden at E requested to be introduced to the Master, saying, "When men of superior virtue have come to this, I have never been denied the privilege of seeing them." The followers of the sage introduced him, and when he came out from the interview, he said, "My friends, why are you distressed by your master's loss of office? The empire has long been without the principles of truth and right, Heaven is going to use your master as a bell with its wooden tongue."

CHAPTER XXV. The Master said of the Shaou that it was perfectly beautiful and also perfectly good. He said of the Woo that it was perfectly beautiful but not perfectly good.

CHAPTER XXVI The Master said, "High station filled without indulgent generosity, ceremonies performed without reverence, mourning conducted without sorrow, wherewith should I contemplate such ways?"

24 A STRANGER'S VIEW OF THE VOCATION OF CONFUCIUS E was a small town on the borders of Wei, referred to a place in the present dis of 蘭陽, dep 開封, Honan prov Conf was retiring from Wei, the prince of which could not employ him. Thus was the 喪 (up 3d tone), = 失位. The 1st and 3d 見 are read *heen*, low 3d tone, = 通使得見, 'to introduce,' or 'to be introduced' 之 in 君了 之 至於斯也, has its prop poss power, 'In the case of a Keun-tsze's coming to this' 從, low 3d tone, 'to attend upon' 一 二 了, 'Two or three sons,' or 'gentlemen,' = 'my friends' The same idiom occurs elsewhere The 木鐸 was a metal bell with a wooden

tongue, shaken to call attention to announcements, or along the ways to call people together. Heaven would employ Conf to proclaim and call men's attention to the truth and right (道)

25 THE COMPARATIVE MERITS OF THE MUSIC OF SHUN AND WOO 韶 was the name of the music made by Shun, perfect in melody and sentiment 武 was the music of king Woo, also perfect in melody, but breathing the martial air, indicative of its author.

26 THE DISREGARD OF WHAT IS ESSENTIAL VIOLATES ALL SERVICES The meaning of the ch turns upon 何以 = 何有, or 以何者, 'wherewith' 寬 is ess to rulers, 敬 to ceremonies, and 哀 to mourning. If they be wanting, one has no standpoint to view what are only shams or semblances.

## BOOK IV LE JIN

不敬、臨喪不哀、吾何以觀之哉。

## 甲 仁 第四

子曰、里仁爲美、擇不處仁、焉得知。子曰、不仁者不可與子以仁者、不可以久、處約不可以長、處樂、仁者安仁、知者利仁。

CHAPTER I The Master said, "It is virtuous manners which constitute the excellence of a neighbourhood. If a man in selecting a residence, do not fix on one where such prevail, how can he be wise?"

CHAPTER II The Master said, "Those who are without virtue, cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. The virtuous rest in virtue, the wise desire virtue."

THE KING OF THIS BOOK.—里仁第四

Virtue in a neighbourhood.—No. IV.—Such is the title of this fourth Book, which is mostly occupied with the subject of 仁. To render that term invariably by *beneficence*, would by no means suit many of the chapters. See II. 1.—Virtue, as a general term, would answer better. The embodiment of virtue demands an acquaintance with *poor* souls and music, treated of in the last book; and this, it is said, is the reason why the one subject immediately follows the other.

1. RULE FOR THE SELECTION OF A RESIDENCE. According to the 周禮 5 families made a 鄰, and 5 鄰 a 里 which we might style therefore a *hamlet* or *village*. There are other estimates of the number of its component households. 處 up, 3d tone, a verb, to dwell in. 知 up, 3d tone is the same as 智 wise

wisdom. So, not unfrequently below Friendship, we have seen, is for the aid of virtue (1. 8, 5), and the same should be the object desired in selecting a residence.

2. ONLY TRUE VIRTUE ADAPTS A MAN FOR THE VARIED CONDITIONS OF LIFE. 約, to bind, is used for what binds, as an oath, a covenant, and here, the metaphor being otherwise directed, it denotes a condition of poverty and distress. 利 gain, profit, used as a verb, = 貪 to desire, to covet. 安仁 to rest in virtue being virtuous without effort. 利仁 to desire virtue, being virtuous because it is the best policy. Observe how 者 following 仁 and 知 makes these terms adjectives. 不可 may not, = 不能 cannot. The inability is moral.



成○三節名○二節君子無終食之間  
 不○二節大○二節也○二節君子○二節大○二節仁○二節忠○二節乎  
 所○二節忠○二節也○二節不○二節以○二節其○二節道○二節得○二節之○二節  
 不○二節處○二節也○二節貧○二節與○二節賤○二節是○二節人○二節之○二節  
 所○二節欲○二節也○二節不○二節以○二節其○二節道○二節得○二節之○二節  
 忠○二節也○二節富○二節與○二節貴○二節是○二節人○二節之○二節  
 忠○二節也○二節苟○二節志○二節於○二節仁○二節矣○二節無  
 能○二節忠○二節人○二節惟○二節仁○二節者○二節能○二節好○二節人○二節

CHAPTER III The Master said, "It is only the truly virtuous man, who can love, or who can hate, others"

CHAPTER IV The Master said, "If the will be set on virtue, there will be no practice of wickedness"

CHAPTER V 1 The Master said, "Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided."

2 "If a superior man abandon virtue, how can he fulfil the requirements of that name?"

3 "The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it."

3 ONLY IN THE GOOD MAN ARE EMOTIONS OF LOVE AND HATRED RIGHT. This ch. containing an important truth, is incorporated with the 人學傳, x 15 好 and 忠 (read woo) are both verbs, up 3d tone

4 THE VIRTUOUS WILL PRESERVES FROM ALL WICKEDNESS 苟=誠, not merely—'if,' but 'if really' Comp the apostle's sentiment, 1 John, iii. 9, 'Whosoever is born of God doth not commit sin'

5 THE DEVOTION OF THE K'UN-TSZE TO VIRTUE 1 For the antecedent to 之 in the recurring 得之, we are to look to the foll verbs, 處 (up 2d tone) and 人. We might translate the first 不以道得之, 'if they cannot be obtained, &c,' but this would not suit the second case. 其道, 'the way,' i e, the

proper way. If we supply a nom to 處 and 人, it must be 君了—He will not 'abide in,' nor 'go away from,' riches and honours. 2 忠, read woo, up 1st tone, 'how' 名, 'name,' not reputation, but the name of a *keun-tsze*, which he bears. 3 終食之間, 'The space in which a meal can be finished,' 造次 (interch with 卓次) and 顛沛 are well-known expressions, the former for haste and confusion, the latter for change and danger, but it is not easy to trace the attaching of those meanings to the characters 顛, 'to fall down,' and 沛, the same, but the for with the face up, the other with the face down 必於是, Comp Horace's 'Omnis in hoc sum.'

是。違仁，造次必於是，顛沛必於  
 是。子曰：「我未見好仁者，惡不  
 仁者，好仁者，無以尚之；惡不  
 仁者，其爲仁矣，不使不仁者，  
 加之其身。」  
 子曰：「我未見力不足者。」  
 子曰：「我未見人之過也，各於其黨。」  
 觀過，斯知仁矣。

CHAPTER VI 1 The Master said, "I have not seen a person who loved virtue, or one who hated what was not virtuous. Ho who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practise virtue in such a way that he would not allow any thing that is not virtuous to approach his person.

2 "Is any one able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient.

3 "Should there possibly be any such case, I have not seen it."

CHAPTER VII The Master said, "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous."

6. A LAMENT BECAUSE OF THE RARITY OF THE LOVE OF VIRTUE, AND ENCOURAGEMENT TO PRACTISE THE SAME. 1. The first four 者 belong to the verbs 好 and 惡, and give them the force of participles. In 使不仁者 者 belongs to 不仁, and 不仁者 = 不仁之事. Commonly 者 = 'he or those who, but sometimes also = that or those things which. 尚 = 加 to add to. Morr char 尚 translates the sentence wrongly—He who loves virtue and benevolence can have nothing more added in

his praise. 3. 蓋 here is 疑辭 a particle of doubt. 未之有 a transpos., as in L. 26.

7. A MAN IS NOT TO BE ONLY CONDEMNED BECAUSE OF HIS FAULTS. Such is the sentiment found in this ch., in which we may say how well that Conf. is liable to the charge brought against Tze-hsi, L. 7. 人之過也 stands absolutely,—As to the faults of men. 各 = 各人 and 於 = 從. Each man follows his class. Obv. the force of 過 what goes beyond. The faults are the excesses of the general tendencies. Comp. Goldsmith's line, 'And even his fallings lean to virtue's side.

人懷土，君子懷小。  
 義之與比，無適也，無莫也。  
 與議也。  
 恥惡衣惡食者，未足與議也。  
 可矣。  
 朝聞道，夕死，

CHAPTER VIII The Master said, "If a man in the morning hear the right way, he may die in the evening without regret"

CHAPTER IX The Master said, "A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with"

CHAPTER X The Master said, "The superior man, in the world, does not set his mind either for any thing, or against any thing, what is right he will follow"

CHAPTER XI The Master said, "The superior man thinks of virtue, the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favours which he may receive."

8 THE IMPORTANCE OF KNOWING THE RIGHT WAY One is perplexed to translate 道 here Choo defines it—事物當然之理 'the principles of what is right in events and things' Better is the expl. in 四書翼註—道即率性之道, '道 is the path'—i. e., of action—'which is in accordance with our nature' Man is formed for this, and if he die without coming to the knowledge of it, his death is no better than that of a beast. One would fain recognize, in such sentences as this, a vague apprehension of some higher truth or 道, than Chu sages have been able to propound.—Ho An takes a diff view of the whole ch., and makes it a lament of Confucius that he was likely to die without hearing of right principles prevailing in the world—'Could I once hear of the prevalence of right principles, I could die the same evening'

9 THE PURSUIT OF TRUTH SHOULD RAISE A MAN ABOVE BEING ASHAMED OF POVERTY. 與

議, 'to be discoursed with,' i. e., about 道, or 'truth,' which perhaps is the best translation of the term in places like this

10 RIGHTEOUSNESS IS THE RULE OF THE KI UN-TSZE'S PRACTICE 君了之云云, 'The relation of the *leun-tsz* to the world,' i. e., to all things presenting themselves to him 適, read *teh*, is explained by 專, 'to set the mind exclusively on' We may take the last clause thus—'his is the according with, and keeping near to (比, low 3d tone, = 從 or 親) righteousness' This gives each char its signification

11 THE DIFFERENT MINDINGS OF THE SUPERIOR AND THE SMALL MAN 懷 is here emphatic, = 'cherishes and plans about' 土, 'earth,' 'the ground,' is here defined—所處之安, 'the rest or comforts one dwells amidst' May it not be used somewhat in our sense of earthly?—'thinks of what is earthly'

人懷患。子思曰：放於利而行，多怨。子思曰：能以禮讓爲國乎？何有？不能以禮讓爲國，如禮何？子思曰：不患無位，患所以立；不患莫己知，求爲可知也。子思曰：參乎，吾道以貫之。曾子曰：唯。子出，門人問。

CHAPTER XII The Master said, "He who acts with a constant view to his own advantage will be much murmured against."

CHAPTER XIII The Master said, "Is a prince able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?"

CHAPTER XIV The Master said, "A man should say, I am not concerned that I have no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known."

CHAPTER XV 1 The Master said, "Sin, my doctrine is that of an all pervading unity." The disciple Tsing replied, "Yes."

2 The Master went out, and the other disciples asked, saying,

12. THE CONSEQUENCE OF SELFISH CONDUCT 放 up. 2d tone, — 依 to accord with, to lie alongside. — He who acts along the line of gain.

13. THE INFLUENCE IN GOVERNMENT OF OTHERS OBSERVED IN THEIR PROPER SPIRIT 禮讓字是二是一 t. e., they are a henriadys. 讓—禮之實 the sincere and sub. of cer. the spirit of it, as we should say Comp. 和 in I. 12 爲—治 to govern. This mean. is found in the Dict. 如禮何 see III. 3.

14 ADVISING TO SELF-CULTIVATION Comp. I.

16. Here, as there, 不 not being imper we must supply a nominative. 位 a place t. e.

an official situation. 所以立 is to be completed 所以立乎其位

16. COM. ON DOCTRINE THAT OF A PERVADING UNITY This chap. is said to be the most profound in the *Lao Yü*. 1 吾道一以貫之—To myself it occurs to translate, "my doctrine have one thing which goes thro. them, but such an expos. has not been approved by any Chin. comm. — 以貫之 are made to contain the copula and predicate of 吾道 and 之 it is said, 指萬事萬物 refers to all affairs and all things. The 2d par shows us clearly enough what the one thing or unity intended by Conf. was. It was the heart, man's nature, of which all the relations and duties of life are only the development and outgo-

諫見心不從又敬  
 因了以事父母幾  
 省也。見不賢而內自  
 出見賢思齊  
 善小人喻於利。  
 出君子喻於  
 已矣。  
 大子之道忠恕而  
 以何謂也。曾子

‘What do his words mean?’ Tsang said, “The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others, this and nothing more”

CHAPTER XVI The Master said, “The mind of the superior man is conversant with righteousness, the mind of the mean man is conversant with gain”

CHAPTER XVII The Master said, “When we see men of worth, we should think of equalling them, when we see men of a contrary character, we should turn inwards and examine ourselves”

CHAPTER XVIII The Master said, “In serving his parents, a son may remonstrate with them, but gently, when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose, and should they punish him, he does not allow himself to murmur”

ings 忠 and 恕, which seem to be two things, are both formed from 心, ‘the heart,’ 忠 being compounded of 中, ‘middle,’ ‘centre,’ and

心, and 恕 of 如 ‘as,’ and 心. The ‘centre heart’=I, the ego, and the ‘as heart’=the I in sympathy’ with others. 忠 is duty-doing, on a consideration, or from the impulse, of one’s own self, 恕 is duty doing, on the principle of reciprocity. The ch is important, showing that Conf only claimed to unfold and enforce duties indicated by man’s mental constitution. He was simply a moral philosopher. Obs 唯, up 2d tone,=‘yes’ Some say that 門人 must mean Tsang’s own disciples, and that had they been those of Conf, we should have read 弟了. The criticism can’t be depended on 而已, 矣 is a very emphatic—‘and nothing more’

16 HOW RIGHTEOUSNESS AND SELFISHNESS DISTINGUISH THE SUPERIOR MAN AND THE SMALL

MAN 喻=曉, ‘to understand’ 於 is here to be dwelt on and may be compared with the Hebrew *eth*

17 THE LESSONS TO BE LEARNED FROM OBSERVING MEN OF DIFFERENT CHARACTERS Of the final particles 焉 and 也, it is said, 一. 宁頗有抑揚警醒意, ‘they have something of a repressive, expansive, warning force’

18 HOW A SON MAY REMONSTRATE WITH HIS PARENTS ON THEIR FAULTS See the 禮記, XII 1 15 幾, up 1st tone, ‘mildly,’=the 卜氣, 怡色, 柔聲 of the 內則 志 is the will of the parents 又敬=更加孝敬, ‘again increasing his filial reverence,’ the 起敬起孝 of the 內則 不違 is not abandoning his purpose of re-

monstrance, and not as 包咸 says in the + This also able to thine own self be true, and it must follow as the day the night, there is not not then be false to any man.

不違勞而不怨。  
 矣。了曰父可在，不遠遊，遊  
 必有方。  
 矣。了曰一年無改於父之  
 道，可謂孝矣。  
 矣。了曰父可之年，不可不  
 知也。則以宮，則以懼。  
 矣。了曰占者言之不出，恥  
 躬之不逮也。  
 矣。了曰以約失之者鮮矣。

CHAPTER XIX. The Master said, "While his parents are alive, the son may not go abroad to a distance. If he does go abroad, he must have a fixed place to which he goes."

CHAPTER XX. The Master said, "If the son for three years does not alter from the way of his father, he may be called filial."

CHAPTER XXI. The Master said, "The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear."

CHAPTER XXII. The Master said, "The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them."

CHAPTER XXIII. The Master said, "The cautious seldom err."

comment given by Ho An, 才敢違父母

意 not daring to go against the mind of his parents. 勞=toiled and pained, what the

內則 says, 撻之流血 should they beat him till the blood flows.

10 A SON OUGHT NOT TO GO TO A DISTANCE WHERE HE WILL NOT BE ABLE TO PAY THE DUE SERVICES TO HIS PARENTS. 方=一定向 a fixed direction or quarter, whence he may be recalled, if necessary.

20 A PART OF PART OF L. II

31. WHAT MEANS THE AGE OF PARENTS SHOULD HAVE ON THEIR CHILDREN 知 it is said, conveys here 愈愈不忘意 'the

meaning of unforgetting thoughtfulness.

22. THE VIRTUE OF THE ANCIENTS SEEN IN THEIR SLOWNESS TO SPEAK. Obs. the force of the two 之. The not coming forth of the words of the ancients was shame about the not coming up to them of their actions.

23. ADVANTAGE OF CAUTION. Collier's version which I have adopted, is here happy 約, acc. cl.

The binding here is of one's self, self-restraint,=caution. 失之 loses it, 之 referring to whatever bus. the cautious may be engaged in. 之 foll. an act. verb, often makes it neuter; at least, a neuter verb renders the expression best in English.

矣。朋友數斯疏。君數斯辱矣。
 子曰：「游曰事。」
 孤必有鄰。
 子曰：「德不
 敏於行。」
 欲誦於前而
 子曰：「君

CHAPTER XXIV The Master said, "The superior man wishes to be slow in his words and earnest in his conduct."

CHAPTER XXV The Master said, "Virtue is not left to stand alone. *He who practises it will have neighbours.*"

CHAPTER XXVI. Tsze-yew said, "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

24. RULE OF THE KEUN-TSZE ABOUT HIS WORDS AND ACTIONS

25 THE VIRTUOUS ARE NOT LEFT ALONE,—AN ENCOURAGEMENT TO VIRTUE

孤, 'fatherless,' here=solitary, friendless 德不孤=德無孤立之理, 'it is not the nature

of virtue to be left to stand alone' 鄰, see ch. I, here, generally, for friends, associates of like mind

26 A LESSON TO COUNSELLORS AND FRIENDS. 數, up 4th tone, read *shǔ*, 'frequently,' understood here in ref. to remonstrating or reproofing.

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1. 222

BOOK V. KUNG-YAY CH'ANG.

子曰：「三節
 其罪也。以
 綏之中。非
 也。雖在縲
 治長可矣。」
 子曰：「三節
 謂南容。」
 第五 公冶長

CHAPTER I. 1. The Master said of Kung-yay Ch'ang that he might be wived, although he was put in bonds, he had not been guilty of any crime. *Accordingly*, he gave him his own daughter to wife.

2- Of Nan Yung he said that if the country were well governed, he

HEADING OF THIS BOOK—公冶長第

五. Kung-yay Ch'ang, the surname and name of the first individual spoken of in it, heads this book, which is chiefly occupied with the judgment of the sage on the character of several of his disciples and others. As the decision fre-

quently turns on their being possessed of that *jin*, or perfect virtue, which is so conspicuous in the last book, this is the reason, it is said, why the one immediately follows the other. As Tsze kung appears in the book several times, some have fancied that it was compiled by his disciples.

邦有道不廢邦無道
免於刑戮以具兄之
了妻之。
了謂了賤君了哉
召人魯無君了者斯
焉取斯。
了問曰賜也何
如。曰汝器也。曰何
器也。曰瑚璉也。²

would not be out of office, and if it were ill governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.

CHAPTER II The Master said, of Tszu-tseen, "Of superior virtue indeed is such a man! If there were not virtuous men in Loo, how could this man have acquired this character?"

CHAPTER III Tszu-kung asked, "What do you say of me, Tze? The Master said, "You are an utensil." "What utensil?" "A gemmed sacrificial utensil."

1 CONFUCIUS IN MARRIAGE MAKING WAS GUIDED BY CHARACTER, AND NOT BY FORMALITY. Of Kung yay Chang (the son in law of Conf., nothing certain is known, and his tablet is only 3d on the west, among the 12 walls. Silly legends are told of his being put in prison from his bringing suspicion on himself by his knowledge of the language of birds. Choo He says over the Interpr of 紼 as now a black rope with which criminals were anciently bound (紼) in prison. 妻 and in par 2, up. 3d tone, to wife,

to give to wife 子 in both par = a daughter. 2 Nan Yung, another of the disciples, is now 4th, east, in the outer hall. The discussions about who he was, and whether he is to be identified with 南宮适 and several

other names, are very perplexing. See 四書改錯 I 10, 11 and 堯曰說 I 24 廢 to lay or be laid aside, here, i. e., from office 戮 to put to death, has also the lighter meaning of disgrace. We cannot tell whether Conf is giving his impress of Yung's char., or referring to events that had taken place.

2. THE KUN TZE FORMED BY INTERCOURSE

WITH OTHER KUN TZE. Tze-tseen, by his name 宓 (一處 and said to be 伏), and named 不齊, appears to have been of some

note among the discip. of Conf., both as an admiral traitor and writer (his tablet is now only 3d west, in the outer hall. What chiefly distinguishes him, as appears here, was his cultivation of the friendship of men of ability and virtue.

若人 is more than this man. It is 若此人 'a man such as this. See the 註疏 as before. The first 斯 is 'this man; the second, this virtue. The paraphrasts complete

the last clause thus—斯將何所取以成斯德乎, what friends could this man have chosen to complete this virtue?

3. WHERE TO TZE KUNG HAD ATTAINED. See I. 10, II 12. The 瑚璉 were vessels richly adorned used to contain grain-offerings in the Imper. ancestral temples. Under the Hsia dyn., they were called 瑚, and 璉, under the Yin. See the Lo Ke XIV 27. While the sage did not grant to Tze that he was a Kung tze (II. 12), he made him a vessel of honour valuable and fit for use on high occasions.

2 桴浮海從我者。墨子曰道不行乘。仁矣。對曰吾斯之未能。用佞。於人不知其仁焉。御人以口給屢憎佞。不佞。或曰雍也仁而。

CHAPTER IV 1 Some one said, "Yung is truly virtuous, but he is not ready with his tongue"

2 The Master said, "What is the good of being ready with the tongue? They who meet men with smartnesses of speech, for the most part procure themselves hatred I know not whether he be truly virtuous, but why should he show readiness of the tongue?"

CHAPTER V The Master was wishing Tseih-teaou K'ae to enter on official employment He replied, "I am not yet able to rest in the assurance of THIS" The Master was pleased

CHAPTER VI The Master said, "My doctrines make no way I will get upon a raft, and float about on the sea He that will accompany me will be Yew, I dare to say" Tsze-loo hearing this was

4 OF YEN YUNG READINESS WITH THE TONGUE NO PART OF VIRTUE 1 冉雍, styled

仲弓, has his tablet the second, on the east of Conf' own tablet, among 'the wise ones' His father was a worthless character (see VI 4), but he himself was the opposite 佞 means 'ability,' generally, then 'ability of speech,' often, though not here, with the bad sense of artfulness and flattery 2 Conf would not grant that Yung was 佞, but his not being 佞

was in his favour rather than otherwise 口給焉 (read *leē* See Dict), 'smartnesses of speech' 焉 is here 'why,' rather than 'how' The first 焉

用 佞 is a gen statement, not having, like the sec, special reference to Yen Yung In the 註疏, 不知其 佞 焉 用 佞, is read as one sentence, 'I do not know how the virtuous should also use readiness of speech' This is not so good as the received interpretation

5 TSEIH-TEAOU K'AE'S OPINION OF THE QUALIFICATIONS NECESSARY TO TAKING OFFICE Tseih-teaou, now 6th, on the east, in the out hall, was styled 了名 His name originally

was 啟, changed into 開, on the accession of the Emperor 孝景, A D 155, whose name was also 啟 The diff in the ch is with 斯—what does it refer to? and with 信—what is its force? In the ch about the disciples in the 家語, it is said that K'ae was reading in the Shoo-king, when Conf spoke to him about taking office, and he pointed to the book, or some particular passage in it, saying, 'I am not yet able to rest in the assurance of (信=眞知確見) this' It may have been so Obs the force of the 之, 'There is as yet my want of faith of this'

6 CONFUCIUS PROPOSING TO WITHDRAW FROM THE WORLD —A LESSON TO TSZE-LOO Tsze-loo supposed his master really meant to leave the world, and the idea of floating along the coasts pleased his ardent temper, while he was delighted with the compliment paid to himself But Conf only expressed in this way his regret at the backwardness of men to receive his doctrines 無所取材 is diff of interpretation Choo He takes 材 as being for 裁, 'to cut out clothes,' 'to estimate, discrimi-

其山與了路聞之宮了山
 也。好勇過我無所取材。
 孟子武伯問了路仁乎了
 不知也。又問了山也。千
 之國。可使治其賦也。不知其
 仁也。求也何如了。求也。千
 宰之邑。白乘之家。可使爲之
 宰也。不知其仁也。亦何如。
 子曰。亦也。求帶於朝。可使
 與賓客口也。不知其仁也。

glad, upon which the Master said, Yew is fonder of daring than I am. He does not exercise his judgment upon matters."

CHAPTER VII 1 Mung Woo asked about Tszee loo, whether he was perfectly virtuous. The Master said, "I do not know."

2 He asked again, when the Master replied, "In a kingdom of a thousand chariots, Yew might be employed to manage the military levies, but I do not know whether he be perfectly virtuous."

3 "And what do you say of K'ew?" The Master replied, "In a city of a thousand families, or a house of a hundred chariots, K'ew might be employed as governor, but I do not know whether he is perfectly virtuous."

4 "What do you say of Ch'ih?" The Master replied, "With his sash girt and standing in a court, Ch'ih might be employed to converse with the visitors and guests, but I do not know whether he is perfectly virtuous."

rate, and hence the mean. In the transl. An old comm., 鄭玄 keeping the mean. of 材 ex plains—無所取於桴材—my mean^g is not to be found in the raft. An other old writer makes 材—哉 and putting a stop at 勇 expl.—Yew is fond of daring; He cannot go beyond himself to find my new log 與, 哉 = I dare to say

7 OF Tszee LOO, Tszee YEW, AND Tszee HWA

1 孟武伯 See II. 6. 9. 千乘之國 see I. 8 賦 properly revenues, taxes, but the quota of soldiers contributed being regul. by the amt. of the rev. the term is used here for the forces, or military levies. 3. 求 see III. 6. 百乘之家 in opp. to 千乘之國 was the secondary fief, the territory appropriated to the highest nobles or officers in a 國 or state suppos. also to comprehend 1000 fami

而信其行。今存於人也。始存於人也。聽其言。可朽也。於予與何誅。予與何誅。不可雕也。糞土之牆。朽木不可雕也。糞土之牆。朽木不可雕也。弗如也。存與女弗如也。賜也。聞以知。望也。聞以知。也。孰愈。對曰。賜也。何敢回。了謂予。真曰。女與回。

CHAPTER VIII 1 The Master said to Tsze-kung, "Which do you consider superior, yourself or Hwuy?"

2 Tsze-kung replied, "How dare I compare myself with Hwuy? Hwuy hears one point and knows all about a subject, I hear one point and know a second."

3 The Master said, "You are not equal to him. I grant you, you are not equal to him."

CHAPTER IX 1. Tsae Yu being asleep during the day time, the Master said, "Rotten wood cannot be carved, a wall of dirty earth will not receive the trowel. This Yu! what is the use of my reproving him?"

2 The Master said, "At first, my way with men was to hear their words, and give them credit for their conduct. Now my way is to hear their words, and look at their conduct. It is from Yu that I have learned to make this change."

lies 爲之字, 'To be its governor' This is a pec idiom 4 Ch'ih, surnamed 公西, and styled 了華, having now the 14th place, west, in the out hall, was famous among the disciples for his knowl of rules of cer, and those especially relating to diets and intercourse. 朝, low 1st tone 賓 and 客 may be distinguished, the former indicating neighbouring princes visiting the court, the lat ministers and officers of the state present as guests

8 SUPERIORITY OF YEN HWUY TO TSZE-KUNG 2 咎, 'to look to,' 'to look up to,' here = 比, 'to compare with' 'One' is the begin of numbers, and 'ten' the completion, hence the

mean of 聞 以知 |, as in the transl 3 與=許, 'to allow,' 'to grant to' Ho An gives here the comm of 包咸, (about A D 50), who interprets strangely, 'I and you are both not equal to him,' saying that Conf thus comforted Tsze-kung

9 THE IDLENESS OF TSAE YU AND ITS REPROOF 1 於了與, 'In the case of Yu' 與 has here the force of an exelam, so, below 誅 a strong term, to mark the severity of the reproof 2 了曰 is superfluous The char were probably added by a transcriber. If no they should head another chapter

聽其言而觀其行。於子

與改是。

子曰。吾未見剛者。或

對曰。申枋。子曰。枋也慾

焉。得剛。

子曰。真曰。我不欲人之

加諸我也。吾亦欲無加

諸人。子曰。賜也。非爾所

及也。

子曰。貞曰。人之文章。

CHAPTER X. The Master said, "I have not seen a firm and unbending man." Some one replied, "There is Shin Ch'ang." "Ch'ang," said the Master, "is under the influence of his passions, how can he be pronounced firm and unbending?"

CHAPTER XI. Tze-kung said, "What I do not wish men to do to me, I also wish not to do to men." The Master said, "Tze, you have not attained to that."

CHAPTER XII. Tze-kung said, "The Master's *personal* displays of his principles, and *ordinary* descriptions of them may be heard. His discourses about *man's* nature, and the way of Heaven, cannot be heard."

10. UNBENDING VIA. CANNOT COEXIST WITH INDULGENCE OF THE PASSIONS. Shin Ch'ang (there are several names, but they are disputed,) was one of the minor disciples, of whom little or nothing is known. He was styled 子周 and his place is 81st, east, in the out. ranges. 剛 is to be understood with reference to virtue. 慾 is 情所好 what the passions love, lusts. 焉得 are said to—不是 and not 不能 I have transl. accordingly

11. THE DIFFICULTY OF ATTAINING TO THE NOT WISHING TO DO TO OTHERS AS WE WISH THEM NOT TO DO TO US. It is said—此章見無我之不易及 this ch. shows that the *me I* (freed from selfishness) is not easily reached. In the 中庸 XIII. 3, it is said—施諸己而不願亦勿施諸人 what you do not like when done to you self, do not do to others. The diff. between it and

the sent. here is said to be that of 恕, reciprocity and 仁, benevolence, or the highest virtue, appear in the adv 勿 and 無 the one prohibitive, and the other a simple, unconstrained, negation. The golden rule of the Gospel is higher than both,—Do ye unto others as ye would that others should do unto you. 諸—於; 加諸 or 加於 to add upon, to do to.

12. THE GRADUAL WAY IN WHICH CONFUCIUS COMMUNICATED HIS DOCTRINES. So the lesson of this ch. is summed up, but there is hardly another more perplexing to a transl. 文章 is the common name for essays, elegant literary compositions. Of course that mean, is out of the question. Whatever is *figured* and *brilliant* is 文 whatever is *orderly* and *deft* is 章 The *exam* accordingly make 文 to be the deportment and manners of the sage, and 章 his ordin. discourses, but 聞 is an *imag. up.* term

可得而聞也。夫子之言性
與天道，不可得而聞也。
[子]路有聞，未之能行，唯
恐有聞。
[子]貢問曰：「孔文子何以
謂之文也？」曰：「敏而好學，
不恥下問，是以謂之文也。」
[子]子產有君子之道
四焉：其行己也恭，其事上
也敬，其養民也惠，其使民

CHAPTER XIII When Tsze-loo heard anything, if he had not yet carried it into practice, he was only afraid lest he should hear something else

CHAPTER XIV Tsze-kung asked saying, "On what ground did Kung-wan get that title of WAN?" The Master said, "He was of an active nature and yet fond of learning, and he was not ashamed to ask and learn of his inferiors! On these grounds he has been styled WAN"

CHAPTER XV The Master said of Tsze-ch'an that he had four of the characteristics of a superior man in his conduct of himself, he was humble, in serving his superiors, he was respectful, in nourishing the people, he was kind, in ordering the people, he was just "

with reference to the former. These things, however, were level to the cap of the disci generally, and they had the benefit of them. As to his views about man's nature, the gift of Heaven and the way of Heaven generally, --these he only commun to those who were prepared to receive them, and Tsze kung is supposed to have expressed himself thus, after being on some occasion so privileged

13 THE ARDOUR OF TSZE-LOO IN PRACTISING THE MASTER'S INSTRUCTIONS The concl 唯恐有聞 is to be completed 唯恐復有所聞, as in the translation

14 AN EXAMPLE OF THE PRINCIPLE ON WHICH HONORARY POSTHUMOUS TITLES WERE CONFERRED 文, corresponding nearly to our 'accomplished,' was the posthum title given to

了國, an officer of the state of Wei, and a contempor of Conf. Many of his actions had been of a doubtful char, which made Tsze-kung stumble at the applica to him of so hon an epithet. But Conf shows that, whatever he might otherwise be he had those qualities, which justified his being so denominated. The rule for posth titles in China has been, and is, very much—'De mortuis nil nisi bonum'

15 THE EXCELLENT QUALITIES OF TSZE-CH'AN Tsze-ch'an, named 公孫僑, was the chief min of the state of Chung (鄭), the ablest perhaps, and most upright, of all the statesmen among Conf contemporaries. The sage wept when he heard of his death. The old interpret tako 使 in the sense of 'employing,' but it seems to express more, and='ordering' 'regulating'

子。曰。武子。弗有道。則
 聞之。曰。冉斯可矣。
 子曰。文子。思而後行。
 乎。曰。未知焉得仁。
 之。何如。子曰。清矣。
 又曰。猶吾大夫崔子也。
 大崔子也。違之。則
 之。至於他邦。則曰。猶吾人
 陳文子有馬十乘。乘而違
 未知焉得仁。
 崔子弑齊君。

2 *Tsze-chang* proceeded, "When the officer Ts'uy killed the prince of Ts'e, Ch'in Wän, though he was the owner of forty horses, abandoned them and left the country. Coming to another state, he said, 'They are here like our great officer, Ts'uy,' and left it. He came to a second state, and with the same observation left it also, what do you say of him?" The Master replied, "He was pure." "Was he perfectly virtuous?" "I do not know. How can he be pronounced perfectly virtuous?"

CHAPTER XIX. Ke Wän thought thrice, and then acted. When the Master was informed of it, he said, "Twice may do."

CHAPTER XX. The Master said, "When good order prevailed in his country, Ning Woo acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity."

e, g, the prefect of a department is called 府尹 Tsze-wän, surnamed 闕, and named 穀於菟 ('suckled by a tiger'), had been noted for the things mentioned by Tsze-chang, but the sage would not concede that he was therefore 1; 2 崔 was a great officer of Ts'e Gan Ping (ch 16), distinguished himself on the occasion of the murder (B C 547) here referred to, Ch'in Wän was likewise an officer of Ts'e 之 邦 之 is a verb, = 往 乘, low, 3d tone, as in I 5, but with a diff meaning, 'a team of four horses'

19 PROMPT DECISION good, Wän was the posth. title of 季行父, a faithful and disim-

interested officer of Loo 崔, up. 3d tone, 'three times,' but some say it = 一 二, 'again and again' Comp Robert Hall's remark, 'In matters of conscience first thoughts are best.'

20 THE UNCOMMON BUT ADMIRABLE STUPIDITY OF NING WOO Ning Woo (武, hon ep See II 6), was an officer of Wei in the times of Wän, (B C 635-627), the second of the five p'a (III. 22). In the first part of his official life, the state was quiet and prosperous, and he 'wisely' acquitted himself of his duties. Afterwards came confusion. The prince was driven from the throne, and Ning Yu (俞 was his name) might, like other wise men have retired from the danger. But he 'foolishly,' as it seem-

知邦無道則愚。只知
可及也。只愚不可及

也。了。在陳曰歸與歸

與。吾黨之小子狂簡

斐然成章。不知所以

裁之。了。伯夷叔齊不

念舊怨。是用希。

了。曰孰謂微生高

也。

CHAPTER XXI When the Master was in Ch'ín, he said, "Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves."

CHAPTER XXII The Master said, "Pih-e and Shuh-ts'e did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few."

CHAPTER XXIII The Master said, "Who says of Wei-shang K'ou that he is upright? One begged some vinegar of him, and he begged it of a neighbour and gave it him."

od, chose to follow the fortunes of his prince, and yet adroitly brought it about in the end, that the prince was reinstated and order restored.

31. THE ANXIETY OF CO ABOUT THE TRAINING OF HIS DISCIPLES. Confucius was thrice in Ch'ín. It must have been the 3d time, when he thus expostulated himself. He was then over 60 years, and being convinced that he was not to see for himself the triumph of his principles, he became the more anxious about their transmission, and the train of the discip. in order to that. Such is the com. view of the ch. Some say however that it is not to be understood of all the disciples. Comp. Mencius, VII. II. 37

吾黨之小子 an affectionate way of speaking of the disciples. 狂 'mad, also, 'extravagant, highminded. The 狂 are naturally 簡 hasty and careless of minutiae. 斐然 accomplished like. 章, see ch. 12. 成章 'something complete. 裁, see ch. 6, but its applica. here is somewhat diff. The anteced. to 之 is all the preced. description.

22. THE GENEROSITY OF PIH-E AND SHUH-TS'E, AND ITS EFFECTS. These were ancient worthies of the closing period of the Sh'ing

dynasty. Comp. Mencius, III. 2. 0 et al. They were brothers, sons of the king of Koo-chuh (孤竹), named respectfully 允 and 致 E and T's'e are their hon. epithets, and 伯 and 叔

only indicate their relation to each other as elder and younger. Pih-e and Shuh-ts'e however are in effect their names in the mouths and writings of the Chinese. Koo-chuh was a small state, included in the pres. depart. of 永

平 in Pih-chih-ko. Their father left his kingdom to Shuh-ts'e, who refused to take the place of his elder brother. Pih-e in turn declined the throne so they both abandoned it, and retired into obscurity. When king Woo was t'ing his measures against the tyrant Chou they made their appearance, and remonstrated against his course. Finally they died of hunger rather than live under the new dynasty. They were celebrated for their purity, and aversion to men whom they considered bad, but Conf. here brings out their generosity. 怨是用希-怨是以希 Resentments thereby were few.

23. SMALL MEANNESS INCON IS AS WITH UPBRAIDINGS. It is implied that K'ou gave the vinegar as from himself.

直或云醯焉之諸其鄰
而與之。
顏子曰巧言令色足恭
左丘明恥之丘亦恥之
罔怨而友其人左丘明
恥之丘亦恥之。
顏淵字路負子以
各言爾志。
馬衣輕裘與朋友其敝
之而無憾。顏淵曰願無

CHAPTER XXIV The Master said, "Fine words, an insinuating appearance, and excessive respect, Tso-k'ew Ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him, Tso-k'ew Ming was ashamed of such conduct. I also am ashamed of it."

CHAPTER XXV 1. Yen Yuen and Ke Loo being by his side, the Master said to them, "Come, let each of you tell his wishes."

2 Tsze-loo said, "I should like, having chariots and horses, and light fur dresses, to share them with my friends, and though they should spoil them, I would not be displeased."

3 Yen Yuen said, "I should like not to boast of my excellence, nor to make a display of my meritorious deeds."

4 Tsze-loo then said, "I should like, sir, to hear your wishes." The Master said, "They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity, in regard to the young, to treat them tenderly."

24 PRAISE OF SINCERITY, AND OF TSO-K'EW MING 巧言令色, see I 3 足恭,

'excessive respect,' 足 being in 3d tone, read *tseu*. Some of the old comm., keeping the usual tone and meaning of 足, interpret the phrase of movements of the 'feet' to indicate respect. The discussions about Tso-k'ew Ming are endless. See 撫餘說, I 30. It is sufficient

for us to rest in the judgment of the comm. 程, that he was an ancient of reputation. It is not to be received that he was a disciple of Conf. 丘 was the name of Conf. The Chinese decline pronouncing it, always substituting *mow* (杲), 'such an one,' for it.

25 THE DIFFERENT WISHES OF YEN YUEN, TSZE-LOO, AND CONFUCIUS 1 盍各言

爾志, 'why not each tell your will?' 2 A student is apt to translate—'I should like to have chariots and horses, &c., but 其 is the import word in the par., and under the regimen of 願衣, up 3d tone, 'to wear.' Several writers carry the reg. of 願 on to 之, and removing the comma at 其, read 其做 together, but this constr. is not so good. 3 In Ho An's compilation 施勞 is interpr.—'not to impose troublesome affairs on others.' Choo He's view is better. Comp. the Yih-hing, 繫

伐善無施勞了路曰
 願聞了之心了曰老
 者安之朋友信之少
 者懷之
 子曰矣乎吾未
 見能見其過而內自
 訟者也
 子曰一室之邑必
 有忠信如丘者焉不
 如丘之好學也

CHAPTER XXVI. The Master said, "It is all over! I have not yet seen one who could perceive his faults, and inwardly accuse himself"

CHAPTER XXVII. The Master said, "In a hamlet of ten families, there may be found one honourable and sincere as I am, but not so fond of learning"

辭 1. II. 10. 4 信之-與之以信 To be with them with sincerity. —The Master and the disci, it is said, agreed in being devoid of selfishness. Hwuy's, however, was seen in a higher style of mind and object than Yew's. In the sage, there was an unconsciousness of self, and without any effort, he *mu jian*. cing in regard to his classification of men just as they ought so usually to be acted to.

26. A LAMENT OVER MEN'S FEELS VIA US IN XEROX. The 乎 has an exclamatory force. 訟 to litigate. 內自訟者 one who

brings himself before the bar of his conscience. The remark affirms a fact, inexplicable on Confucius' view of the nature of man. But perhaps such an exclamation should not be pressed too closely

37 THE HUMBLE CLAIM OF CONFUCIUS FOR HIMSELF 邑(人聚會之稱也)

is the designation of the place where men are collected together and may be applied from a hamlet upwards to a city 忠-忠厚 honourable, substantial. Confucius thus did not claim higher natural and moral qualities than others, but sought to perfect himself by learning

BOOK VI. YUNG YAY.

雍也第六
 雍也。第六。可使南面。仲弓問子桑伯子。子曰。可也。簡。簡。以臨其民。不亦簡乎。居簡而行之。無乃大簡乎。子曰。四節。然。

CHAPTER I. 1 The Master said, "There is Yung! He might occupy the place of a prince."

2 Chung-kung asked about Tsze-sang Pih-tsze The Master said, "He may pass He does not mind small matters"

3 Chung-kung said, "If a man cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters, in his government of the people, that may be allowed But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?"

4 The Master said, "Yung's words are right"

HEADING OF THIS BOOK — 雍也第六

'There is Yung!' commences the first ch., and stands as the title of the book Its subjects are much akin to those of the preceding book, and therefore, it is said, they are in juxtaposition

1 THE CHARACTERS OF YEN YUNG AND TSZE-SANG PIH-TSZE, AS REGARDS THEIR ADAPTATION FOR GOVERNMENT 1 可使南面, 'might

be employed with his face to the south' In China, the emperor sits facing the south So did the princes of the states in their several courts in Conf time. An explan of the practice as attempted in the Yih-King, 說卦 ch 9,

離也 省明也, 萬物皆相見, 南方之卦也, 聖人南面而聽, 人卜, 向明而治, 蓋取此也, 'The diagram Li conveys the idea of

brightness, when all things are exhibited to one another It is the diagram of the south The custom of the sages (i. e., monarchs) to sit with their faces to the south, and listen to the representations of the empire, governing towards the bright region, was taken from this' 2 Obs. Chung-kung was the designation of Yen Yung, see V 4 簡 has here substantially the same

meaning as in V 21, = 不煩 'not troubling,' i. e., one's self about small matters With ref. to that place, however, the Diet, after the old comm., explains it by 人, 'great' 3 Of Tsze-sang Pih-tsze, we know nothing certain but what is here stated Choo He seems to be wrong in approving the identifica. of him with a Tsze-sang Hoo 居敬, 'to dwell in respect,' to have the mind imbued with it 敬=敬事 in I. 5.

齊也。乘肥馬，衣輕裘，吾
之衆力乘了。曰：亦之適
訥益。曰：與之庾。內了與
其月請粟了。曰：與之釜。
曰：了。使於齊。內了爲
未聞好學者也。
幸短命死矣。今也則亡。
好學，不遷怒，不貳過，不
學。孔了對曰：有顏回者
哀公問弟了孰爲好

CHAPTER II The duke Gue asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hwuy, he loved to learn. He did not transfer his anger, he did not repeat a fault. Unfortunately, his appointed time was short and he died, and now there is not *such another*. I have not yet heard of any one who loves to learn as he did."

CHAPTER III 1 Tze hwa being employed on a mission to Ts'e, the disciple Yen requested grain for his mother. The Master said, "Give her a *foo*." Yen requested more. "Give her an *yu*," said the Master, Yen gave her five *ping*.

2 The Master said, "When Ch'ih was proceeding to Ts'e, he had fat horses to his carriage, and wore light furs. I have heard

2. THE RARITY OF A TRUE LOVE TO LEARN
HWUY'S SUPERIORITY TO THE OTHER DISCIPLES.

In 有顏回者者 = that. — There was that Yen Hwuy. He did not transfer his anger 不遷怒, his anger was no tumultuary passion in the mind, but was excited by some specific cause, to which alone it was directed. 短命死矣 = He died an early death, but 命 conveys also the idea in the transl.

The two last clauses are completed thus — 今也則亡 (read as, and = 無) 是人未聞如是之好學者也

3. DISCRIMINATION OF CONFUCIUS IN REWARDING OR SALARYING OFFICERS. 1 使 up 3d tone, to commission, or to be commissioned. Chao Ho says the commission was a private one from Confucius, but this is not likely. The old interpretation makes it a public one from the court

of Lo; see 四書改錯 III. 9 再子

The disciple Yen 1 see III. 6. Yen is here styled 子 like 有子 in I. 2, but only in narrative, not as introducing any wise utterance. A *foo* contained 8 *tau* (十), and 4 *shing* (升), or 64 *shing*. The *Y* contained 160 *shing*, and the *ping* 16 *ku* (斛), or 1600 *shing*. A *shing* of the present day is about 1/16th less than an English pint. 2 The 之 in 吾聞之 refers to what follows. 3. In Ho An's edition, another chapter commences here. Yuen Hsue, named 憲 is now the third, cast, in the outer hall of the temples. He was noted for his pursuit of truth, and carelessness of worldly advantages. After the death of Conf. he withdrew into retirement in Wei. It is related that Tze-kung, high in official station, came one day in great style to visit him. Hsue received him in a tattered coat, and Tze-kung 乞

聞之也。君子周急不
繼富。原思爲之宰，與
之粟九百，辭。子^{四節}曰：「
以與爾鄰里鄉黨乎？」
子^{四節}謂仲弓曰：「犁牛
之騂，且角，雖欲勿
川，山川其舍諸？」
子^{四節}曰：「回也其心
月不違仁，其餘則日
月不爲而巳矣。」

that a superior man helps the distressed, but does not add to the wealth of the rich "

3 Yuen Sze being made governor of his town by the Master, he gave him nine hundred measures of grain, but Sze declined them

4 The Master said, "Do not decline them May you not give them away in the neighbourhoods, hamlets, towns, and villages?"

CHAPTER IV The Master, speaking of Chung-kung, said, "If the calf of a brindled cow be red and horned, although man may not wish to use it, would the spirits of the mountains and rivers put it aside?"

CHAPTER V The Master said, "Such was Hwuy that for three months there would be nothing in his mind contrary to perfect virtue The others may attain to this on some days or in some months, but nothing more "

him if he were ill, he replied, 'I have heard that to have no money is to be poor, and that to study truth and not be able to find it is to be ill' This answer sent Tsze-kung away in confusion The 900 measures (whatever they were) was the proper allowance for an officer of Sze's station 爲之宰, See V 7, though

it is not easy to give the 之 the same reference here as in that passage 4 According to ancient statutes, a *lin*, a *le*, a *heang*, and a *tang*, have each their specific number of component families, but the meaning is no more than—'the poor about you' 乎 makes the remark—'may you not, &c'

4 THE VICES OF A FATHER SHOULD NOT DISCREDIT A VIRTUOUS SON The father of Chung-kung (see V 2) was a man of bad character, and some would have visited this upon his son, which drew forth Conf remark The rules of the Chow dyn required that sacrifice victims should be red, and have good horns An ani-

mal with those qual, tho' it might spring from one not possessing them, would certainly not be unacceptable on that account to the spirits sacrificed to I translate 了 by 'calf,' but it

is not implied that the victim was young 舍, up 2d tone, = 捨, 'to lay aside,' 'to put away'

其舍諸 = 其舍之乎

5 THE SUPERIORITY OF HWUY TO THE OTHER DISCIPLES It is impossible to say whether we should translate here about Hwuy in the past or present tense 違 here is not 違背, 'to

oppose,' but 違去, 'to depart from' 日月个, 'come to it,' i.e., the line of perfect virtue,

'in the course of a day, or a month' 日月 may also be, 'for a day or a month' So in the 計

疏

魯季康子問仲山，可使從政
 也與？曰：「山也，果於從政乎？」
 何有？曰：「賜也，可使從政也與？」
 曰：「賜也，達於從政乎？何有？」
 曰：「求也，可使從政也與？」
 曰：「求也，藝於從政乎？何有？」
 魯季氏使閔子騫爲費宰，閔
 子騫曰：「吾爲我辭焉，如有復
 我者，則吾必在汶上矣。」

CHAPTER VI He K'ang asked, "Is Chung yew fit to be employed as an officer of government?" The Master said, "Yew is a man of decision, what difficulty would he find in being an officer of government?" K'ang asked, "Is Tszé fit to be employed as an officer of government?" and was answered, "Tszé is a man of intelligence, what difficulty would he find in being an officer of government? And to the same question about K'ew the Master gave the same reply, saying, "K'ew is a man of various ability."

CHAPTER VII The chief of the He family sent to ask Min Tszé k'een to be governor of Pe. Min Tszé k'een said, "Decline the offer for me politely. If any one come again to me with a second invitation, I shall be obliged to go and live on the banks of the Wán."

16. THE QUALITIES OF TSE LOO, TSE-KUNG AND TSE-YEW AND THEIR COMPETENCY TO ASSIST IN GOVERNMENT. The prince is called 爲政者 the doer of government; his ministers and officers are styled 從政者 the followers of government. 也與 and 何有 are set, the one expression against the other the former indicating a doubt of the competency of the disciple, the latter affirming their more than competency.

7 MIN TSE-K'EN REFUSES TO SERVE THE HE FAMILY. The title of Tse-k'een (his name was 損) is now the first on the east among the wise ones of the temple. He was among

the foremost of the disciples. Conf. praises his filial piety and we see here, how he could stand firm in his virtue, and refuse the proffers of powerful but unprincipled families of his time.

便-使人來召 in the transl., and in 復 (for low 81 tone) 我者 we must similarly understand, 復來召我者 費 read Fe, was a place belonging to the He family. Its name is still preserved in 費縣 in the depart. of 沂州 in Shan tung. The Wán stream divided Tse and Loo. Tse-k'een threatened, if he should be troubled again to retreat to Tse where the He family could not reach him.

賢伯牛有疾了問之曰
 牖執其子曰亡之命矣
 夫斯人也而有斯疾也
 斯人也而有斯疾也
 了曰賢哉回也
 簞食瓢飲在陋巷人不堪
 其憂回不改其樂
 賢哉回也
 冉求曰非不說子之
 道力不足也子曰力不

CHAPTER IX The Master said, "Admirable indeed was the virtue of Hwuy! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hwuy!"

8 LAMENT OF CONFUCIUS OVER THE MORTAL SICKNESS OF PIH-NEW Pih-new, 'elder or uncle New,' was the denomination of 冉耕 who had an honourable place among the disciples of the sage. In the old interpr., his sickness is said to have been 忠疾, 'an evil disease,' by which name leprosy, called 癩, is intended, though that char. is now employed for 'itch'. Suffering from such a disease, Pih-new would not see people, and Confucius took his hand through the window. A differ explanation of that circumstance is given by Choo He. He says that sick persons were usually placed on the north side of the apartment, but when the prince visited them, in order that he might appear to them with his face to the south (see ch 1), they were moved to the south. On this occasion, Pih-new's friends wanted to receive Conf. after this royal fashion, which he avoided by not entering the house. 子 appears as an act

10 A HIGH AIM AND PERSEVERANCE PROPER TO A STUDENT Conf would not admit K'ew's apology for not attempting more than he did 'Give over in the middle of the way,' i e, they go as long and as far as they can, they are pursuing when they stop

足者，中道而廢，今改畫。
 了謂了夏曰，改爲君了。
 儒無爲小人儒。
 了游爲武城宰，了曰，改
 得人焉耳乎。曰，有澹臺滅
 明者，行不由徑，非公事，未
 嘗至於偃之室也。
 了曰，孟之反不伐，奔而
 殿，將入門，策其馬，曰，非敢
 後也，馬不進也。

CHAPTER XI The Master said to Tszeh, "Do you be a scholar after the style of the superior man, and not after that of the mean man?"

CHAPTER XII Tszeh, being governor of Woo-shing, the Master said to him, "Have you got good men there?" He answered, "There is Tan t'ue Mc'ning, who never in walking takes a short cut, and never comes to my office, excepting on public business."

CHAPTER XIII The Master said, "M'ng Che-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipt up his horse saying, 'It is not that I dare to be last. My horse would not advance.'"

11. HOW LEARNING SHOULD BE PURSUED. 君子 and 小人 here—adjectives, qualifying 儒. The 君子 it is said, learns 爲己 for his own real improvement and from duty; the 小人 learning 爲人 for men, with a view to their opinion, and for his own material benefit.

12. THE CHARACTER OF TAN-T'UE Mc'NING. The ch. shows, according to Chinese comm., the advantage to people in authority of their having good men about them. In this way after their usual fashion, they seek for a profound meaning in the remark of Conf. Tan-t'ue Mc'ning who was styled 子羽 has his tablet the 2d east outside the hall. The accounts of him are very conflicting. Acc. to one he was very good looking, while another says he was so bad looking that Conf. at first formed an unfavourable opinion of him, an error which he afterwards confessed on Mc'ning's becoming eminent. He

travelled southwards with not a few followers, and places near Soo-chow and elsewhere retain names indicative of his presence. 焉爾乎, three particles coming together are said to indicate the slow and deliberate manner in which the sage spoke. 滅明者 Comp.

顏回者 in ch. 2. 室 is said to—公堂

13. THE VIRTUE OF M'NG CHE-FAN IN CONCEALING HIS MERIT. But where was his virtue in deviating from the truth? And how could Conf. commend him for doing so? These questions have never troubled the commentators. M'ng Che-fan, named 卬, was an officer of Loo. The defeat, after which he thus distinguished himself was in the 11th year of duke Gae, B. C. 483. To lead the van of an army is called 殿 to bring up the rear is 殿. In retreat, the rear is of course the place of honour 伐 see V -6, 4

仁者先難而後獲，可
之可謂知矣。問
民之義，敬鬼神而遠
之。樊遲問知。子曰，務
不可以語上也。中人以
以語上也。中人以中，可
樂之者。好之者，好之者，不如
知之者。知之者，不如

CHAPTER XVIII The Master said, "They who know the truth are not equal to those who love it, and they who love it are not equal to those who find pleasure in it."

CHAPTER XIX The Master said, "To those whose talents are above mediocrity, the highest subjects may be announced. To those who are below mediocrity, the highest subjects may not be announced."

CHAPTER XX Fan Ch'ü asked what constituted wisdom. The Master said, "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." He asked about perfect virtue. The Master said, "The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration,—this may be called perfect virtue."

defame it, if 問一語 We long here as elsewhere for more perspicuity and fuller development of view. An important truth struggles here for expression, but only finds it imperfectly. Without uprightness the end of man's existence is not fulfilled, but his prostration in such case is not merely a fortunate accident.

18. THE LATEST STAGES OF ATTAINMENT The four 之 have all one reference, which must be 道 or 理 the subject spoken of.

19. TEACHERS MUST BE GUIDED IN COMMUNICATING KNOWLEDGE BY THE SUSCEPTIVITY OF THEIR PUPILS In 以上上 is read up, 4d tone, a verbal word, and not the prep. upon, so the 下 in 以下 is also verbal as in III. 7 The 中人 'or mediocre people, may have all classes of subjects announced to them, I suppose.

20. CHIEF ELEMENTS IN WISDOM AND VIRTUE. The modern comm. take 民 here as = 人 and

民之義 as = 人道之宜, what is right according to the principles of humanity. With some hesitation, I have assented to this view though 民 properly means the multitude, the people, and the old interpre explain—Strive to perfect the righteousness of the people. We may suppose from the second clause that Fan Ch'ü was striving after what was uncommon and superb man. For a full exhibition of the phrase 鬼神 see 中庸 XVI. Here it = spiritual beings, spirits and others. 遠 up. 3d tone. 遠之 Keep at a distance from them, not keep them at a distance. The sage's advice therefore is—attend to what are plainly human duties, and do not be superstitious. 先 and 後 are, as frequently elsewhere, verbal, put first, put last. The old interpreters take them differently but not so well.

之。曰。井。有。仁。焉。其。從。之。
 曰。宰。我。問。曰。仁。者。雖。告。
 戰。曰。了。曰。觚。不。觚。觚。哉。觚。
 魯。變。至。於。道。曰。齊。變。至。於。魯。
 者。樂。仁。者。壽。樂。山。知。者。動。仁。者。靜。知。
 曰。了。曰。知。者。樂。水。仁。者。

CHAPTER XXI The Master said, "The wise find pleasure in water, the virtuous find pleasure in hills. The wise are active, the virtuous are tranquil. The wise are joyful, the virtuous are long-lived."

CHAPTER XXII The Master said, "Ts'e, by one change, would come to the state of Loo. Loo, by one change, would come to a state where true principles predominated."

CHAPTER XXIII The Master said, "A cornered vessel without corners. A strange cornered vessel! A strange cornered vessel!"

CHAPTER XXIV Tsae Go asked, saying, "A benevolent man, though it be told him, 'There is a man in the well,' will go in after him, I suppose." Confucius said, "Why should he do so? A supe-

21 CONTRASTS OF THE WISE AND THE VIRTUOUS The two first 樂 are read *ngaou*, low 3d tone, = 喜好, 'to find pleasure in'. The wise or knowing are active and restless, like the waters of a stream, ceaselessly flowing and advancing. The virtuous are tranquil and firm, like the stable mountains. The pursuit of knowledge brings joy. The life of the virtuous may be expected to glide calmly on and long. After all, the saying is not very comprehensible.

22 THE CONDITION OF THE STATES TS'E AND LOO Ts'e and Loo were both within the present Shan-tung. Ts'e lay along the coast on the north, embracing the present dep. of 青州 and other territory. Loo was on the south, the larger portion of it being formed by the present dep. of 兗州. At the rise of the Chow dynasty, king Woo invested 人公望, 'the great duke Wang,' with the principality of Ts'e, while his successor, king Shing, constituted the

son of his uncle, the famous duke of Chow, prince of Loo. In Conf. time, Ts'e had degenerated more than Loo. 道 is 先 | 盡善 盡美之道, 'the entirely good and admirable ways of the former kings.'

23 THE NAME WITHOUT THE REALITY IS FOUL This was spoken (see the 註疏) with ref. to the governments of the time, retaining ancient names without ancient principles. The 觚 was a drinking vessel, others say a wooden tablet. The latter was a later use of the term. It was made with corners as appears from the composition of the character, which is formed from 角, 'a horn,' 'a sharp corner'. In Conf. time, the form was changed, while the name was kept.

24 THE BENEVOLENT EXERCISE THEIR BENEVOLENCE WITH PRUDENCE Tsae Go could see no limitation to acting on the impulses of benevolence. We are not to suppose with modern

也。了。何爲其然也。君子
 可逝也。不可陷也。可欺也。
 不可罔也。
 善。了。君子博學於文。約
 之以禮。亦可以弗畔矣。人。
 矣。了。見南。了。路不說。人。
 了。矢之。了。予所否者。人厭
 之。人厭之。
 矣。了。中庸之爲德也。其
 矣。矣。乎。民鮮久矣。

rior man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be befooled.

CHAPTER XXV The Master said, "The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right."

CHAPTER XXVI The Master having visited Nan tsze, Tsze loo was displeased, on which the Master swore, saying, "Wherein I have done improperly, may Heaven reject me! may Heaven reject me!"

CHAPTER XXVII The Master said, "Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people."

comm. that he wished to show that benevolence was impracticable. 雖 belongs to the whole following clause, especially to the mention of a well. The second 仁 is for 人 其一也 indicate some doubt in Go s mi d. Obs. the Apostal force of 逝 and 陷

25 THE HAPPY EFFECT OF LEARNING AND PROPRIETY COMBINED. 君子 has here its lighter mean! g. = 'the student of what is right and true. The 之 in 約之 we naturally refer to 文 but comparing IX. 10, 2—約我以禮—we may assent to the clear a. that 我指己身 I refers to the learner's own person. See note on IV 23. 畔, the boundary of a field then, to over leap that boundary 矣夫 as in V 26, but the force here is more 'ah! then alas!

26. CO YOU OR VINDICATES HIMSELF FOR VISITING THE UNWORTHY NAN TSE. Nan tse was the wife of the duke of Wei, and sister of prince Chao, mentioned ch. 14. Her low character was well known, and hence Tsze-loo was displeased, tht ki g an interview with her was disgraceful to the Master. Great pains are taken to explain the incident. Nan tse, says one, sought the interview from the stirrings of her natural concupiscence. It was a rule, says another that officers in a state should visit the prince's wife. Nan tse, argues a third, had all influence with her husband, and Confucius wished to get currency by her means for his doctrine. Whether 矢 is to be understood in the sense of 'to swear'—誓 or to make a declaration—陳 is much debated. Evidently the thing is an oath, or solemn protestation against the suspicions of Tsze-loo.

27 THE DEFECT OF PRACTICE OF THE PEOPLE IN CONFUCIUS' TIMES. See 中庸 III

子曰。如有博
 施於民而能濟眾
 何如。可謂仁乎。
 曰。何事於仁。必
 也。堯舜其猶病
 諸。夫仁者。己欲
 而立人。己欲達
 而達人。能近取
 譬。可謂仁之方也。

CHAPTER XXVIII 1 Tsze-kung said, "Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?" The Master said, "Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yaou and Shun were still solicitous about this."

2 "Now the man of perfect virtue, wishing to be established himself, seeks also to establish others, wishing to be enlarged himself, he seeks also to enlarge others."

3 "To be able to judge of others by what is nigh in ourselves, this may be called the art of virtue."

28 THE TRUE NATURE AND ART OF VIRTUE. There are no higher sayings in the Analects than we have here. 1 施, up 3d tone, 'to confer benefits'. 取, 一平 is said to be 'a particle of doubt and uncertainty,' but it is rather the interrogative affirmation of opinion. Tsze-kung appears to have thought that great doings were necessary to virtue, and propounds a case which would transcend the achievements

of Yaou and Shun. From such extravagant views the Master recalls him. 2 This is the description of 仁者之心體, 'the mind of the perfectly virtuous man, as void of all selfishness'. 3 It is to be wished that the idea intended by 能近取譬 had been more clearly expressed. Still we seem to have here a near approach to a positive enunciation of 'the golden rule'.

BOOK VII SHUH URH.

能徙不苦不能改
學之不講聞我
了德之不脩
倦何有於我哉
學而不厭誨人不
了默而識之
我老彭
信而好古竊比於
述而第七

CHAPTER I. The Master said, "A transmitter and not a maker, believing in and loving the ancients, I venture to compare myself with our old P'ang."

CHAPTER II. The Master said, "The silent treasuring up of knowledge, learning without satiety, and instructing others without being wearied—what one of these things belongs to me?"

CHAPTER III. The Master said, "The leaving virtue without proper cultivation, the not thoroughly discharging what is learned, not being able to move towards righteousness of which a knowledge is gained, and not being able to change what is not good—these are the things which occasion me solicitude."

HEADING OF THIS BOOK—述而第七 A transmitter and—Book VII. We have in this book much information of a personal character about Confucius, both from his own lips, and from the descriptions of his disciples. The two preceding books treat of the disciples and other worthies, and here, in contrast with them, we have the sage himself exhibited.

1. CO-UI DISCH. THE DUTY AN ORIGINAL TO OR MAKER. 述—傳舊而已 simply to hand down the old. Comm. say the master's language here is from his extreme humility. But we must hold that it expresses his true sense of his position and work. Who the individual called endearingly our old P'ang was, can hardly be ascertained. Choo He adopts the view that he was a worthy officer of the Shang dynasty. But that individual's history is a mass of fables. Others make 老彭 to be LAO TZE, the founder of the Tao sect, and others again make two individuals, one this LAO-TZE, and the other that 彭祖

2. CONFUCIUS HUMBLE ESTIMATE OF HIMSELF 識 here by most scholars read etc, up-

3d tone, to remember 之 refers, it is said, to 理 principles, the subjects of the silent observation and reflection. 何有於我哉

as it be—what difficulty do these occasion me? but—何者能有於我 as in the transl. The language, says Choo He, is that of humility upon humility. Some insert, in their expl, 此外 before 何— Besides these, what is there in me? But this is quite arbitrary. The profession may be inconsistent with what we find in other passages, but the inconsistency must stand rather than violence be done to the language. Ho An gives the singular exposition of 鄭康成 (about A. D. 150—200)—Other men have not these things, I only have them.

3. CONFUCIUS ANALECTS ABOUT HIS SELF-CULTIVATION—ANOTHER HUMBLE ESTIMATE OF HIMSELF Here again, comm. find only the explanation of humility, but there can be no reason why we should not admit that Confucius was anxious lest those things, which are only put forth as possibilities, should become in his case actual

是吾夢也。

第四節 子之燕居，申申如也，夭夭如也。

第五節 子曰：「甚矣吾衰也，久矣，吾不復夢見周公。」

一節 子曰：「志於道，據○二節

○三節 於德，依於仁，游於○四節

藝。

CHAPTER V. The Master said, "Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the duke of Chow."

2. "Let every attainment in what is good be firmly grasped.

8. "Let perfect virtue be accorded with.

4. "Let relaxation and enjoyment be found in the polite arts"

4. THE MANNER OF CONFUCIUS WHEN UNOC-
CUPED. The first clause, which is the subject
of the other two, is literally—'The master's
dwelling at ease.' Obs 拈, up 3d tone, 人,
up 1st tone; 如, as in III, 23

5 HOW THE DISAPPOINTMENT OF CONFUCIUS' HOPES AFFECTED EVEN HIS DREAMS 周公 (Chow-kung) is now to all intents a proper name, but the characters mean 'the duke of Chow'. Chow was the name of the seat of the family from which the dynasty so called sprang, and on the enlargement of this territory, king Wan divided the original seat between his sons 曰

(Tan) and 陳 (Shih) Tan was Chow kung, in wisdom and politics, what his elder brother, the first emperor, Woo, was in arms. Confucius had longed to bring the principles and institutions of Chow-kung into practice, and in his earlier years, while hope animated him, had often dreamt of the former sage. The orig. territory of Chow was what is now the dis. of K'e-shan (岐山), dep. of Fung-tseang (鳳翔), in Shen-se.

† = 'perfect virtue' following, we require another term. ‡ 游, 'to ramble for amusement,'

here = 'to seek recreation.' 藝, see note on 父, in I. 6. A full enumeration makes 'six arts,' viz, ceremonies, music, archery, charioteering, the study of characters or language, and figures or arithmetic. The ceremonies were ranged in five classes: lucky or sacrifices, unlucky or the mourning ceremony, military, those of host and guest, and festive. Music required the study of the music of Hwang-te, of Yaou, of Shun, of Yu, of T'ang, and of Woo. Archery had a five-fold classification. Charioteering had the same. The study of the characters required the examination of them, to determine whether there predominated in their formation resemblance to the object, combination of ideas, indication of properties, a phonetic principle, a principle of contrariety, or metaphorical accommodation. Figures were managed according to nine rules, as the object was the measurement of land, capacity, &c. These six subjects were the business of the highest and most liberal education, but we need not suppose that Conf had them all in view here.

則行，舍之則藏，惟我
 了，謂顏淵曰，用之
 日哭，則不歌。
 側，木嘗飽也，了，於是
 了，食於有喪者之
 隅反，則不復也。
 排不發，卑隅不以
 了，曰，不憤不啟，不
 召，木嘗無誨焉。
 了，曰，自行束脩以

CHAPTER VII. The Master said, "From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to any one."

CHAPTER VIII. The Master said, "I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."

CHAPTER IX. 1. When the Master was eating by the side of a mourner, he never ate to the full.

2. He did not sing on the same day in which he had been weeping.

CHAPTER X. 1. The Master said to Yen Yuen, "When called to office to undertake its duties, when not so called, to lie retired, — it is only I and you who have attained to this."

7. THE READINESS OF CONFUCIUS TO IMPART INSTRUCTIONS. It was the rule anciently that when one party waited on another, he should carry some present or offering with him. Pupils did so when they first waited on their teacher. Of such offerings, one of the lowest was a bundle of 脩 dried flesh. The wages of a teacher are now called 脩金 "the money of the dried flesh." However small the offering brought to the sage, let him only see the indication of a wish to learn, and he imparted his instructions. 以上 may be translated upwards, i. e., to such a man and others with larger gifts, 上 being up. 2d tone, or the char may be understood in the sense of attending any instructions, with its nasal tone. I prefer the former interpretation.

8. CONFUCIUS REQUIRED A REAL DESIRE AND ABILITY IN HIS DISCIPLES. The last ch. tells of the sage's readiness to teach, this shows that

he did not teach where his teaching was likely to prove of no avail. 排 in the comm. and dict., is explained 口欲言而未能之貌 the appearance of one with mouth wishing to speak and yet not able to do so. This being the meaning, we might have expected the character to be 排反 to turn, is explained 還以相證之義, going round for mutual testimony. 不復—不復有所告 I tell him nothing more.

9. CONFUCIUS EMPATHY WITH MOURNERS. The weeping is understood to be on occasion of offering his condolences to a mourner which was a rule of propriety.

10. THE ATTAINMENTS OF HWUY LIKE THOSE OF CONFUCIUS. THE EXCESSIVE BOLDNESS OF TSE Loo. 1. In 用之舍之之 is ex

與爾有是矣。子路曰：「
行軍則誰與？」曰：「暴
虎馮河，死而無悔者，吾
不與也。必也，臨事而懼，
好謀而成者也。」
子曰：「富而可求也，雖
執鞭之士，吾亦爲之。如
不可求，從吾所好。」
子之所慎，齊、戰、疾。

2 Tsze-loo said, "If you had the conduct of the armies of a great state, whom would you have to act with you?"

3 The Master said, "I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution."

CHAPTER XI The Master said, "If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love."

CHAPTER XII The things in reference to which the Master exercised the greatest caution were fasting, war, and sickness

plained by 我, but we have seen that 之 foll. active verbs imparts to them a sort of neuter signification. 用之 = 'used' 舍之 = 'neglected'. 2 A Keun, acc to the 周禮, consisted of 12,500 men. The imperial forces consisted of six such bodies, and those of a great state of three. 3 暴虎馮河, see She-king, II 11 1, st 5 懼 does not indicate timidity, but solicitude.—Tsze-loo, it would appear, was jealous of the praise conferred on Hwuy, and pluming himself on his bravery, put in for a share of the Master's approbation. But he only brought on himself this rebuke.

11 THE UNCERTAINTY AND FOLLY OF THE PURSUIT OF RICHES. It occurs to a student to understand the first clause 'If it be proper to search for riches,' and the third—'I will do it.' But the transl. is acc to the modern comm., and the conclusion agrees better with it. In expl.

執鞭之, some refer us to the attendants who cleared the street with their whips when the prince went abroad, but we need not seek any particular allusion of the kind. Obs 而 = 若, 'if,' and then, 如 = 'since'—An objection to the pursuit of wealth may be made on the ground of righteousness, or on that of its uncertainty. It is the latter on which Confucius here rests.

12 WHAT THINGS CONFUCIUS WAS PARTICULARLY CAREFUL ABOUT. 齋, read Chae, and = 齋, 'to fast,' or, rather, denoting the whole religious adjustment, enjoined before the offering of sacrifice, and extending over the ten days previous to the great sacrificial seasons. 齋 means 'to equalize' (see II 3), and the effect of those previous exercises was 齋不齋以

出曰大子不爲也。求仁而得仁，又何怨。占之，賢人也。怨乎。入曰，伯夷、叔齊，何人也。予曰，古將問之。內有曰，人子爲衛君。至於斯也。知肉味，不圖爲樂之。了，在齊聞韶，二月不

CHAPTER XIII When the Master was in Ts'e, he heard the Shaou, and for three months did not know the taste of flesh "I did not think," he said, "that music could have been made so excellent as this"

CHAPTER XIV 1 Yen Yew said, "Is our Master for the prince of Wei?" Tsze-kung said, "Oh! I will ask him"

2 He went in accordingly, and said, "What sort of men were Pih-e and Shuh ts'e?" "They were ancient worthies," said the Master "Did they have any repinings because of their course?" The Master again replied "They sought to act virtuously, and they did so, what was there for them to repine about?" On this, Tsze-kung went out and said, "Our Master is not for him"

致齊 to adjust what was not adjusted, to produce a perfect adjustment. Sacrifices presented in such a state of mind were sure to be acceptable. Other people, it is said, might be heedless in refer to sacrifices, to war and to sickness, but not so the sage

13. THE KE LU OF MUSIC ON CONFUCIUS. The shaou, see II. 25. This incident must have happened in the 30th year of Conf., when he followed the duke Ch'ao in his flight from Loo to Ts'e. As related in the 史記 Historical Records, before the characters 三月 we have 學

之 he learned it three months, which may relieve us from the necessity of extending the three months over all the time in which he did not know the taste of his food. In Ho An's compilation, the 不知 is expl. by 忽忘 he was careless about and forgot. The last clause is also explained there—I did not think that this music had reached this country of Tse.

14 CONFUCIUS DID NOT APPROVE OF A SON OPPOSING HIS FATHER. 1. The eldest son of duke Ling of Wei had planned to kill his mother (stepmother), the notorious Nan-tao (VL 6). For this he had to flee the country and his son, on the death of Ling, became duke (出公), and subsequently opposed his father's attempts to wrest the sovereignty from him. This was the matter argued among the disciples.—Was Confucius for (爲 low 3d tone), the son, the reigning duke? 2 In Wei it would not have been acc. to, 4 4 idg to speak by name of its ruler and therefore Tsze-kung put the case of Pih-e and Shuh ts'e, see V 22. They having given up a throne, and finally their lives, rather than do what they thought wrong, and Confucius fully approving of their conduct, it was plain he could not approve of a son's holding by force what was the rightful inheritance of the father 求仁而得仁 They sought for virtue, and they got virtue, i.e. such was the character of their conduct.

食
 疏
 飲
 水
 曲
 肱
 而
 枕
 之
 樂
 亦
 在
 其
 中
 矣
 不
 義
 而
 富
 貴
 於
 我
 如
 浮
 雲
 子
 曰
 加
 我
 數
 年
 五
 十
 以
 學
 易
 可
 以
 無
 大
 過
 矣
 子
 所
 雅
 言
 詩
 書
 執
 禮
 皆
 雅
 也

CHAPTER XV. The Master said, "With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy in the midst of these things. Riches and honours acquired by unrighteousness are to me as a floating cloud."

CHAPTER XVI. The Master said, "If some years were added to my life, I would give fifty to the study of the Yih, and then I might come to be without great faults."

CHAPTER XVII. The Master's frequent themes of discourse were the Odes, the History, and the maintenance of the Rules of propriety. On all these he frequently discoursed.

15 THE JOY OF CONFUCIUS INDEPENDENT OF OUTWARD CIRCUMSTANCES 飯, low 2d tone, 'a meal,' also, as here, a verb, 'to eat' 枕, up 3d tone, 'to pillow,' 'to use as a pillow' Critics call attention to 亦, making the sentiment= 'My joy is everywhere. It is amid other circumstances. It is also here' 不義云云, 'By unrighteousness I might get riches and honours, but such riches and honours are to me as a floating cloud. It is vain to grasp at them, so uncertain and unsubstantial'

16 THE VALUE WHICH CONFUCIUS SET UPON THE STUDY OF THE YIH Choo He supposes that this was spoken when Conf was about seventy, as he was in his 68th year when he ceased his wanderings, and settled in Loo to the adjustment and compilation of the Yih and other kung. If the remark be referred to that time, an error may well be found in 五, for he would hardly be speaking at 70 of having 50 years added to his life. Choo also mentions the report of a certain individual that he had seen a copy of the Lun Yu, which read 假 for 加, and 卒 for 子. Amended thus, the mean-

ing would be 'If I had some more years to finish the study of the Yih, &c' Ho An interprets the chapter quite differently. Referring to the saying, 卅 4, 4, 'At fifty, I knew the decrees of heaven,' he supposes this to have been spoken when Conf was 47, and explains—'In a few years more I will be fifty, and have finished the Yih, when I may be without great faults'—One thing remains upon both views—Confucius never claimed, what his followers do for him, to be a perfect man.

17 CONFUCIUS' MOST COMMON TOPICS 書, 'The History,' i.e., the historical documents which he compiled into the Shoo-king that has come down to us in a mutilated condition 詩 also, and much less 禮, must not be understood of the now existing She-king and Le-ke. Choo He explains 雅 (low 2d tone) by 常, 'constantly' The old interpr Ch'ing, explains it by 止 'correctly,'—'Conf would speak of the Odes, &c, with attention, to the correct enunciation of the characters' This does not seem so good.

子不語怪力亂神。
 者也。
 之者，好古敏以求之
 者。
 知老之將至，爾。
 憤忘食，樂以忘憂，不
 知老之將至，爾。
 奚不？其爲人也發
 路，路不對。
 葉公問孔子於了

CHAPTER XVIII. 1 The duke of Shǔ asked Tszé loo about Confucius, and Tszé-loo did not answer him.

2 The Master said, "Why did you not say to him,—He is simply a man, who in his eager pursuit of knowledge forgets his food, who in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on?"

CHAPTER XIX. The Master said, "I am not one who was born in the possession of knowledge, I am one who is fond of antiquity, and earnest in seeking it there."

CHAPTER XX. The subjects on which the Master did not talk, were extraordinary things, feats of strength, disorder, and spiritual beings.

18 CONFUCIUS DESCRIPTION OF HIS ORIGIN, AS BEING SIMPLY A MOST EARNEST LEARNER. 1. 葉 (read *shé*) was a district of Tsao (楚), the governor or prefect of which had usurped the title of *king*. Its name is still preserved in a district of the dep. of 南陽 in the south of Ho-nan. 2. 云 sometimes finishes a sentence (Premise, *et cetera*), as here. The 爾 after it—耳 imparting to all the preceding description a meaning limited by or only.

19 CONFUCIUS KNOWLEDGE NOT CONNATE, NOT THE RESULT OF HIS STUDY OF ANTIQUITY. Here, again, acc. to comment, is a wonderful instance of the sage's humility disavowing what he really had. The comment of 尹和靖 subjoined to Choo He's own, is to the effect that the knowledge born with a man is only 義 and 理 while ceremonies, music, names

of things, history &c., must be learned. This would make what we may call connate or innate knowledge the moral sense, and those intuitive principles of reason, on and by which all knowledge is built up. But Confucius could not mean to deny his being possessed of these. I love antiquity; i. e., the ancients and all their works.

20 SUBJECTS AVOIDED BY CONFUCIUS IN CONVERSATION. 亂 confusion, meant rebellious disorder, parricide, regicide, and such crimes. Choo He makes 神 *Lo*—鬼神造化之迹, the mysterious, or spiritual operations apparent in the course of nature. 王肅 (died A. D. 285), as given by Ho An, simply says—鬼神之事 the affairs of spiritual beings. For an instance of Conf. avoiding such a subject, see XI. 11.

子曰：「三人行，必有我
 師焉。擇其善者而從之，其不善者而改之。」
 子曰：「天生德於予，桓
 魋其如予何？」
 子曰：「以我爲
 隱乎？吾無隱乎爾。吾無
 行而不與。」
 子曰：「片也。」
 子曰：「以四教：文、行、忠、信。」

CHAPTER XXI The Master said, "When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them."

CHAPTER XXII The Master said, "Heaven produced the virtue that is in me. Hwan T'uy, what can he do to me?"

CHAPTER XXIII The Master said, "Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples, that is my way."

CHAPTER XXIV There were four things which the Master taught, letters, ethics, devotion of soul, and truthfulness.

21 HOW A MAN MAY FIND INSTRUCTORS FOR HIMSELF

人行, 'Three men walking,' but it is implied that the speaker is himself one of them. The comm. all take 擇 in the sense of 'to distinguish,' 'to determine'—'I will determine the one who is good, and follow him, &c.' I prefer to understand as in the translation 改之, 'change them,' i. e., correct them in myself, avoid them.

22 CONFUCIUS CALM IN DANGER, THROUGH THE ASSURANCE OF HAVING A DIVINE MISSION. Acc. to the historical accounts, Conf. was passing through Sung in his way from Wei to Ch'in, and was practising ceremonies with his disciples under a large tree, when they were set upon by emissaries of Hwan T'uy, a high officer of Sung. These pulled down the tree, and wanted to kill the sage. His disciples urged him to make haste and escape, when he calmed their fears by these words. At the same time, he disguised himself till he had got past Sung. This story may be apocryphal, but the saying remains,—a remarkable one.

23 CONFUCIUS PRACTISED NO CONCEALMENT WITH HIS DISCIPLES

子曰：「吾無所隱也。」 see III 24. 與 is explained by Choo He by 示, 'to show,' as if the meaning were, 'There is not one of my doings in which I am not showing my doctrines to you.' But the common signif. of 與 may be retained, as in Ho An,—'which is not given to, shared with, you.' To what the concealment has reference we cannot tell. Observe the force of 省 foll. by 也 at the end,—'To have none of my actions not shared with you,—that is I, Hew.'

24 THE SUBJECTS OF CONFUCIUS TEACHING

以四教, 'took four things and taught.' There were four things which—not four ways in which—Confucius taught. 文 here=our use of letters. 行=人倫日用, 'what is daily used in the relations of life.' 忠=無 念 之不盡, 'not a single thought not ex-

子曰：「了了，蓋有不知而作
 宿。了了，鈞而不綱，也不射
 恆矣。爲盈，約而爲泰，難乎有
 斯可矣。亡而爲有，虛而
 而見之矣，得見有恆者，
 可矣。了了，蓋有不知而得
 見之矣，得見君子者，斯
 了了，聖人吾不得而

CHAPTER XXV 1 The Master said, "A sage it is not mine to see, could I see a man of real talent and virtue, that would satisfy me."

2 The Master said, "A good man it is not mine to see, could I see a man possessed of constancy, that would satisfy me."

3 "Having not and yet affecting to have, empty and yet affecting to be full, straitened and yet affecting to be at ease—it is difficult, with such characteristics to have constancy."

CHAPTER XXVI The Master angled,—but did not use a net. He shot,—but not at birds perching.

CHAPTER XXVII The Master said, "There may be those who act without knowing why. I do not do so. Hearing much and selecting what is good and following it, seeing much and keeping it in memory—this is the second style of knowledge."

hausted. 信—無一事之不實 not a single thing without its reality. These are the explanations in the 四書備旨. I confess to apprehend but vaguely the two latter subjects as distinguished from the second.

25. THE FAULT OF TRUE MEN IN, AND THE FALSE ALIQUOTNESS OF CONFUCIUS' TIME. 子曰

per 2, is supposed by some to be an addition to the text. That being so, we have in the ch. a climax of characters:—the man of constancy or the single-hearted, steadfast man the good man, who on his single-heartedness has built up his virtue; the *Acron-ers*, the man of virtue in large portions, and intellectually able besides; and the sage, or highest style of man. 聖 from

耳, 口 and 壬 ear, mouth, and good = intuitively apprehensive of truth, and correct in utterance and action. Comp. Mencius VII. II. 24

26. THE HUMILITY OF CONFUCIUS. 綱 is properly the large rope attached to a net, by means of which it may be drawn so as to sweep a stream. 弋 to shoot with a string tied to the arrow by which it may be drawn back again. 射 applied to such shooting. Lower 4th tone, read 4th. Confucius would only destroy what life was necessary for his use, and in taking that he would not take advantage of the inferior creatures. This ch. is said to be descriptive of him in his early life.

*7 AGAINST ACTING HEEDLESSLY PAU Heen, in Ho An, says that this was spoken with ref. to heedless compilers of records. Choo He makes 作之 simply = 作事 to do things, to act. The paraphrasts make the latter part descriptive of Confucius— I hear much, &c. This is not necessary and the transl. had better be as indefinite as the original.

之者我無是也。多聞擇其善者
 而從之。多見而識之。知之次也。
 二節 鄉難與言。唯了見門人惑。
 了曰與其進也。不與其退也。唯
 何其人潔已以進。與其潔也。不
 保其往也。
 三節 子曰。仁遠乎哉。我欲仁。斯仁
 至矣。
 一節 陳司敗問。昭公知禮乎。孔子
 曰。知禮。孔子退。揖坐。馬期而進。

CHAPTER XXVIII. 1. It was difficult to talk with the people of Hoo-heang, and a lad of that place having had an interview with the Master, the disciples doubted.

2. The Master said, "I admit people's approach to me without committing myself *as to what they may do* when they have retired. Why must one be so severe? If a man purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct."

CHAPTER XXIX. The Master said, "Is virtue a thing remote? I wish to be virtuous, and lo! virtue is at hand."

CHAPTER XXX. 1 The minister of crime of Ch'in asked whether the duke Ch'aou knew propriety, and Confucius said, "He knew propriety."

28 THE READINESS OF CONFUCIUS TO MEET APPROACHES TO HIM THOUGH MADE BY THE UN-
 LIKELY 1 In 与鄉, the 鄉 appears to be like our local termination ham — 'The people of Hoo-ham' Its site is now sought in three different places 2 Choo He would here trans-
 pose the order of the text, and read 人潔已云云 immediately after 子曰 He also supposes some characters lost in the sentence 唯何甚 This is hardly necessary 與, as in V 8, 3, = 許, 'to allow,' 'to concede to'

29 VIRTUE IS NOT FAR TO SEEK 哉, after 乎, implies the negative answer to be given

30 HOW CONFUCIUS ACKNOWLEDGED HIS ERROR 1 Ch'in, one of the states of China in Conf time is to be referred probably to the present department of Ch'in-chow in Ho-nan province 司敗 was the name given in Ch'in and Tsou to the minister elsewhere called 司寇, which terms Morrison and Medhurst translate 'criminal judge' But judge does not come up to his functions, which were legislative as well as executive He was the adviser of his sovereign on all matters relating to

之曰台聞君了不黨
君了亦黨乎君取於
吳爲同姓謂之吳孟
了君而知禮孰不知
禮必馬期以告了
斤也幸苟有過人必
知之
使反之人而後和之
了與人歌而善必
了曰文莫吾猶人

2. Confucius having retired, the minister bowed to Woo-ma K'e to come forward, and said, "I have heard that the superior man is not a partizan. May the superior man be a partizan also? The prince married a daughter of the house of Woo, of the same surname with himself, and called her,—'The elder lady Tsze of Woo. If the prince knew propriety, who does not know it?"

3. Woo-ma K'e reported these remarks, and the Master said, "I am fortunate! If I have any errors, people are sure to know them."

CHAPTER XXXI When the Master was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.

CHAPTER XXXII The Master said, "In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to."

31. 周禮秋官司寇
Ch'ou was the hon. ep. of Chow (周), duke of Loo, B. C. 841-509. He had a reputation for the knowledge and observance of ceremonies, and Conf. answered the minister's question accordingly the more readily that he was speaking to the officer of another state, and was bound, therefore, to hide any failings that his own sovereign might have had. 2. With all his knowledge of propriety, the duke Ch'ou had violated an important rule,—that which forbids the intermarriage of parties of the same surname. The ruling houses of Loo and Woo were branches of the Imperial house of Chow, and consequently had the same surname—K'uei (姬). To conceal his violation of the rule, Ch'ou called his wife by the surname Tsze (子), as if she had belonged to the ducal house of Sung. 取 up. 3d tone—娶 3. Conf. takes the criticism of his questioner very lightly

31. THE GOOD YELLOW AIR OF CONFUCIUS.
On this chapter see the 四書合講 which states very distinctly the interpretation which I have followed, in using only two single and not three. 和 lower 3d tone, here= to sing in unison with.

32. ACKNOWLEDGMENT OF ONE'S OWN ESTIMATING HIMSELF 莫 here occasions some difficulty. Ho An takes it, as it often is, 無, and explains, I am not better than others in letters. In the dict., with ref. to this pass., it is explained by 強 so that the meaning would be—By effort, I can equal other men in letters. Choo Hien has it 疑辭 a particle of doubt, = perhaps. But this is formed for the occasion. 躬行君子 an-in person-acting long-tape.

也。躬行君子，則吾本之有
得。子曰：「若聖與仁，則吾豈
敢抑爲之不厭，詢人不倦，則
可謂六爾矣。」公西華曰：「唯
弟子不能學也。」子曰：「有諸？」
路對曰：「有之。」誄曰：「有
之。」久矣。」

CHAPTER XXXIII The Master said, "The sage and the man of perfect virtue, how dare I *rank myself with them*? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness." Kung-se Hwa said, "This is just what we, the disciples, cannot imitate you in."

CHAPTER XXXIV The Master being very sick, Tsze-loo asked leave to pray for him. He said, "May such a thing be done?" Tsze-loo replied, "It may. In the Prayers it is said, 'Prayer has been made to the spirits of the upper and lower worlds.'" The Master said, "My praying has been for a long time."

33 WHAT CONFUCIUS DECLINED TO BE CONSIDERED, AND WHAT HE CLAIMED 若 and 抑 are said to be correlatives, in which case they = our 'although' and 'yet.' More naturally, we may join 若 directly with 聖與人, and take 抑 as our 'but' 六爾, see ch 18, 2 已矣, added to 六爾, increases its emphasis, = 'just this and nothing more'

34 CONFUCIUS DECLINES TO BE PRAYED FOR 疾病 together mean 'very sick.' 有諸, 諸 is interrogative, as we find it frequently in Mencius 誄, 'To write a eulogy, and confer the posthumous honorary title,' also, 'to eulogize in prayer,' i. e., to recite one's excellencies as the ground of supplication. Tsze-loo must have been referring to some well known collection of such prayers. In 禱爾, 爾 seems

rather to be an expletive than the pronoun 卜 卜 = heaven and earth, 神 being the approp design of the spirits of the former, and 祇 of the latter—Choo He says, 'Prayer is the expression of repentance and promise of amendment, to supplicate the help of the spirits. If there may not be those things, then there is no need for praying. In the case of the sage, he had committed no errors, and admitted of no amendment. In all his conduct he had been in harmony with the spiritual intelligences, and therefore he said,—my praying has been for a long time' We may demur to some of these expressions, but the declining to be prayed for, and concluding remark, do indicate the satisfaction of Confucius with himself. Here, as in other places, we wish that our information about him were not so stinted and fragmentary.

而安。威而不猛，恭
 闕了口，奢則
 不孫，儉則固，則
 與貝不孫也。
 寧固。
 闕了口，君了
 坦蕩，蕩小人
 長戚戚。
 闕了溫而厲，

CHAPTER XXXV The Master said, "Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate."

CHAPTER XXXVI The Master said, "The superior man is satisfied and composed, the mean man is always full of distress."

CHAPTER XXXVII The Master was mild, and yet dignified, majestic, and yet not fierce, respectful, and yet easy.

85 MEANNESS NOT SO BAD AS INSUBORDINATION
 孫 read shun, like 遜 and with the same meaning

86 CONTRAST IN THEIR FEELINGS BETWEEN
 THE EXCELLENT MAN AND THE MEAN MAN. 坦

level plain used adverbially with 然 = light
 exactly This is its force here. 長 = 常時
 constantly

87 HOW VARIOUS ELEMENTS MODIFIED ONE
 ANOTHER IN THE CHARACTER OF CONFUCIUS.

BOOK VIII T'AE-PIH

而民無得稱焉。
 人卜一讓以
 欠也。曰
 德也。曰
 可謂全
 泰伯
 闕了口
 第
 泰伯

CHAPTER I The Master said, "T'ae-pih may be said to have reached the highest point of virtuous action. Thrice he declined the empire, and the people in ignorance of his motives could not express their approbation of his conduct."

THE HEADING OF THIS BOOK.—泰伯第
 八. T'ae-pih, Book eighth. As in other cases, the first words of the book give name to it. The subjects of the chapter are miscellaneous, but it begins and ends with the character and deeds of virtuous sages and worthies, and on this account it follows the seventh chapter, where we have Confucius himself described.

1. THE EXCEEDING VIRTUE OF T'AE-PIH. T'ae-pih was the eldest son of King T'ao (太), the grandfather of Wán, the founder of the Chow dynasty. T'ao had formed the intention of upsetting the Yin dyn., of which T'ae-pih disapproved. T'ao moreover because of the sage virtues of his grandson Ch'ang (昌), who afterwards became king Wán, wished to hand

門弟子曰啟予
 曾子有疾召
 民不偷。
 仁故舊不遺則
 於親則民興於
 禮則絞二節君了篤
 禮則亂直而無
 禮則怠勇而無
 禮則勞慎而無
 子曰恭而無

CHAPTER II 1 The Master said, "Respectfulness, without the rules of propriety, becomes laborious bustle, carefulness, without the rules of propriety, becomes timidity, boldness, without the rules of propriety, becomes insubordination, straightforwardness, without the rules of propriety, becomes rudeness

2 "When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness"

CHAPTER III The philosopher Tsang being sick, he called to him the disciples of his school, and said, "Uncover my feet, uncover my hands. It is said in the Book of Poetry, 'We should be apprehensive and cautious, as if on the brink of a deep gulf, as if treading on thin ice,' and so have I been. Now and hereafter, I know my escape from all injury to my person, O ye, my little children"

down his principality to his 3d son, Ch'ang's father T'ae-pih observing this, and to escape opposing his father's purpose, retired with his second brother among the barbarous tribes of the south, and left their youngest brother in possession of the state. The motives of his conduct T'ae-pih kept to himself, so that the people 不得而稱之, 'could not find how to praise him'. There is a difficulty in making out the refusal of the empire three times, there being different accounts of the times and ways in which he did so. Choo He cuts the knot, by making 'thrice' = 'firmly,' in which solution we may acquiesce. There is as great difficulty to find out a declining of the empire in T'ae-pih's withdrawing from the petty state of Chow. It may be added that king Woo, the first emperor of the Chow dyn., subsequently conferred on T'ae-pih the posthumous title of Chief of Woo (吳), the country to which he had withdrawn, and whose rude inhabitants gathered round him. His second brother succeeded him in the government of them, and hence the ruling house of Woo had the same surname as the imperial house of Chow, that namely of Tsz (了). See

VII 30 也已矣 give emphasis to the preceding declaration. Comp I. 14.

2 THE VALUE OF THE RULES OF PROPRIETY, AND OF EXAMPLE IN THOSE IN HIGH STATIONS 1 We must bear in mind that the ceremonies, or rules of propriety spoken of in these books, are not mere conventionalities, but the ordinations of man's moral and intelligent nature in the line of what is proper 絞, 'to strangle,' is here explained by Chow He by 急切 Ho An, after Ma Yung (early part of 2d century), makes it = 絞刺, 'sarcasm' 2 There does not seem any connection between the for paragraph and this, and hence this is by many considered to be a new chap, and assigned to the philosopher Tsang 君了, diff here from its previous usage, having reference more to the 位 or station of the individuals indicated, than to their 德 or virtue 故舊 = 舊臣舊交, 'old ministers and old intimacies' 偷, often a verb, 'to steal,' here an adj., 'mean'

3 THE PHILOSOPHER TSANG'S FILIAL PIETY SEEN IN HIS CARE OF HIS PERSON We get our bodies perfect from our parents, and should so preserve them to the last. This is a great branch of filial piety with the Ch., and this ch. is said to illustrate how Tsang-tsz had made

足，啟予了，詩云戰戰兢兢，如臨深淵，如履薄冰，而今而後，吾知免人，小了。
 曾子有疾，孟敬子問之。曾子言曰：鳥之將死，其鳴也哀；人之將死，其言也善。君子所貴乎道者一，動容貌，斯遠暴慢矣；正顏色，斯近信矣；出辭氣，斯遠鄙倍矣；籋口之事，則有司存。

CHAPTER IV 1 The philosopher Tsang being sick, Mang King went to ask how he was.

2 Tsang said to him, "When a bird is about to die, its notes are mournful, when a man is about to die, his words are good."

3 "There are three principles of conduct which the man of high rank should consider specially important—that in his deportment and manner he keep from violence and heedlessness, that in regulating his countenance he keep near to sincerity, and that in his words and tones he keep far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them."

this his life-long study. He made the disciples uncover his head and feet to show them in what position those members were. 詩云

—see the She-king, II. vii. 8. In 而今 we must take 而—自. The whole clause indicates, comm. say not so much Tsang's satisfaction in the preservation of his person, as the anxiety which he had had, and would continue to have, if life were prolonged, in preserving it.

4. THE PHILOSOPHER TSANG A DYING COUNSELLOR TO A MAN OF HIGH RANK. 1. 敬 was the hon. epl. of 仲孫捷 a great officer of Loo, and son of Mang woo, II. 6. From the conclusion of this chapter we may suppose that he descended to small matters below his rank. 之

refers to 疾. 言 in 曾子言曰 indicates that Tsang commenced the conversation.
 3. 動正 and 出 are all verbs governing the nouns following. 倍 is read like 背 and with the same meaning 'to rebel against, to be contrary to, that here opposed being the truth and right. 籋 was a bamboo dish with a stand, made to hold fruits and seeds at sacrifice; 豆 was like it, and of the same size, only made of wood, and used to contain pickled vegetables and sauces. 君子 is used as in ch. 2.—In Ho An's compilation, the three clauses, begin. 斯遠 are taken differently and—thus he will not suffer from men's being violent and insulting &c., &c. I prefer the modern view

3 殺任事而道遠。仁以爲己。曾子曰：「以能問於不能，以多問於寡，有若無，實若虛，犯而不校，昔者吾友嘗從事於斯矣。」

曾子曰：「可以託六尺之孤，可以寄百里之命，臨大節而不可奪也，君子人與？」

曾子曰：「不可。以不與。」

CHAPTER V The philosopher Tsāng said, "Gifted with ability, and yet putting questions to those who were not so, possessed of much, and yet putting questions to those possessed of little; having, as though he had not, full, and yet counting himself as empty, offended against, and yet entering into no altercation formerly I had a friend who pursued this style of conduct"

CHAPTER VI The philosopher Tsāng said, "Suppose that there is an individual who can be entrusted with the charge of a young orphan prince, and can be commissioned with authority over a state of a hundred *le*, and whom no emergency however great can drive from his principles is such a man a superior man? He is a superior man indeed"

CHAPTER VII 1 The philosopher Tsāng said, "The scholar may not be without breadth of mind and vigorous endurance His burden is heavy and his course is long"

5 THE ADMIRABLE SIMPLICITY AND FREEDOM FROM EGOTISM OF A FRIEND OF THE PHILOSOPHER TSANG This friend is supposed to have been Yen Yuen 校, 'imprisonment by means of wood,' 'stocks' The Dict., after the old interpr., explains it with reference to this passage, by 角也, 報也, 'altercation,' 'recompensing' 從事於斯, lit., 'followed things in this way'

6 A COMBINATION OF TALENTS AND VIRTUE CONSTITUTING A KEUN TSZE 六尺之孤, 'an orphan of six cubits' By a comparison of a passage in the Chow Le and other references to the subject, it seems to be established that

'of six cubits' is here equivalent to 'of 15 years,' and that for every cubit more or less we should add or deduct five years See the 經註集證, where it is also said that the ancient cubit was shorter than the modern and only = 7 4 in., so that 6 cubits = 4 4 4 cubits of the present day. But this estimate of the ancient cubit is probably still too high King Wān, it is said, was 10 cubits high, i. e., 7 4 modern cubits or more than 8 1/2 English feet 白甲之命, see

Men V 11 2 與 amounts nearly to a question, and is answered by 也, 'Yes, indeed'

7 THE NECESSITY TO THE SCHOLAR OF COM-PASS AND VIGOUR OF MIND 一, 'a learned-

也。人而不仁，疾之已甚，亂
 也。子曰：好勇疾貧，亂也。
 可使知之。子曰：民可使由之，不
 成於樂。子曰：興於詩，立於禮。
 仁，不亦重乎？死而後已。

2 "Perfect virtue is the burden which he considers it is his to sustain,—is it not heavy? Only with death does his course stop,—is it not long?"

CHAPTER VIII. 1 The Master said, "It is by the Odes that the mind is aroused.

2 "It is by the Rules of propriety that the character is established.

3 "It is from Music that the finish is received.

CHAPTER IX. The Master said, "The people may be made to follow a path of action, but they may not be made to understand it."

CHAPTER X. The Master said, "The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme."

man, a school, but in all ages learning has been the qualification for, and passport to, official employment in China, hence it is also a general designation for an officer 任 low 3d tone, a noun, = an office, a burden borne with the 1st tone. It is the verb to bear.

8. THE EFFECTS OF POETRY, PROPRIETY, AND MUSIC. These three short sentences are in form like the four 志於道 &c., in VII. 6, but must be interpreted differently. There the first term in each sentence is a verb in the imperative mood here it is in the indicative. There the 於 is to be joined closely to the 1st character and here to the 3d. There it—our propos. f; here it—by. The terms 詩, 禮, 樂 have all specific reference.

9 WHAT MAY AND WHAT MAY NOT BE AT TALKED TO WITH THE PEOPLE. According to

Choo He, the first 之 is 理之所當然—duty, what principles require, and the second is 理之所以然 the principle of duty.

He also takes 可 and 不可 as—能 and 不能. If the meaning were so, then the sentiment would be much too broadly expressed.

See 四書攷錯 XVI. 15. As often in other places, the 翼註 gives the meaning here happily; viz., that a knowledge of the reasons and principles of what they are called to do need not be required from the people,—不可責之民.

10. DIFFERENT CAUSES OF INSUBORDINATION—A LESSON TO RULERS.

道富且貴焉恥也。有道貧且賤焉恥也。邦無
 道危邦不入亂邦不居。天下有道則見無道則隱。邦
 有子以篤信好學守死善
 不易得也。子以三年學不至於穀
 也。子以三年學不至於穀
 美使驕且吝其餘不足觀
 子以三年學不至於穀

CHAPTER XI The Master said, "Though a man have abilities as admirable as those of the duke of Chow, yet if he be proud and niggardly, those other things are really not worth being looked at."

CHAPTER XII The Master said, "It is not easy to find a man who has learned for three years without coming to be good."

CHAPTER XIII. 1. The Master said, "With sincere faith he unites the love of learning, holding firm to death, he is perfecting the excellence of his course."

2 "Such an one will not enter a tottering state, nor dwell in a disorganized one. When right principles of government prevail in the empire, he will show himself, when they are prostrated, he will keep concealed."

3. "When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honour are things to be ashamed of."

11 THE WORTHLESSNESS OF TALENT WITHOUT VIRTUE. 'The duke of Chow,'—see VII 5 其餘, 'the overplus,' 'the superfluity,' referring to the 'talents,' and indicating that ability is not the 本, or root of character, not what is essential 也, 已, as in ch 1

12 HOW QUICKLY LEARNING LEADS TO GOOD. This is the interpretation of K'ung Gam-kwō, who takes 穀 in the sense of 苦. Choo He takes the term in the sense of 祿, 'emolument,' and would change 个 into 志, making

the whole a lamentation over the rarity of the disinterested pursuit of learning. But we are not at liberty to admit alterations of the text, unless, as received, it be absolutely unintelligible.

13 THE QUALIFICATIONS OF AN OFFICER, WHO WILL ALWAYS ACT RIGHT IN ACCEPTING AND DECLINING OFFICE. 1 This par is to be taken as descriptive of character the effects of whose presence we have in the next, and of its absence in the last 2 見 in oppos to 隱, read *heen* low 3d tone. The whole ch seems to want the warmth of generous principle and feeling. In fact, I doubt whether its parts bear the relation and connection which they are supposed to have.

子曰：巍巍乎，舜禹之失之。子曰：學如不及，猶恐知之矣。子曰：狂而不直，侗而不愿，慥慥而信，吾不知之。亂洋洋乎，盈耳哉。子曰：師摯之始，關雎之亂，洋洋乎，盈耳哉。子曰：不在其位，不謀其政。子曰：不在其位，不謀其政。

CHAPTER XIV The Master said, "He who is not in any particular office, has nothing to do with plans for the administration of its duties."

CHAPTER XV The Master said, "When the music master, Che, first entered on his office, the finish with the Kwan Ts'eu was magnificent,—how it filled the ears!"

CHAPTER XVI The Master said, "Ardent and yet not upright, stupid and yet not attentive, simple and yet not sincere—such persons I do not understand."

CHAPTER XVII The Master said, "Learn as if you could not reach your object, and were *always* fearing also lest you should lose it."

CHAPTER XVIII The Master said, "How majestic was the manner in which Shun and Yu held possession of the empire, as if it were nothing to them!"

14. EVAN MAN SHOULD MIND HIS OWN BUSINESS. So the sentiment of this ch. is generalised by the paraphrase, and perhaps correctly. Its letter he *evan* has doubtless operated to prevent the spread of right notions about political liberty in China.

15. THE PRAISE OF THE MUSIC-MASTER CHE. Neither Morrison nor Medhurst gives what appears to be the meaning of 亂 in this ch. K'ang he's dict. has it—樂之卒章曰

亂. The last part in the musical services is called *loa*. The programme on those occasions consisted of four parts, in the last of which a number of pieces from the *fang* or national songs was sung, commencing with the *Acac-cro*. The name *loa* was also given to a sort of refrain, at the end of each song.—The old interpreters explain differently—when the master Che first corrected the confusion of the Kwan-treu, &c.

16. A LAMENTATION OVER MORAL DEFECTS ADDED TO NATURAL DEFECTS. 吾不知之

I do not know them, that is, say *mann*, the natural defects of endowment are generally associated with certain redeeming qualities, as hastiness with straightforwardness, &c. In the parties Conf. had in view those redeeming qualities were absent. He did not understand them and could do nothing for them.

17. WITH WHAT EAGERNESS AND CONTINUOUSNESS IN STUDY SHOULD BE PURSUED

18. THE LOFTY CHARACTER OF SHUN AND YU. Shun received the empire from Yao, B. C. 2254 and Yu received it from Shun, B. C. 2204. The throne came to them not by inheritance. They were called to it by their talents and virtue. And yet the possession of empire did not affect them at all. 不與. It did not concern them, was as if nothing to them. Ho

有天下也。而不與焉。
 子曰：「大哉！堯之爲君
 也，巍巍乎！唯天爲大，唯
 堯則之。」蕩蕩乎！民無能
 名焉。巍巍乎！其有成功
 也。煥乎！其有文章。
 子曰：「自
 古及今，未有
 治世，未有
 人，未有
 孔子。」
 子曰：「才難，不其然
 乎！唐虞之際，於斯爲盛。」

CHAPTER XIX 1 The Master said, "Great indeed was Yaou as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yaou corresponded to it. How vast *was his virtue*! The people could find no name for it

2 "How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!"

CHAPTER XX. 1 Shun had five ministers, and the empire was well governed

2 King Woo said, "I have ten able ministers"

3 Confucius said, "Is not *the saying* that talents are difficult to find, true? *Only* when the dynasties of T'ang and Yu met, were they more abundant than in this *of Chow*, yet there was a woman among them. *The able ministers* were no more than nine men"

An takes 照=求—'They had the empire without seeking for it' This is not according to usage

19 THE PRAISE OF YAOU 1 No doubt, Yaou, as he appears in Chinese annals, is a fit object of admiration, but if Confucius had had a right knowledge of, and reverence for, Heaven, he could not have spoken as he does here. Grant that it is only the visible heaven overspreading all, to which he compares Yaou, even that is sufficiently absurd. 則之, not simply=法之, 'imitated it,' but 能與之

準, 'could equalize with it' 2 具有成功=其所有之成功, the great achievements of his government 文章 (see V 12)=the music, ceremonies, &c., of which he was the author

20 THE SCARCITY OF MEN OF TALENT, AND PRAISE OF THE HOUSE OF CHOW 1 Shun's five

ministers were 禹, superintendent of works, 稷, superintendent of agriculture, 契 (sê), minister of instruction, 皋陶, minister of justice, and 伯益, warden of woods and marshes. Those five, as being eminent above all their compeers, are mentioned. 2 See the Shoo-king, V 1 sect 11 6 亂中, 'governing, i. e., able ministers' In the dict., the first meaning given of 亂 is 'to regulate,' and the second is just the opposite,—'to confound,' 'confusion' Of the ten ministers, the most distinguished of course was the duke of Chow. One of them, it is said next par, was a woman, but whether she was the mother of king Wän, or his wife, is much disputed. 3 Instead of the usual 'the master said,' we have here 孔了||, 'The philosopher K'ung said' This

然矣。力乎溝洫，禹吾無間。鬼神，忠衣服，而致美。非飲食，而致孝乎。謂全德也。分人卜有具，以服事殷，周之德，其可謂全德也。矣。禹吾無間然。

4 "King Wān possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Chow may be said to have reached the highest point indeed."

CHAPTER XXI The Master said, "I can find no flaw in the character of Yu. He used himself coarse food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he displayed the utmost elegance in his sacrificial cap and apron. He lived in a low mean house, but expended all his strength on the ditches and water-channels. I can find nothing like a flaw in Yu.

is accounted for on the ground that the words of King Woo having been quoted immediately before, it would not have done to crown the sage with his usual title of the Master. The style of the whole chapter however is different from that of any previous one, and we may suspect that it is corrupted. 才難 is a sort of proverb, or common saying, which Conf. quotes and illustrates. 唐虞之際 (Yao is called Tang, having ascended the throne from the marquessate of that name, and Yu became the accepted surname or style of Shun.) 於斯

爲盛 is understood by Choo He as in the transl., while the old comm. take exactly the opposite view. The whole is obscure. 4. This par must be spoken of King Wān.

21. THE REVENUE OF YU 開 read Kien, up. 3d. 1000, a crevice, a crack, 禹吾無間然矣. In Yu, I find no crevice so, i. e., I find

nothing in him to which I can point as a flaw. 鬼神 is interpreted of the spirits of heaven and earth, as well as those sacrificed to in the ancestral temple, but the saying that the rich offerings were filial (孝) would seem to restrict the phrase to the latter. The 黻 was an apron made of leather and coming down over the knees, and the 冕 was a sort of cap or crown, flat on the top, and jetting before and behind, with a long fringe on which gems and pearls were strung. They were both used in sacrificing. 溝洫 generally the water-channels by which the boundaries of the fields were determined, and provision made for their irrigation, and to carry off the water of floods. The 溝 were 4 cubits wide and deep, and as auged so as to flow into the 洫 which were double the size.

BOOK IX. TSZE HAN.

第九
 子罕第
 九
 利與命
 與
 一節
 孔子博學而無
 所成名聞之謂
 門弟子曰吾何執
 執御乎執射乎吾
 執御矣。

CHAPTER I The subjects of which the Master seldom spoke were profitableness, and also the appointments of *Heaven*, and perfect virtue

CHAPTER II 1. A man of the village of Tă-heang said, "Great indeed is the philosopher K'ung! His learning is extensive, and yet he does not render his name famous by any *particular* thing"

2 The Master heard the observation, and said to his disciples, "What shall I practise? Shall I practise charioteering, or shall I practise archery? I will practise charioteering"

HEADING OF THIS BOOK — 子罕第九
 'The Master seldom, No 9' The thirty chapters of this Book are much akin to those of the seventh. They are mostly occupied with the doctrine, character, and ways of Confucius himself

1 SUBJECTS SELDOM SPOKEN OF BY CONFUCIUS 利 is mostly taken here in a good sense, not as selfish gain, but as it is defined under the first of the diagrams in the Yih-king, — 義之和, 'the harmoniousness of all that is righteous,' that is, how what is right is really what is truly profitable. Comp Mencius, I 1 1. Yet even in this sense Confucius seldom spoke of it, as he would not have the consideration of the profitable introduced into conduct at all. With his not speaking of 利 there is a difficulty which I know not how to solve. The IVth book is nearly all occupied with it, and no doubt it was a prominent topic in Confucius' teachings. 命 is not = our *fate*, unless in the primary meaning of that term, — 'Fatum est

quod du fantur' Nor is it *decree*, or antecedent purpose and determination, but the decree embodied and realized in its object

2 AMUSEMENT OF CONFUCIUS AT THE REMARK OF AN IGNORANT MAN ABOUT HIM. Comm, old and new, say that the ch shows the exceeding humility of the sage, educed by his being praised, but his observation on the man's remark was evidently ironical. 1 For want of another

word, I render 黨 'by village'. According to the statutes of Chow, 'five families made a 比,

four 比 a 閭, and five 閭 or 500 families a 黨'. Who the villager was is not recorded, though some would have him to be the same with 項蒙, the boy of whom it is said in the

字經 昌仲尼師項蒙, 'of old Confucius was a scholar to Heang T'ô'. The man was able to see that Confucius was very extensively learned, but his idea of fame, common to the age, was that it must be acquired by excellence in some one particular art. In his lips, 孔子 was not more than our 'Mr K'ung'

者、不得與於斯文也、
 之將喪斯文也、後死
 既沒、文不在茲乎、
 子固、勇我、
 雖違眾、吾從、
 禮也、純儉、吾從、
 也、純儉、吾從、
 子、麻冕、禮也、
 今、

CHAPTER III 1 The Master said, "The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice."

2 "The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow only after ascending it. That is arrogant. I continue to bow below the hall, though I oppose the common practice."

CHAPTER IV There were four things from which the Master was entirely free. He had no foregone conclusions, no arbitrary predeterminations, no obstinacy, and no egoism.

CHAPTER V 1 The Master was put in fear in K'wang.

2 He said, "After the death of king Wán, was not the cause of truth lodged here in me?"

3. SOME COMMON PRACTICES INDIFFERENT AND OTHERS NOT. 1. The cap here spoken of was that prescribed to be worn in the ancestral temple, and made of very fine linen dyed of a deep dark colour. There are long discussions about the number of threads that went into its warp. It had fallen into disuse, and was superseded by a simpler one of silk. Rather than be singular Confucius gave in to a practice, which involved no principle of right, and was economical. 2. Choo He explains the 拜下拜

乎上 thus: In the ceremonial intercourse between ministers and their prince, it was proper for them to bow below the raised hall. This the prince declined, on which they ascended and completed the homage. See this illustrated in the 經註集證 is bc. The prevailing disregard of the first part of the ceremony, considered inconsistent with the proper distance to be observed between prince and minister and therefore he would be singular in adhering to the rule.

4. FRAILTIES FROM WHICH CONFUCIUS WAS FREE. 毋 it is said, is not prohibitive here,

but simply negative, = 無. This criticism is made to make it appear that it was not by any effort, as 絕 and 毋 more naturally suggest, that Confucius attained to these things.

5. CONFUCIUS ASSURED IN A TIME OF DANGER BY HIS CONVICTION OF A DIVINE MISSION. Comp. VII, 23 but the adventure to which this chapter refers is placed in the sage's history before the other and seems to have occurred in his 57th year not long after he had resigned office, and left Loo. 1 There are different opinions as to what state K'wang belonged to. The most likely is that it was a border town of Ch'ing, and its site is now to be found in the dep. of K'ao-fung in Ho-nan. The account is that K'wang had suffered from 陽虎, an officer of Loo, to whom Conf. bore a resemblance. As he passed by the place moreover a disciple, 顏刻, who had been associated with Yang Foo in his operations against K'wang, was driving him. These circumstances made the people think that Conf. was their old enemy so they attacked him, and kept him prisoner for five days. The accounts of his escape vary some of them being evidently

天之未喪斯文也。匡人
 其如予何。
 子曰。宰問於子曰。以
 子聖者與。何其多能也。
 子曰。固天縱之將聖。
 又多能也。子曰。大
 宰知我乎。曰。少也賤。故
 多能鄙事。君子多乎哉。
 不多也。子曰。六六不
 試。故藝。

3 "If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"

CHAPTER VI 1 A high officer asked Tsze-kung saying, "May we not say that your Master is a sage? How various is his ability!"

2 Tsze Kung said, "Certainly Heaven has endowed him unlimitedly. He is about a sage. And, moreover, his ability is various."

3 The Master heard of the conversation and said, "Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability."

4 Laou said, "The Master said, 'Having no official employment, I acquired many arts.'"

fabulous. The disciples were in fear 畏 would indicate that Confucius himself was so, but this is denied. 2 父, I render by 'the cause of truth'. More exactly it is the truth embodied in literature, ceremonies, &c., and its use instead of 道, 'truth in its principles,' is attributed to Conf. modesty 在茲, 'in this,' ref. to himself. 3 There may be modesty in his use of 父, but he here identifies himself with the line of the great sages, to whom Heaven has intrusted the instruction of men. In all the six centuries between himself and king Wăn, he does not admit of such another 後死者, 'he who dies afterwards,' = a future mortal.

6 ON THE VARIOUS ABILITY OF CONFUCIUS — HIS SAGHOOD NOT THEREIN 1 According to the 周禮, the 大宰 was the chief of the six great officers of state, but the use of the designation in Conf. times was confined to the states of Woo and Sung, and hence the officer in the text must have belonged to one of them. See the 註疏, in loc. The force of 與 is as appears in the transl. 2 與 is responded to by Tsze kung with 固, 'certainly,' while yet by the use of 將 he gives his answer an air of hesitancy 縱之, 'lets him go,' i. e., does not restrict him at all. The officer had found the saghood of Conf. in his various ability, — by

了 曰 古 有 知 乎 哉
 無 知 也 有 鄙 人 問 於
 我 空 空 如 也 我 叩 其
 兩 端 而 竭 焉
 了 曰 鳳 鳥 不 至 河
 不 出 圖 召 曰 矣 大
 矣 子 見 齊 衰 者 冕 衣
 裳 者 與 瞽 者 見 之 雖
 少 必 作 過 之 必 趨

CHAPTER VII The Master said, "Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty like, ask anything of me, I set it forth from one end to the other, and exhaust it."

CHAPTER VIII The Master said, "The FENG bird does not come, the river sends forth no map—it is all over with me."

CHAPTER IX When the Master saw a person in a mourning dress, or any one with the cap and upper and lower garments of full dress, or a blind person, on observing them *approaching*, though they were younger than himself, he would rise up, and if he had to pass by them, he would do so hastily

the 又 moreover Tze-kung makes that ability only an addit. circum. 8. Conf. explains his possession of various ability and repudiates its being ascribed to the sage, or even to the K'ang-tze. 4. Lao-ti was a disciple, by surname K'ün (琴), and styled Tze-k'ao (子開), or Tze-chang (子張). It is supposed that when these two citations were being digested into their present form, some one remembered that Lao-ti had been in the habit of mentioning the remark given, and accordingly it was appended to the chapter 子云 indicates that it was a frequent saying of Confucius.

7. CONFUCIUS DISCLAIMS THE KNOWLEDGE ATTRIBUTED TO HIM, AND DECLARES HIS RESTRAINTS IN TEACHING. The first sentence here was probably an exclamation with reference to some remark upon himself as having extraordinary knowledge. 叩其兩端 exhibit (叩—發動 to agitate,) its two ends, i. e., discuss it from beginning to end.

8. FOR WANT OF AUSPICIOUS OVERTS, CONFUCIUS GIVES UP THE HOPE OF THE TRIUMPH OF HIS DOCTRINES. The 鳳 is the male of a fabulous bird, which has been called the Chinese

phoenix, said to appear when a sage ascends the throne or when right principles are going to triumph thro' the empire. The female is called 凰. In the days of Shun, they gambolled in his hall, and were heard singing on mount K'ü, in the time of king Wán. The river and the map carry us farther back still,—to the time of Fuh-ho, to whom a monster with the head of a dragon, and the body of a horse, rose from the water being marked on the back so as to give that first of the sages the idea of his diagrams. Conf. indorses these fables. 吾已矣夫—see V 26, and obs. how 乎 and 夫 are interchanged.

9. CONFUCIUS SYMPATHY WITH BOWROW EXPERT FOR BARK, AND FITT FOR MISFORTUNE. 齊, read tse, is the lower edge of a garment and joined with 衰 read ts'ui, mourning garments, the two char. indicate the mourning of the second degree of intensity where the edge is unhemmed, but cut even instead of being ragged, the terms for which are 斬衰. The phrase, however seems to be for 'in mourning' 齊 ally 少 up. 3d tone, young.

聖顏淵喟然歎曰仰之
 彌高鑽之彌堅瞻之在
 前忽焉在後夫子循循
 然善誘人博我以文約
 我以禮欲罷不能既竭
 才如有所立卓爾雖
 欲從之末由也已
 子疾病子路使門人
 爲臣病間久矣哉由
 之有詐也無臣而爲有

CHAPTER X. 1. Yen Yuen, in admiration of the Master's doctrines, sighed and said, "I looked up to them, and they seemed to become more high; I tried to penetrate them, and they seemed to become more firm, I looked at them before me, and suddenly they seemed to be behind

2 "The Master, by orderly method, skilfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety

3 "When I wish to give over the study of his doctrines, I cannot do so, and having exerted all my ability, there seems something to stand right up before me, but though I wish to follow and lay hold of it, I really find no way to do so

CHAPTER XI. 1 The Master being very ill, Tsze-loo wished the disciples to act as ministers to him.

2. During a remission of his illness, he said, "Long has the conduct of Yew been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven?

10 YEN YUEN'S ADMIRATION OF HIS MASTER'S DOCTRINES, AND HIS OWN PROGRESS IN THEM.

1 喟然歎, 'sighingly sighed' 仰 and the other verbs here are to be translated in the past tense, as the ch seems to give an account of the progress of Hwuy's mind 忽焉=忽然, 'suddenly.' 2 誘=引進, 'to lead forward' 博我六六, —comp VI 25 3. 卓爾=卓然, an adv., 'uprightly,' 'loftily' 從之, 'to follow it,' i. e., to advance there-upon to it' 人, in the sense of 無. 末由

=無所由以用其力, 'I have not the means whereby to use my strength' 也, 已, 'yea, indeed'—It was this which made him sigh

11 CONFUCIUS' DISLIKE OF PRETENSION, AND CONTENTMENT WITH HIS CONDITION 1. 使, 'was causing,' or wanted to cause Conf had been a great officer, and enjoyed the services of ministers, as in a petty court Tsze-loo would have surrounded him in his great sickness (疾病), with the illusions of his former state, and

曰、台誰欺、欺人乎、曰、予與具
 死於中之一也、無寧死於
 一了之了乎、曰、予縱不得人
 葬、予死於道路乎。
 曰、了真口、有美卜於斯、韞
 而藏諸、求苦買而沽諸、了
 沽之哉、沽之哉、我待買者也。
 曰、欲居九夷、或曰、陋、如之
 何、了曰、君了居之、何陋之有。
 曰、曰、吾自衛反魯、然後樂

3 "Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I die upon the road?"

CHAPTER XII Tsz-kung said, "There is a beautiful gem here. Should I lay it up in a case and keep it? or should I seek for a good price and sell it? The Master said, "Sell it! Sell it! But I would wait till the price was offered."

CHAPTER XIII 1 The Master was wishing to go and live among the nine wild tribes of the east.

2 Some one said, "They are rude. How can you do such a thing?" The Master said, "If a superior man dwelt among them, what rudeness would there be?"

CHAPTER XIV The Master said, "I returned from Wei to Loo, and then the music was reformed, and the pieces in the Imperial songs and Praise songs found all their proper place."

brought on himself this rebuke. 3. 縱—縱然 a conjunction, letting it be that, —all though.

12. HOW THE DESIRE FOR OFFICE SHOULD BE QUALIFIED BY SELF-RESPECT 節 is taken off here, as in VII. 25. There belong no nominative to 韞 like the 1 in the transl., we might render should it be put, &c. 買 read kuo, up. 3d tone — 價 price, value. The disciple wanted to elicit from Conf. why he declined office

so much, and insinuated the subject in this way

13. HOW BARBARIANS CAN BE CIVILIZED. This ch. is to be understood, it is said like V 6, not as if Conf. really wished to go among the E, but that he thus expressed his regret that his doctr. did not find accept. in China 1 夷, see III. 5. There were nine tribes or varieties (種) of them, the yellow white, red, &c. 2. 如之何—the 之 refers to his purpose to go among the E.

14. CONFUCIUS SERVICES IN CORRECTING THE MUSIC OF HIS NATIVE STATE AND ADJUSTING THE

正雅頌各得其所。
 事父兄喪事不敢不勉不
 爲酒困何有於我哉。
 子在川上曰逝者如斯
 夫不舍晝夜。
 子曰吾未見好德如好
 色者也。
 子曰譬如爲山未成
 簣止吾止也譬如平地雖

CHAPTER XV The Master said, "Abroad, to serve the high ministers and officers, at home, to serve one's father and elder brother; in all duties to the dead, not to dare not to exert one's-self, and not to be overcome of wine what one of these things do I attain to?"

CHAPTER XVI The Master standing by a stream, said, "It passes on just like this, not ceasing day or night!"

CHAPTER XVII The Master said, "I have not seen one who loves virtue as he loves beauty"

CHAPTER XVIII The Master said, "*The prosecution of learning* may be compared to what may happen in raising a mound. If there want but one basket of *earth* to complete the work, and I stop,

BOOK OF POETRY Conf returned from Wei to Loo in his 69th year, and died 5 years after. The 雅, (read *nga*, low 2d tone), and the 頌, are the names of two, or rather three, of the divisions of the She-king, the former being the 'elegant' or 'correct' odes, to be used with music at imperial festivals, and the praise-songs, celebrating principally the virtues of the founders of different dynasties, to be used in the services of the ancestral temple.

15 CONFUCIUS' VERY HUMBLE ESTIMATE OF HIMSELF Comp VII 2, but the things which Confucius here disclaims are of a still lower char than those there mentioned. Very remarkable is the last, as from the sage. The old interpr treat 何有於我哉, as they do in VII 12. 公卿 stand together, indicating men of superior rank. If we distinguish between them, the 公 may express the princes, high officers in the imperial court, and the 卿, the high officers in the princes' courts.

16 HOW CONFUCIUS WAS AFFECTED BY A RUNNING STREAM What does the 如 in the transl refer to? 省 and 如 indicate something in the sage's mind, suggested by the ceaseless move of the water. Choo He makes it 人地之化, = our 'course of nature.'

In the 註疏 we find for it 時事, 'events,' 'the things of time.' Probably Choo He is correct. Comp Mencius, IV 11 18.

17 THE RARITY OF A SINCERE LOVE OF VIRTUE 色, as in I 7.

18 THAT LEARNERS SHOULD NOT CEASE NOR INTERMIT THEIR LABOURS This is a fragment, like many other chapters, of some conversation, and the subject thus illustrated must be supplied, after the mod comm, as in the translation, or, after the old, by 'the following of virtue.' See the Shoo-king, V 9, where the subject is virtuous consistency. We might expect 个 in 平地, to be a verb, like 爲

覆篲進吾往也。
 也與。子語之而不惰者，其回
 也與。子謂顏淵曰，惜乎，吾見其
 進也，未見其止也。
 子語之而不惰者，其回
 也與。子謂顏淵曰，惜乎，吾見其
 進也，未見其止也。
 秀而不實者，有矣夫。
 子語之而不惰者，其回
 也與。子謂顏淵曰，惜乎，吾見其
 進也，未見其止也。
 聞焉，斯亦不足畏也。

the stopping is my own work. It may be compared to throwing down the earth on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward."

CHAPTER XIX. The Master said, "Never flagging when I set forth anything to him,—ah! that is Hwuy."

CHAPTER XX. The Master said of Yen Yuen, "Alas! I saw his constant advance. I never saw him stop in his progress."

CHAPTER XXI. The Master said, "There are cases in which the blade springs, but the plant does not go on to flower! There are cases where it flowers, but no fruit is subsequently produced!"

CHAPTER XXII. The Master said, "A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect."

in 爲山 but a good sense cannot be made out by taking it so. 雖 — the only, as many take it in VI. 24. The lesson of the ch. is—that repeated acquisitions individually small will ultimately amount to much, and that the learner is never to give over.

19. HWUY THE MODEL STUDENT.

20. COULD HAVE BEEN RECOLLECTION OF HWUY AS A MODEL STUDENT. This is said to have been spoken after Hwuy's death. 惜乎 looks

as if it were so. The 未 not yet, would rather make us think differently.

21. IT IS THE END WHICH GROWS THE WORK.

22. HOW AND WHY A YOUTH SHOULD BE REGARDED WITH RESPECT. The same person is spoken of throughout the ch., as is shown by the 亦 in the last sentence. This is not very conclusive, but it brings out a good enough meaning. With Conf. remark compare that of John Trebonius, Luther's schoolmaster at Eisenach, who used to raise his cap to his pupils on entering the schoolroom, and gave as the reason—

匹夫不可奪志也。
 子曰：「法語之言，能無
 從乎？改之爲貴，與之
 言，能無說乎？繹之爲貴，
 說而不繹，從而不改，吾
 末如之何也。」矣。
 子曰：「士患信，毋友不
 如己者，過則勿憚改。」
 子曰：「三年可弇帥也。」

CHAPTER XXIII The Master said, "Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him."

CHAPTER XXIV. The Master said, "Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them."

CHAPTER XXV. The Master said, "The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him."

'There are among these boys men of whom God will one day make burgomasters, chancellors, doctors, and magistrates. Although you do not yet see them with the badges of their dignity, it is right that you should treat them with respect.' 後生, 'after born,' a youth. See 先牛, II. 8

23 THE HOPELESSNESS OF THE CASE OF THOSE WHO ASSENT AND APPROVE WITHOUT REFORMATION OR SERIOUS THOUGHT 法語之

一, 'words of law-like admonition' 與, is the name of the diagram, to which the element of 'wind' is attached. Wind enters everywhere, hence the char is interpreted by 'entering,' and also by 'mildness,' 'yielding' 與與之 一, 'words of gentle insinuation.' In 繹之

爲貴, an anteced to 之 is readily found in the prec 言, but in 改之爲貴, such an anteced can only be found in a roundabout way. This is one of the cases which shows the inapplicability to Chinese composition of our strict syntactical apparatus 人 as in ch 10

24 This is a repetition of part of I 8

25 THE WILL UNSUBDUABLE 帥, see VII 10 帥, read *shuac*, lower 3d tone, = 將帥, 'a general.' 匹, 'mate' We find in the dict — 'Husband and wife of the common people are a pair (相匹),' and the applica of the term being thus fixed, an individual man is called 匹人, an individual woman 匹婦.

了_一衣敝緼袍與衣狐
 貉者_二而不恥者其山也
 與不_三岐不求何用不臧_四了
 路終身誦之_五了是道也
 何足以臧
 了_六歲寒然後知松栢
 之後彫也
 了_七知者不惑仁者不
 憂勇者不懼
 了_八可與共學不可與

CHAPTER XXVI 1 The Master said, "Dressed himself in a tattered robe quilted with hemp yet standing by the side of men dressed in furs, and not ashamed;—ah! it is Yew who is equal to this.

2 "He dislikes none, he courts nothing,—what can he do but what is good?"

3 Tze-loo kept continually repeating these words of the ode, when the Master said, "Those things are by no means sufficient to constitute perfect excellence."

CHAPTER XXVII The Master said, "When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves."

CHAPTER XXVIII The Master said, "The wise are free from perplexities, the virtuous from anxiety, and the bold from fear."

CHAPTER XXIX The Master said, "There are some with whom we may study in common but we shall find them unable to go along with us to principles. Perhaps we may go on with them to prin-

26. TZE LOO'S DREAM OF A WALKER IN POWER BUT FAILURE TO SEEK THE HIGHEST AIM. 1 On the constr. of this par., comp. ch. 19 The 狐 is the fox. The 貉 read hō, is probably the badger. It is described as nocturnal in its habits, yielding a soft warm fur. It sleeps much, and is carnalorous. This last character is not altogether inapplicable to the badger. See the 本草, 獸部. 2 See the She-king, 1 III. 8. st. 4. 3. 終身 not all his life as frequently but continually Tze-loo was a man of impulse with many fine points, but not sufficiently reflective.

27. MEN ARE KNOWN IN TIMES OF ADVERSITY 後彫 the after withering, a metaphor for their being a weak reed.

28. SEQUENCES OF VIRTUE, IN CH. AND REA VERY 仁者不憂—this is one of the sayings about virtue, which is only true of pious trust in God.

29. HOW DIFFERENT INDIVIDUALS STOP AT DIFFERENT STAGES OF PROGRESS. More literally rendered, this ch. would be—It may be possible with some parties together to study but it may not yet be possible with them to go on to principles, &c. 權 the weight of a steel-yard,

遠之思也。夫何遠而了。爾思空。偏只反。而豈華。與權。可與立。木可立。適道。可與適。

ciples, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh *occurring events* along with us."

CHAPTER XXX 1 How the flowers of the aspen-plum flutter and turn! Do I not think of you? But your house is distant

2 The Master said, "It is the want of thought about it. How is it distant?"

then 'to weigh' It is used here with ref to occurring events,—to weigh them and determine the application of principles to them. In the old comm, 權 is used here in opposition to 經, the latter being that which is always, and everywhere right, the former a deviation from that in particular circumstances, to bring things right. This meaning of the term here is denied. The ancients adopted it probably from their interpretation of the second clause in the next ch., which they made one with this.

30 THE NECESSITY OF REFLECTION 1. This is from one of the pieces of poetry, which Conf did not admit into his collection, and no more of it being preserved than what we have here, it is not altogether intelligible. There are long disputes about the 唐棣. Choo He makes it a kind of small plum or cherry tree, whose leaves are constantly quivering, even when

there is no wind, and adopting a reading, in a book of the Tsin (晉) dyn., of 翩 for 偏, and changing 反 into 翻, he makes out the meaning in the transl. The old comm keep the text, and interpret,—'How perversely contrary are the flowers of the T'ang-tae!' saying that those flowers are first open and then shut. This view made them take 權 in the last ch., as we have noticed. Who or what is meant by 爾 in 爾思, we cannot tell. The two 而 are mere expletives, completing the rhythm. 2. With this par. Choo He compares VII 30. The whole ch. is like the 20th of the last book, and suggests the thought of its being an addition by another hand to the original compilation.

BOOK X. H'ANG TANG

如也。在。人。侃侃如也。與。人。言。便。便。言。唯。謹。爾。者。其。在。宗。廟。朝。廷。恂。如。也。似。不。能。言。恂。孔。子。於。鄉。黨。第。一。

CHAPTER I 1 Confucius, in his village, looked simple and sincere, and as if he were not able to speak

2 When he was in the prince's ancestral temple, or in the court, he spoke minutely on every point, but cautiously

CHAPTER II 1 When he was waiting at court, in speaking with the officers of the lower grade, he spoke freely, but in a straight forward manner, in speaking with the officers of the higher grade, he did so blandly, but precisely

2 When the prince was present, his manner displayed respectful uneasiness, it was grave, but self possessed

THE NINE OF THIS BOOK.—鄉黨第十

The village, No 10 This book is different in its character from all the others in the work. It contains hardly any sayings of Confucius, but is descriptive of his ways and demeanour in a variety of places and circumstances. It is not uninteresting, but, as a whole, it does not heighten our veneration for the sage. We seem to know him better from it, and to Western minds, after being viewed in his bodechamber his undress, and at his meals, he becomes divested of a good deal of his dignity and reputation. There is something remarkable about the style. Only in one passage is he styled 子

The Master. He appears either as 孔子 The philosopher K'ung, or as 君子 The superior man. A suspicion is thus raised that the chronicler had not the same relation to him as the compilers of the other books. Anciently the book formed only one chapter but it is now arranged under seventeen divisions. Those divisions, for convenience in the translation, I continue to denominate chapters, which is done also in some native editions.

1 DENY YOURSELF OF CONFUCIUS IN HIS VILLAGE OR IN THE ANCESTRAL TEMPLE, AND IN THE COURT

1 In the dict., quoting from a record of the former Han dyn., the 鄉 contained 2,500

families, and the 黨 only 500, but the two terms are to be taken here together indicating the residence of the Sage's relatives. His native place in Loo is doubtless intended, and perhaps the original seat of his family in Sung. 恂

恂如 is expl. by Wang Suh mild like, and by Choo He, as in the transl., chi ki g probably that, with that meaning, it suited the next clause better 2 便 read p'een, lower 1st tone



—辯 to debate, to discriminate accurately

爾—耳 In those two places of high ceremony and of government, it became the sage, it is said, to be precise and particular Comp. III. 15

2 DENYING OF CONFUCIUS AT COURT WITH OTHER OFFICERS, AND BEFORE THE PRINCE.

1 朝 may be taken here as a verb, lit. = court ing. It was the custom for all the officers to repair at daybreak to the court, and wait for the prince to give them audience. 大夫

great officer was a general name, applicable

 大。命也也衣與躍色 
 人二節 公門二節 鞠 賓四節 賓四節 不顧 復三節 如三節 趨三節 進三節 後三節 襜三節 如三節 與三節 止三節 有三節 左三節 揖三節 如三節 勃三節 如三節 足三節 擯三節

CHAPTER III. 1. When the prince called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs to bend beneath him.

2 He inclined himself to the *other officers* among whom he stood, moving his left or right arm, *as their position required*, but keeping the skirts of his robe before and behind evenly adjusted

3 He hastened forward, *with his arms like the wings of a bird*

4 When the guest had retired, he would report to the prince, "The visitor is not turning round any more"

CHAPTER IV 1 When he entered the palace gate, he seemed to bend his body, as if it were not sufficient to admit him

to all the higher ministers in a court. At the imperial court they were divided into three classes,—'highest,' 'middle,' and 'lowest,' 上, 中, 下, but the various princes had only the first and third. Of the first order there were properly three, the 卿, or nobles of the state, who were in Loo the chiefs of the 'three families' Confucius belonged himself to the lower grade. 2 蹢躅, 'the feet moving uneasily,' indicating the respectful anxiety of the mind 與, low 1st tone, here appears in the phrase 與與如也, in a new sense

3 DEMEANOUR OF CONFUCIUS AT THE OFFICIAL RECEPTION OF A VISITOR. 1 The visitor is supposed to be the prince of another state. On the occasion of two princes meeting there was much ceremony. The visitor having arrived, remained outside the front gate, and the host inside his reception room, which was in the ancestral temple. Messages passed between them by means of a number of officers called 介, on the side of the visitor, and 擯, on the side of the host, who formed a zigzag line of communication from the one to the other, and passed their questions and answers along, till an understanding about the visit was thus officially effected. 足躍如 is explained by 盤辟貌, 'the appearance of turning round and inclination' I suppose I have expressed the idea in the transl. 2 This shows Conf manner when engaged in the transmission of the messages between the prince and his visitor. The prince's

nuncio, in immediate communion with himself, was the 上擯, the next was the 承擯, and below were one or more 紹擯. Conf must have been the *shung pin*, bowing to the right as he transmitted a message to the *shang pin*, who was an officer of the higher grade, and to the left as he communicated from him to the *shau pin*. 3 The host having come out to receive his visitor proceeded in with him, it is said, followed by all their internuncios in a line, and to his manner in this movement this par is generally referred. But the duty of seeing the guest off, the suby of next par, belonged to the *shung pin*, and could not be performed by Conf as merely a *shung pin*. Hence arises a difficulty. Either it is true that Conf was at one time raised to the rank of the highest dignitaries of the state, or he was temporarily employed for his knowledge of ceremony, after the first act in the reception of visitors, to discharge the duties of one. Assuming this, the 趨進 is to be explained of some of his movements in the reception room. How could he hurry forward when walking in file with the other internuncios? See the 撫餘說, II 23 4

必復命, 'would return the commission,' i.e., he had seen the guest off according to his duty, and reported it. The ways of China it appears, were much the same anciently as now. A guest turns round and bows repeatedly in leaving, and the host can't return to his place, till these salutations are ended.

4 DEMEANOUR OF CONFUCIUS IN THE COURT AT AN AUDIENCE. 1 The imperial court consisted of five divisions, each having its peculiar

躬如也。如不容。位。中門。行不履闕。過位。色勃如也。足躍如也。其口似不足者。攝齊。升堂。鞠躬如也。屏氣。似不息者。出降。等。遲顏色。怡怡如也。沒階。趨進。翼如也。復其位。蹶如也。執一。鞠躬如也。如。

2 When he was standing, he did not occupy the middle of the gate way, when he passed in or out, he did not tread upon the threshold.

3 When he was passing the vacant place of the prince, his countenance appeared to change, and his legs to bend under him, and his words came as if he hardly had breath to utter them.

4 He ascended the dais, holding up his robe with both his hands, and his body bent, holding in his breath also, as if he dared not breathe.

5 When he came out from the audience, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he had got to the bottom of the steps, he advanced rapidly to his place, with his arms like wings, and on occupying it, his manner still showed respectful uneasiness.

CHAPTER V 1 When he was carrying the sceptre of his prince, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of the hands in making

gate. That of a prince of a state consisted on ly of three, whose gates were named 庫雉

and 路. The 公門 is the soo, or first of these. The bending his body when passing through high as the gate was, is supposed to indicate the great reverence which Conf felt.

3 不中門 - 不中於門 He did not stand opposite the middle of the gate-way.

Each gate had a post in the centre, called 闕 by which it was divided into two halves, appropriated to ingress and egress. The prince only could stand in the centre of either of them, and he only could tread on the threshold or sill. 3. At the early formal audience at day break, when the prince came out of the inner apartment, and received the homage of the officers, he occupied a particular spot called 宁. This

is the 位 now empty which Confucius passes in his way to the audience in the inner apart ment. 4 齊 see IX 9 He is now ascending

the steps to the 堂 the dais, or raised plat form in the inner apartment, where the prince held his council, or gave entertainments, and from which the family rooms of the palace branched off. 5. The audience is now over and Conf is turning to his usual place at the formal audience. K'ung Gan-kwō makes the 位

to be the 宁 in par 3, but improperly 進 after 趨 is an addition that has somehow crept into the ordinary text.

5 DEMONSTRATION OF CONFUCIUS WHEN EMPLOY ED ON A FRIENDLY VISIT. 1. 圭 may be

1. 圭 may be

表^一素衣^二麤裘^三黃衣^四
 表^一而出^二之^三緇^四衣^五羔^六
 服^一當暑^二袵^三絺^四綌^五必^六
 飾^一紵^二紫^三不以^四爲^五褻^六
 也^一。容^二色^三私^四覲^五愉^六愉^七如^八
 蹈^一如^二有^三循^四禮^五有^六
 授^一勃^二如^三戰^四色^五足^六蹈^七
 不^一勝^二上^三如^四揖^五下^六如^七

a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground

2 In presenting the presents *with which he was charged*, he wore a placid appearance

3 At his private audience, he looked highly pleased

CHAPTER VI 1 The superior man did not use a deep purple, or a puce colour, in the ornaments of his dress

2 Even in his undress, he did not wear anything of a red or reddish colour

3 In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment

4 Over lamb's fur he wore a garment of black, over fawn's fur one of white, and over fox's fur one of yellow

translated 'sceptre,' in the sense simply of 'a badge of authority' It was a precious stone, conferred by the emperor on the princes, and differed in size and shape, according to their rank They took it with them when they attended the imperial court, and, according to Choo He, and the old interpr, it was carried also by their representatives, as their voucher, on occasions of embassies among themselves In the 撫

餘說, II 33, however, it is contended, appar on suff grounds, that the sceptre then employed was different from the other 勝, up 1st tone, 'to be equal to,' 'able for' 2 The prece par describes Conf manner in the friendly court, at his first interview, showing his credentials, and delivering his message That done, he had to deliver the various presents with which he was charged. This was called 亨, = 獻 3

After all the public presents were delivered, the ambassador had others of his own to give, and his interview for that purpose was called 私覲—Choo He remarks that there is no record of Confucius ever having been employed

on such a mission, and supposes that this ch, and the prece, are simply summaries of the manner in which he used to say duties referred to in them ought to be discharged

6 REITS OF CONFUCIUS IN REGARD TO HIS DRESS—The discussions about the colours here mentioned are lengthy and tedious I am not confident that I have given them all correctly in the transl 1 君了 used here to denote Confucius can hardly have come from the hand of a disciple 紺=深青揚赤色, 'a deep azure flushed with carnation' 緇=絳色, 'a deep red,' it was dipped thrice in a red dye, and then twice in a black' 飾, 'for ornament,' i.e., for the edgings of the collar and sleeves The Lan, it is said, by Choo He, after K'ung Gan-kwō, was worn in fasting, and the tsow in mourning, on which account Confucius would not use them See this and the account of the colours denied in the 撫餘說, in loc 2 There are five colours which go by the name.

朝。十二^上月必朝服而
裘。衣冠不以弔。
帷裳必殺之。^{十^上}
喪無所不佩。^{九^上}
貉之厚以居。^{八^上}
良身有牛狐。^{七^上}
右袂必有寢衣。^{六^上}
狐裘。褻裘長短。^{五^上}

5 The fur robe of his undress was long, with the right sleeve short.

6 He required his sleeping dress to be half as long again as his body

7 When staying at home, he used thick furs of the fox or the badger

8 When he put off mourning, he wore all the appendages of the girdle.

9 His under garment, except when it was required to be of the curtain shape, was made of silk cut narrow above and wide below

10 He did not wear lamb's fur, or a black cap, on a visit of condolence.

11 On the first day of the month, he put on his court robes, and presented himself at court

of 正 *as it is*, viz., 青黃赤白黑
azure, yellow, carnation, white, and black;
others, among which are 紅 and 紫 go by the
name of 間 or intermediate. See the 集
註 in loc. Conf. would use only the correct
colours, and moreover Choo He adds, red and
reddish-blue are liked by women and girls.
褻服, his dress, when in private. 3. 絺 and
絺 were made from the fibres of a creeping
plant, the 葛. See the She-king, I. i. 2. 必
表而出之 he must display and have
it outwards. The interpr. of this, as in the
transl., after Choo He, tho diff from the old
version seems to be correct. 4 The lamb's fur
belonged to the court dress, the fawn's was worn
on embassies, the fox's on occasions of sacrifice
&c. 5 Conf. knew how to blend comfort and
convenience. 6. This par., it is supposed, be-
longe to the next ch., in which case it is not the

usual sleeping garment of Conf. that is spoken
of but the one he used in fasting 長 low 3d
tone, over overplus. 7 These are the 褻
裘 of par 5. 8. The appendages of the girdle
were, the handkerchief, a small knife, a spike
for opening knots, &c. 去 up. 9d tone, to
put away 9. The 裳 was the lower garment,
reaching below the knees like a kilt or petti-
coat. For court and sac. dress, it was made
curtain like as wide at top as at bottom. In
that worn on other occasions, Conf. saved the
cloth in the way described. So, at least, says
K'ang Gan-kwo. 殺 read shaw, up. 3d tone.
10. Lamb's fur was worn black (par 4), but
white is the colour of mourning in China, and
Conf. would not visit mourners, but in a sym-
pathizing colour 11. 吉月 the fortunate
day of the moon, i. e., the first of the month.
This was Conf. practice, after he had ceased to
be in office.

酒無量不及亂五節 雖多不使勝食氣惟
 食不得其醬不食四節 不時不食三節 割不正不食
 臭惡不食失飪不食 肉敗不食色惡不食
 細食二節 饅而餲魚餒而厭 食一節 不厭精膾不厭
 必變食居必遷坐 齊二節 必有明衣布一節

CHAPTER VII 1 When fasting, he thought it necessary to have his clothes, brightly clean, and made of linen cloth.

2 When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment

CHAPTER VIII 1 He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small.

2 He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discoloured, or what was of a bad flavour, nor anything which was not in season

3. He did not eat meat which was not cut properly, nor what was served without its proper sauce

4. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it

5 He did not partake of wine and dried meat, bought in the market

7 RULES OBSERVED BY CONFUCIUS WHEN FASTING 1 齊, read *chae*, up 1st tone, see VII 12 The 6th par of last ch. should come in as the 2d here 2. The fasting was not from all food, but only from wine or spirits, and from pot herbs Observe the diff. between 變 and 遷, the former 'to change,' the lat 'to change from,' 'to remove'—The whole ch. may be compared with Matt VI 16-18

8 RULES OF CONFUCIUS ABOUT HIS FOOD 1 膾, 'minced meat,' acc to the comm, was made of beef, mutton, or fish, uncooked 100 shing of paddy were reduced to 30, to bring

it to the state of 精 rice 2 飪, in the diet, is 'overdone,' hence 失飪 = 'wrong in being overdone' Some, however, make the phrase to mean 'badly cooked,' either, underdone, or overdone 4 食 (tsze) 氣, 'the breath of the rice,' or perhaps, 'the life-sustaining power of it,' but 氣 can hardly be translated here 唯 = 惟, 'only,' showing, it is said, that in other things he had a limit, but the use of wine being to make glad, he could not beforehand set a limit to the quantity of it 6 Lit, 'He did not take away ginger in eating' 8. The prince, anciently (and it is still a custom),

而^七於阼階^三。斯^三出^三矣。鄉人飲酒，杖者出，
 不^七多食^八。祭肉，不出^九一日，不食之矣。食^九不^九，
 詔^十寢^十不言^十。雖疏食菜^十羹瓜祭，必齋如也。
 鄉人飲酒，杖者出，

6 He was never without ginger when he ate.

7 He did not eat much.

8 When he had been assisting at the prince's sacrifice, he did not keep the flesh which he received over night. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it.

9 When eating, he did not converse. When in bed, he did not speak.

10 Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave respectful air.

CHAPTER IX. If his mat was not straight, he did not sit on it.

CHAPTER X. 1 When the villagers were drinking together, on those who carried staves going out, he went out immediately after.

2 When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps.

distributed among the assisting ministers the flesh of his sacrifice. Each would only get a little, and so it could be used at once. 10. 瓜 should be changed into 必 according to Choo He. Ho An, however, retains it, and putting a comma after it, joins it with the two preced. specimens of spare diet. The sacrificing refers to a custom something like our saying grace. The master took a few grains of rice, or part of the other provisions, and placed them on the 瓜, and, among the sacrificial vessels, a tribute to the worthy or worthless who first taught the art of cooking. The Buddhist priests in their monasteries have a custom of this kind, and on public occasions, as when K'o-ying gave an entertainment in Hongkong in 1845, something like it is sometimes observed, but any such custom is unknown among the common habits of the people. However poor might be his fare,

Confucius always observed it. 齊, *chee* = 齊 the grave demeanour *up* up late to fasting.

9. RULE OF CONFUCIUS ABOUT HIS MAT

10. OTHER WAYS OF CONFUCIUS IN HIS VILLAGE. 1. At sixty people carried staves. Conf. here showed his respect for age. 斯 has here an adverbial force, = 即. 2. There were three

齊 *chee* = 齊 every year but that in the text was called the great 齊, being observed in the winter season, when the officers led all the people of a village about, searching every house to expel demons, and drive away pestilence. It was conducted with great uproar and little better than a play but Conf. saw a good old idea in it, and when the mob was in his house, he stood on the eastern steps (the place of a host receiving guests) in full dress. Some make the steps those of his ancestral temple, and his *st* *st* *st* there to be to assure the spirits of his shrine.

必⁵奇⁴之⁴付³食³於³君³ 熟⁴而⁴薦³之³君³ 賜³膳³必³席³ 先⁴嘗⁴之⁴君³ 賜³食³必³正³席³ 傷⁴人⁴乎⁴不⁴問⁴馬⁴ 廐⁴焚⁴了⁴退⁴朝⁴ 未⁴達⁴不⁴敢⁴嘗⁴ 藥⁴升⁴而⁴受⁴之⁴ 升⁴而⁴送⁴之⁴ 康³了³饋³ 問⁴人⁴於⁴他⁴邦⁴ 出⁴

CHAPTER XI 1 When he was sending complimentary inquiries to any one in another state, he bowed twice as he escorted the messenger away

2 Ke K'ang having sent him a present of physic, he bowed and received it, saying, "I do not know it I dare not taste it."

CHAPTER XII The stable being burned down, when he was at court, on his return he said, "Has any man been hurt?" He did not ask about the horses

CHAPTER XIII 1 When the prince sent him a gift of *cooked* meat, he would adjust his mat, *first* taste it, and *then* give it away to others When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors When the prince sent him a gift of a living animal, he would keep it alive

2 When he was in attendance on the prince and joining in the entertainment, the prince only sacrificed He first tasted every thing

11 TRAITS OF CONFUCIUS' INTERCOURSE WITH OTHERS 1 The two bows were not to the messenger, but intended for the distant friend to whom he was being sent 2 康 was the 予康了 of II 20, et al Conf accepted the gift, but thought it necessary to let the donor know he could not, for the present at least, avail himself of it

12 HOW CONFUCIUS VALUED HUMAN LIFE A 廐 was fitted to accommodate 216 horses See the 集證, in loc It may be used indeed for a private stable, but it is more natural to take it here for the 國 or state *lew* This is the view in the 家語

13 DEMEANOUR OF CONFUCIUS IN RELATION TO HIS PRINCE 1 He would not offer the cooked meat to the spirits of his ancestors, not

knowing but it might previously have been offered by the prince to the spirits of his But he reverently tasted it, as if he had been in the prince's presence He 'honoured' the gift of cooked food, 'glorified' the undressed, and 'was kind' to the living animal 2 The 祭 here is that in ch 8, 10 Among parties of equal rank, all performed the ceremony, but Conf., with his prince, held that the prince sacrificed for all. He tasted every thing, as if he had been a cook, it being the cook's duty to taste every dish, before the prince partook of it 3 首, upper 3d tone, 頭向, 'the direction of the head' The head to the east was the proper position for a person in bed, a sick man might for comfort be lying differently, but Conf. would not see the prince but in the correct position, and also in the court dress, so far as he could accomplish it 4 He would not wait a moment, but let his carriage follow him

君祭先飯。疾君視之東首，加朝服，拖紳。君命召，不俟駕行矣。
 入太廟，有司問。朋友死，無所歸，以於我殯。朋友之饋，雖申馬，非祭肉不拜。
 居不容見齊。哀者，雖狎，必變。見冕者，與瞽者，雖褻，必以貌凶。

3 When he was sick and the prince came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them.

4 When the prince's order called him, without waiting for his carriage to be yoked, he went at once.

CHAPTER XIV When he entered the ancestral temple of the state, he asked about everything.

CHAPTER XV 1 When any of his friends died, if he had no relations who could be depended on for the necessary offices, he would say, "I will bury him."

2 When a friend sent him a present, though it might be a carriage and horses, he did not bow.

3 The only present for which he bowed was that of the flesh of sacrifice.

CHAPTER XVI 1 In bed, he did not lie like a corpse. At home, he did not put on any formal deportment.

2 When he saw any one in a mourning dress, though it might be an acquaintance, he would change countenance, when he saw any one wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute them in a ceremonious manner.

14. A repetition of III. 15. Comp. also ch. 2. These two passages make the explanation, given at III. 15, of the questioning being on his first entrance on office very doubtful.

15. TRAITS OF CONFUCIUS IN THE RELATION OF A FRIEND 1. 殯 properly the closing up of the coffin, is here used for all the expenses and services necessary to interment. 2. Between friends there should be a community of goods.

The flesh of sacrifice, however was that which had been offered by his friend to the spirits of his parents or ancestors. That demanded acknowledgment.

16. 式 is the front bar of a cart or carriage. In fact, the carriage of Confucius time was

服者式之。式負服者。
 有盛饌，必變色而作。
 迅雷風烈，必變。
 車中，必正，立執綏。
 不親指。
 集。色斯舉矣。翔而後
 時哉。了路其之。
 而作。

3. To any person in mourning he bowed forward to the cross-bar of his carriage, he bowed in the same way to any one bearing the tables of population.

4. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.

5. On a sudden clap of thunder, or a violent wind, he would change countenance.

CHAPTER XVII. 1 When he was about to mount his carriage, he would stand straight, holding the cord.

2. When he was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.

CHAPTER XVIII. 1. Seeing the countenance, it instantly rises. It flies round, and by and bye settles.

2. The Master said, "There is the hen-pheasant on the hill bridge. At its season! At its season!" Tsze-loo made a motion to it. Thrice it smelt him and then rose.

only what we call a cart. In saluting when riding, parties bowed forward to this bar. 4 He showed these signs, with reference to the generosity of the provider.

17 CONFUCIUS AT AND IN HIS CARRIAGE. 1 The 綏 was a strap or cord, attached to the carriage to assist in mounting it. 2 不內 顧, 'He did not look round within,' i. e., turn

his head quite round. See the Le Ke, I 1.5, p. 48.

18. A fragment, which seemingly has no connect. with the rest of the book. Various corrections of characters are proposed, and various views of the meaning given. Ho An's view of the conclusion is this—'Tsze-loo took it and served it up. The Master thrice smelt it and rose.' 其, up. 2d tone, = 向.

BOOK XI SEEN TSIN

先進第十一
 子曰先進於禮樂，野人也；後進於禮樂，君子也。如用之，則吾從先進。
 子曰從我於陳蔡者，皆不及門也。
 德行顏淵、閔子騫、子路、仲弓。子貢曰：「伯牛、子貢、子有。」

CHAPTER I 1 The Master said, "The men of former times, in the matters of ceremonies and music, were rustics, *it is said*, while the men of *these* latter times, in ceremonies and music, are accomplished gentlemen

2. "If I have occasion to use those things, I follow the men of former times."

CHAPTER II 1 The Master said, "Of those who were with me in Ch'in and Ts'ue, there are none to be found to enter my door."

2 Distinguished for their virtuous principles and practice, there were Yen Yuen, Min Tsze k'een, Yen Pih new, and Chung kung, for their ability in speech, Tsae Go and Tszu-kung, for their adminis-

1. *THE NEW OF THIS BOOK.*—先進第十一

The former men—No. XI. With this Book there commences the second part of the Analects, commonly called the *Hao Lee* (下論). There is, however, no clear authority for this division. It contains 25 chapters, treating mostly of various disciples of the Master and deciding the point of their worthiness. Min Tsze-k'een appears in it four times, and on this account some attribute the compilation of it to his disciples. There are indications in the style of a peculiar hand.

1. CONFUCIUS PREFERENCE OF THE SIMPLER WAYS OF FORMER TIMES. 1 先進後進 are said by Choo Hsiao-tow 先進後進. Literally, the expressions are,—those who first advanced, those who afterwards advanced, i.e., on the stage of the world. In *Hsiao An*, the chap. is said to speak of the disciples who had first advanced to office and those who had advanced

subsequently—評其弟子之中仕進先後之輩. But the 2d par. is

decidedly against this interpretation. 進 is not to be joined to the succeeding 於禮樂, but 於—, 進. It is supposed that the characterizing the 先進 as rustics, and their successors as *hsue-tzu*, was a style of his times, which Conf. quotes ironically. We have in it a new instance of the various application of the name *hsue-tzu*. In the 備言 it is said, Of the words and actions of men in their mutual intercourse and in the business of government, whatever trifles respect is here included in *hsue-tzu*, and whatever is expressive of *hsue-tzu* is here included in *hsue-tzu*.

2. OUR OWN REMOTEST MEMORY OF HIS DISCIPLES' FIDELITY. CHARACTERISTICS OF TEN OF THE DISCIPLES. 1 This utterance must have been made towards the close of Conf. life when

有李路。文學了游了。
夏。了。回也。非助我。
者也。於言無所不。
說。了。子。哉。閔子。焉。
人。不。間。於。其。父。母。昆。
弟。之。言。南。容。復。自。白。孔。
子。以。其。兄。之。子。妻。之。

trative talents, Yen Yew and Ke Loo; for their literary acquirements, Tsze-yew and Tsze-hea

CHAPTER III The Master said, "Hwuy gives me no assistance. There is nothing that I say in which he does not delight"

CHAPTER IV The Master said, "Filial indeed is Min Tsze-k'een! Other people say nothing of him different from the report of his parents and brothers"

CHAPTER V Nan Yung was frequently repeating the *lines about a white sceptre-stone*. Confucius gave him the daughter of his elder brother to wife

many of his disciples had been removed by death, or separated from him by other causes. In his 62d year or thereabouts, as the accounts go, he was passing, in his wanderings from Ch'in to Ts'ae, when the officers of Ch'in, afraid that he would go on into Tsao, endeavoured to stop his course, and for several days he and the disciples with him were cut off from food. Both Ch'in and Ts'ae were in the present province of Ho-nan, and are referred to the departments of 陳州 and 汝寧. 2 This par is to be taken as a note by the compilers of the book, enumerating the principal followers of Conf on the occasion referred to, with their distinguishing qualities. They are arranged in four classes (四科), and, amounting to ten, are known as the 十哲. The 'four classes' and 'ten wise ones' are often mentioned in connection with the sage's school.

3 HWUY'S SILENT RECEPTION OF THE MASTER'S TEACHINGS. A teacher is sometimes helped by the doubts and questions of learners, which lead him to explain himself more fully. Comp III 8, 3 說 for 悅 as in I 1, 1, but K'ung Gan-kwō takes it in its usual pronunciation, = 解, 'to explain.'

4 THE FILIAL PIETY OF MIN TSZE-K'EEN. 閒, as in VIII 21, 'could pick out no crevice or flaw in the words, &c' 陳羣 (about A.D. 200-250) as given in Ho An, explains 'men had no words of disparagement for his conduct in reference to his parents and brothers' This is the only instance where Conf calls a disciple by his designation. The use of 了焉 is supposed, in the 合滿, to be a mistake of the compilers.

5. CONFUCIUS' APPROBATION OF NAN YUNG. Nan Yung, see V 1, as in V 19. I have translated it by 'frequently,' but, in the 'Family Sayings,' it is related that Yung repeated the lines thrice in one day. 白圭, see the She-king, III iii 2, st 5. The lines there are — 'A flaw in a white sceptre-stone, may be ground away, but for a flaw in speech, nothing can be done' In his repeating of these lines, we have, perhaps, the ground-virtue of the char for which Yung is commended in V 1. Obs 孔了, where we might expect 了.

問死。曰：「未知生，焉知死。」
 閔子侍側，閔閔如也。
 子路行行如也。內有子
 貢侃侃如也。子樂若由
 也，不得其死然。
 魯人爲長府，閔子騫
 曰：「仍舊買如之何，何必
 改作？」曰：「大人不言，言
 必有中。」

CHAPTER XII 1 The disciple Min was standing by his side, looking bland and precise, Tsze-loo, looking bold and soldierly, Yen Yew and Taze lung, with a free and straightforward manner. The Master was pleased.

2 He said, "Yew there!—he will not die a natural death,"

CHAPTER XIII 1 Some parties in Loo were going to take down and rebuild the Long treasury.

2 Min Tsze-k'cen said, "Suppose it were to be repaired after its old style,—why must it be altered, and made anew?"

3 The Master said, "This man seldom speaks; when he does, he is sure to hit the point."

from Confucius using only 鬼 in his reply and from the opposition between 人 and 鬼

人 is man alive, while 鬼 is man dead—a ghost, a spirit. Two views of the replies are found in commentators. The older ones say—Confucius put off Ko Loo, and gave him no answer because spirits and death are obscure and unprofitable subjects to talk about. With this some modern writers agree, as the author of the 翼註, but others, and the majority say—Confucius answered the disciple profoundly and showed him how he should prosecute his inquiries in the proper order. The service of the dead must be in the same spirit as the service of the living. Obedience and sacrifice are equally the expression of the filial heart. Death is only the natural termination of life. We are born with certain gifts and principles, which carry us on to the end of our course. This is ingenious refining but, after all, Confucius avoids answering the important questions proposed to him.

12. CONFUCIUS HARDY WITH HIS DISCIPLES ABOUT HIM. HIS WAXEN TAZE-LOO. 1 閔子 like 冉子 VI, 3, 1. 行 read keng, low 3d tone. 2 There wanting here the 子曰 at the commencement, some would change the 樂 at the end of the 1st, par into 曰 to supply the blank. 若由也一若 is used with reference to the appearance and manner of Taze-loo. 然 in the 註疏 is taken as—the final 焉. Some say that it indicates some uncertainty as to the prediction. But it was veridically so on 11 17.

13. WISE ADVICE OF MIN SUN AGAINST USELESS EXPENDITURE. 1 魯人 not the people of Loo, but as in the transl.—certain officers, disapprobation of whom is indicated by simply calling them 人. The full meaning of

求也。爲之聚斂而附。與。子。不。及。也。孰。賢。矣。子。貢。問。師。與。商。也。於。丘。之。門。人。不。敬。也。升。堂。矣。子。貢。問。師。與。商。也。

CHAPTER XIV 1 The Master said, "What has the harpsichord of Yew to do in my door?"

2 The other disciples *began* not to respect Tsze-loo. The Master said, "Yew has ascended to the hall, though he has not yet passed into the inner apartments."

CHAPTER XV 1 Tsze-kung asked which of the two, Sze or Shang, was the superior. The Master said, "Sze goes beyond *the due mean*, and Shang does not come up to it."

2 "Then," said Tsze-kung, "the superiority is with Sze, I suppose."

3 The Master said, "To go beyond is as wrong as to fall short."

CHAPTER XVI 1. The head of the Ke family was richer than the duke of Chow had been, and yet K'ew collected his imposts for him, and increased his wealth.

爲 is collected from the rest of the chapter. 府 is 'a treasury,' as distinguished from 倉, 'a granary,' and from 庫, 'an arsenal.' 'The Long treasury' was the name of the one in question. 2 The use of 買 is perplexing. Choo He adopts the explanation of it by the old comm. as=事, 'affair,' but with what propriety I do not see. The character means 'a string of cowries, or cash,' then 'to thread together,' 'to connect.' May not its force be here, — 'suppose it were to be carried on—continued—as before'? 3 大 as in ch 9 中, up 3d tone, a verb, 'to hit the mark,' as in shooting.

14 CONFUCIUS' ADMONITION AND DEFENCE OF TSZE-LOO 1 The form of the harpsichord seems to come nearer to that of the *shuh* than any other of our instruments. The 瑟 is a kindred instrument with the 琴, commonly

called 'the scholar's lute.' See the Chinese Repository, vol VIII p 38. The music made by Yew was more martial in its air than befitted the peace-inculcating school of the sage. 2 This contains a defence of Yew, and an illustration of his real attainments.

15 COMPARISON OF SZE AND SHANG EXCESS AND DEFECT EQUALLY WRONG 1 賢, here=勝, 'to overcome,' 'be superior to,' being interchanged with 愈 in par 2. We find this meaning of the term also in the dictionary.

16 CONFUCIUS' INDIGNATION AT THE SUPPORT OF USURPATION AND LATTERION BY ONE OF HIS DISCIPLES 1 乎氏, see III 1. Many illustrations might be collected of the encroachments of the Ke family, and its great wealth. 爲之聚斂, 'for him collected and ingathered,' i. e., all his imposts. This clause and the next imply that K'ew was aiding in the matter of laying imposts on the people. 2 'Beat the

益之。了。非召徒也。小子鳴鼓而攻之。可也。柴也愚。參也魯。師也辟。山也。臧也。屨空。賜不受命。而貨殖焉。億則屨中。子張問。吾人之

2 The Master said, "He is no disciple of mine. My little children, beat the drum and assail him."

CHAPTER XVII 1 Ch'ue is simple.

2 Sin is dull

3 Sze is specious.

4. Yew is coarse.

CHAPTER XVIII 1 The Master said, "There is Hwuy! He has nearly attained to perfect virtue. He is often in want."

2 "Taze does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct."

CHAPTER XIX. Taze-chang asked what were the characteristics of the good man. The Master said, "He does not tread in the footsteps of others, but, moreover, he does not enter the chamber of the sage."

drum and assail him,—this refers to the practice of executing criminals in the market place, and by beat of drum collecting the people to hear their crimes. Comm., however, say that the Master only required the disciples here to tell K'ew of his faults and recover him.

17. CHARACTERS OF THE FOUR DISCIPLES.—CH'AE, BEN, SZE, AND YEW. It is supposed a 子曰 is missing from the beginning of this ch. Admitting this, the sentences are to be translated in the present tense, and not in the past which would be required, if the chap. were simply the record of the compilers. 1. Ch'ue, by surname 高 and styled 子羔 (of 羔 there are = real abuses), has his tablet now the 5th west, in the outer court of the temple. He was small and ugly but distinguished for his sincerity, filial piety, and justice. Such was the conviction of his impartial justice, that in a time of peril he was saved by a man, whom he had formerly punished with cutting off his feet. 2. 辟, read p'ei, is defined in the dict., —practising airs with little sincerity.—Confucius certainly does not here flatter his followers.

18. HWUY AND TAZE CONTRASTED. In Ho An's compilation this ch. is joined with the

preceding as one. 1. 屨 here—近 nearly

near to. It is often found with 乎 following, both terms together being—our nearly. To make out a meaning, the old comm. supply

聖道 the way or doctrines of the sages,

and the modern supply 道 the truth and

right. 空 up. 3d tone, emptied, i. e., brought

to extremity poor distressed. Hwuy's being

brought often to this state is mentioned merely as an addition. I circumstanced about him, intended to show that he was happy in his deep

poverty. Ho An proceeds the comment of some one which is worth giving here, and acc. to

which, 空—虛中 empty—hearted, free

from all vanities and ambitions. Then 屨—

每 always. In this sense 屨空 was the

formative element of Hwuy's character. 2. 受

to receive, here— to acquiesce in. 億—度

to form a judgment.

19. THE GOOD MAN. Comp. VII. 23. By 魯

人 Choo Ho understands—質美而未

道。子。曰。不踐迹。亦不人
於室。子。曰。論篤是與。子
者乎。色莊者乎。
子。曰。路問聞斯行諸。子
曰。有父兄在。如之何其
聞斯行之。冉有問聞斯
行諸。子。曰。聞斯行之。公
西華曰。由也問聞斯行
諸。子。曰。有父兄在。求也

CHAPTER XX The Master said, "If, because a man's discourse appears solid and sincere, we allow him to be a good man, is he really a superior man? or is his gravity only in appearance?"

CHAPTER XXI Tze-loo asked whether he should immediately carry into practice what he heard. The Master said, "There are your father and elder brothers to be consulted, why should you act on that principle of immediately carrying into practice what you hear?" Yen Yew asked the same, whether he should immediately carry into practice what he heard, and the Master answered, "Immediately carry into practice what you hear." Kung-se Hwa said, "Yew asked whether he should carry immediately into practice what he heard, and you said, 'There are your father and elder brothers to be consulted' K'ew asked whether he should immediately carry into practice what he heard, and you said, 'Carry it immediately into practice' I, Ch'ih, am perplexed, and venture to ask you for an explanation." The Master said, "K'ew is retiring and slow, therefore, I urged him forward. Yew has more than his own share of energy, therefore, I kept him back."

學者, 'one of fine natural capacity, but who has not learned' Such a man will fit many things be a law to himself, and needs not to follow in the wake of others, but after all his progress will be limited. The text is rather enigmatical. 入室, comp. ch. 14, 2

20 WE MAY NOT HASTILY JUDGE A MAN TO BE GOOD FROM HIS DISCOURSE 言 is here 'speech,' 'conversation' In Ho An, this ch. is joined to the preceding one, and is said to give additional characteristics of 'the good man,' mentioned on a diff. occasion—The construction, however, on that view is all but inextricable

21 AN INSTANCE IN TZE-LOO AND YEN

YI W OF HOW CONFUCIUS DEALT WITH HIS DISCIPLES ACCORDING TO THEIR CHARACTERS. On

Tze-loo's question, comp. V 13 聞斯行諸, 'Hearing this (=anything), should I do it at once or not?' 行諸=行之乎, like

舍諸, in VI 4. 兼人, 兼 is explained by Choo He with 勝, 'to overcome,' 'to be superior to.' But we can well take it in its radical signification of 'to unite,' as a hand grasps two sheaves of corn. The phrase is equivalent to our English one in the transl. Similarly, the best pure gold is called 兼金.

問聞斯行諸了。聞斯行之
 亦也惑敢問了。求也退故
 進之山也兼人故退之。
 了畏於匡顏淵後了。吾
 以攻爲死矣。了有回何敢
 死。
 了然問仲山內求可謂
 人片與了。吾以了爲異之
 問曾山與求之問。所謂人片
 者以道事君不可則止。今山

СПАРИЕК XXII The Master was put in fear in K'wang and Yen Yuen fell behind. The Master, on his rejoining him, said, "I thought you had died." Hwuy replied, "While you were alive, how should I presume to die?"

CHAPTER XVIII 1 Ke Tze-jen asked whether Chung yew and Yen K'ew could be called great ministers

2 The Master said, "I thought you would ask about some extraordinary individuals, and you only ask about Yew and K'ew!"

3 "What is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires.

22. YEN YUEN'S ATTACHMENT TO CONFUCIUS, AND CONFIDENCE IN HIS MISSION. See IX. 5. If Hwuy's answer was anything more than plain-sanity we must pronounce it foolish. The country, how or expand it thus:—I knew that you would not perish in this danger and therefore I would not rashly sacrifice my own life, but preserved it rather that I might continue to enjoy the benefit of your instructions. If we inquire how Hwuy knew that Conf. would not perish, we are informed that he shared his master's assurance that he had a divine mission. See VII. 22, IX. 5.

23. A GREAT MINISTER. CHU KU-YEW AND YEN K'EW ONLY ORDINARY MINISTERS. The paraphrasts sum up the contents thus:—Conf. says was the boasting of Ke Tze-jen, and indicates an acquaintance with his traitorous purposes. 1 Ke Tze-jen was a younger brother of Ke Hwan, who was the 季氏 of III. 1.

Having an ambitious purpose on the dukedom of Loo, he was increasing his officers, and having got the two disciples to enter his service, he boastingly speaks to Conf. about them. 2.

吾以云云 lit, I supposed you were making a question of (—about) extraordinary men, and lo! it is a question about Yew and K'ew. 曾—乃 its force is rather diff from what it has in II. 8, but is much akin to that in III. 6. 4. 具臣 is explained 備臣數而已, simply fitted to rank among the number of officers. 具 often means what is merely official. 具文, an official paper. 具臣 more official is 具之 supposes an antecedent such as 主, their master.

具文, an official paper. 具臣 more official is 具之 supposes an antecedent such as 主, their master.

與求也。可謂其臣矣。^{五節}
 然則從之者與。^{六節}曰：弑曰：父與君，亦不從也。
 曰：賊夫人之子。^{三節}曰：路使子羔爲費宰。^{二節}
 曰：有民人焉，有社稷焉，何必讀書，然後爲學。^{四節}
 曰：是故惡夫佞者。^{一節}
 華子坐。^{二節}曰：以在。曰：四

4 "Now, as to Yew and K'ew, they may be called ordinary ministers."

5. Tsze-jen said, "Then they will always follow their chief, will they?"

6 The Master said, "In an act of parricide or regicide, they would not follow him."

CHAPTER XXIV. 1. Tsze-loo got Tsze-kaou appointed governor of Pe.

2 The Master said, "You are injuring a man's son."

3. Tsze-loo said, "There are (there) common people and officers; there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?"

4 The Master said, "It is on this account that I hate your glib-tongued people."

CHAPTER XXV. 1. Tsze-loo, Tsang Sih, Yen Yew, and Kung-se Hwa, were sitting by the Master.

2 He said to them, "Though I am a day or so older than you, don't think of that."

24 HOW PRELIMINARY STUDY IS NECESSARY TO THE EXERCISE OF GOVERNMENT — A REPROOF OF TSZE-LOO 1 費, —see VI 7 This commandantship is probably what Min Sun there refused. Tsze-loo had entered into the service of the Ke family (see last ch.), and recommended (使) Tsze-kaou as likely to keep the turbulent Pe in order, thereby withdrawing him from his studies with the Master 2 賊, in the sense of '害', 'to injure' 人 as in ch 9, 3 It qualifies the whole phrase 人之了, and is

not to be joined only with 人. By denominating Tsze-kaou—'a man's son,' Conf intimates, I suppose, that the father was injured as well. His son ought not to be so dealt with. 3 The absurd defence of Tsze-loo. It is to this effect. —'The whole duty of man is in treating other men right, and rendering what is due to spiritual beings, and it may be learned practically without the study you require' 4 是故, 'on this account,' with reference to Tsze-loo's reply

25 THE AIMS OF TSZE-LOO, TSANG SIH, YEN YEW, AND KUNG-SE HWA, AND CONFUCIUS' REMARKS ABOUT THEM. Comp. V. 7. 25. 1. The

長乎爾。毋吾以也。^{〇三四}居則
不吾知也。如或知爾，則何
以哉？^{〇四四}子路率爾而對曰：「
乘之國，攝乎人國之間，加
之以師旅，因之以饑饉，由
也，爲之比及一年，可使有
勇，且知方也。」人子哂之，求
爾何如？對曰：「方六七十，
如或一，求也爲之比及一
年，可使足民。如其禮樂，以

— 3 "From day to day you are saying, 'We are not known' If some princes were to know you, what would you do?"

4 Tze-loo hastily and lightly replied, "Suppose the case of a state of ten thousand chariots, let it be straitened between other large states, let it be suffering from invading armies, and to this let there be added a famine in corn and in all vegetables —if I were intrusted with the government of it, in three years time I could make the people to be bold, and to recognize the rules of righteous conduct." The Master smiled at him.

5 Turning to Yen Yew, he said, "K'ew, what are your wishes?" K'ew replied, "Suppose a state of sixty or seventy *le* square, or one of fifty or sixty, and let me have the government of it, —in three years time, I could make plenty to abound among the people. As to teaching them the principles of propriety, and music, I must wait for the rise of a superior man to do that."

disciples mentioned here are all families to us excepting Tzeing Shih. He was the father of the more celebrated Tzeing Shih, and himself by name Teen (曾). The four are mentioned in the order of their age, and Teen would have answered immediately after Tze-loo, but that Conf. passed him by as he was occupied with his harpichord. 2. 長 up 2d tone, senior

Many understand 爾輩 ye, as nom. to the first 以 but it is better with Choo He to take 以—雖 although. 一日 one day would seem to indicate the importance which the disciples attached to the seniority of their

Master, and his wish that they should attach no importance to it. In 勿吾以也 we have a not uncommon *fu* cation. It = 勿以吾爲長, don't consider me to be your senior 3. 居—不居之時 the level, ordinary course of your lives. 何以哉—何以爲用哉 what would you consider to be your use? i. e., what course of action would you pursue? 4. 率爾 an adv., = 'hastily' 攝 acc. to Choo He, = 管束 acc. to Paou Hien, = 迫 straitened, 'urged.

俟君子。亦爾何如。對曰。非
 口能之。願學焉。宗廟之事。如
 會同。端章甫。願爲小相。
 焉。點爾何如。鼓瑟希。鐸爾
 舍瑟而作。對曰。異乎。各
 者之撰。子曰。何傷乎。亦各
 言其志也。曰。莫春者。春服
 既成。冠者五六人。童子六
 七人。浴乎沂。風乎舞雩。詠
 而歸。夫子喟然歎曰。吾與

6. "What are your wishes, Ch'ih," said the Master next to Kung-se Hwa. Ch'ih replied, "I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the Princes with the Emperor, I should like, dressed in the dark squaremade robe and the black linen cap, to act as a small assistant."

7. Last of all, the Master asked T'sang Sih, "Teen, what are your wishes?" Teen, pausing as he was playing on his harpsichord, while it was yet twanging, laid the instrument aside, and rose, "My wishes," he said, "are different from the cherished purposes of these three gentlemen." "What harm is there in that?" said the Master, "do you also, as well as they, speak out your wishes." Teen then said, "In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the E, enjoy the breeze among the rain-altars, and return home singing." The Master heaved a sigh and said, "I give my approval to Teen."

In the Chow Le, 500 men make a 旅, and 5 旅, or 2,500 men, make a 師. The two terms together have here the meaning given in the transl 爲之, 'managed it'. 比, lower 8d tone, blends its force with the foll, 及. 方=向, 'towards'. 知方, 'know the quarter to which to turn, the way in which to go'. 5 At the beginning of this paragraph and the two following, we must supply 了. 如=或,

'or' 6 能之, 一之 refers to the 禮樂. in p 5 會 is the name for occasional or incidental interviews of the princes with the emperor, what are called 時見. 同 belongs to occasions when they all presented themselves together at court. The 端, (and from its colour called 元端), was a robe of ceremony, so called from its straight make, its component parts having no gathers nor slanting cuttings. 章甫 was the name of a cap of

爲之小孰能爲之人。廟會同非諸侯而何亦也。也者唯亦則非邦也與宗。六七十一如力六十一而非邦。唯求則非邦也與安見方。以禮具言不議是故哂之。曰人子何哂由也。曰爲國。了亦各言其心也。曰矣。皙曰人子者之言何如。點也。了者出曾皙後曾。

8 The three others having gone out, Ts'ang Shih remained behind, and said, "What do you think of the words of these three friends?" The Master replied, "They simply told each one his wishes."

9 Teen pursued, "Master, why did you smile at Yew?"

10 He was answered, "The management of a state demands the rules of propriety. His words were not humble, therefore I smiled at him."

11 Teen again said, "But was it not a state which K'ew proposed for himself?" The reply was, "Yes, did you ever see a territory of sixty or seventy *le*, or one of fifty or sixty, which was not a state?"

12 Once more, Teen inquired, "And was it not a state which Ch'ih proposed for himself?" The Master again replied, "Yes, who but princes have to do with ancestral temples, and audiences with the Emperor? If Ch'ih were to be a small assistant in these services, who could be a great one?"

u many. It had different names under different dynasties. 甫 means a MAX. The cap was so named, as displaying the MAX. 希 - 止 pausing, stopping. So, in the dict. 鏗 an adv., expressing the twanging sound of the instrument. 莫 read moe, low 3d tone, the same as 暮, sunset, the close of a period of time. 冠 (up. 3d tone) 者 capped men. Capping was in China a custom similar to the assuming the toga *virilis* among the Romans. It took place at 20. 浴 is not to bathe, but is used with refer. to some custom of washing the hands and clothes at some season in the 3d

month, to put away evil influences. 雩 was the name of a sacrifice, accompanied with prayer for rain. Dancing movements were employed at it, hence the name 舞雩. 11. 曾皙曰 is to be supplied before 唯 and 子曰 before 安. Ritual supplements must be made in the next paragraph.—It does not appear whether Teen, even at the last, understood why Conf. had laughed at Tsz-loo, and not at the others. It was not, say the commentators, because Tsz-loo was extravagant in his aims. They were all thinking of great things, yet not greater than they were able for. Tsz-loo's fault was in the levity with which he had proclaimed his wishes. That was his offence against propriety.

BOOK XII. YEN YUEN.

敏。勿。勿。子。哉。爲。已。已。顏。顏。
 請。動。聽。曰。顏。仁。復。復。顏。顏。
 事。顏。非。非。淵。由。禮。禮。淵。淵。
 斯。淵。禮。禮。曰。曰。人。爲。問。第。
 語。曰。勿。勿。請。而。卜。仁。仁。上。
 矣。曰。非。非。問。由。歸。仁。仁。二。
 雖。非。非。其。仁。仁。曰。曰。
 不。禮。禮。曰。乎。焉。克。克。

CHAPTER I 1 Yen Yuen asked about perfect virtue. The Master said, "To subdue one's-self and return to propriety, is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?"

2 Yen Yuen said, "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary to propriety, listen not to what is contrary to propriety, speak not what is contrary to propriety, make no movement which is contrary to propriety." Yen Yuen then said, "Though I am deficient in intelligence and vigour, I will make it my business to practise this lesson."

HEADING OF THIS BOOK — 顏淵第十二

'The twelfth Book, beginning with Yen Yuen.' It contains 24 chapters, conveying lessons on perfect virtue, government, and other questions of morality and policy, addressed in conversation by Confucius chiefly to his disciples. The different answers, given about the same subject to different questioners, show well how the sage suited his instructions to the characters and capacities of the parties with whom he had to do.

1 HOW TO ATTAIN TO PERFECT VIRTUE — A CONVERSATION WITH YEN YUEN. 1 In Ho An, 克己, is explained by 約身, 'to restrain the body.' Choo He defines 克 by 勝, 'to overcome,' and 己 by 身之私欲, 'the selfish desires of the body.' In the 合講, it is said — 己非即是私, 但私即附

身而存, 故謂私爲己, '己, here is not exactly selfishness, but selfishness is what abides by being attached to the body, and hence it is said that selfishness is 己.' And again, 克己非克去其己, 乃克去己中之私欲也, '克己 is not subduing and putting away the self, but subduing and putting away the selfish desires in the self.' This 'selfishness in the self' is of a three-fold character — first, 氣稟, said by Morrison to be 'a person's natural constitution and disposition of mind' it is, I think, very much the ψυχικὸς ἀνθρώπος or 'animal man,' second, 耳, 目, 口, 鼻之欲, 'the desires of the ears, the eyes, the mouth, the nose,' i. e., the dominating influences of the senses, and third, 爾我, 'Thou and I,' i. e., the lust of superiority. More concisely, the 己 is said, in the,

3 "Cautious and slow in his speech!" said New, --"is this what is meant by perfect virtue?" The Master said, "When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?"

CHAPTER IV. 1. Sze-ma New asked about the superior man. The Master said, "The superior man has neither anxiety nor fear."

2 "Being without anxiety or fear!" said New, - "does this constitute what we call the superior man?"

3 The Master said, "When internal examination discovers nothing wrong, what is there to be anxious about, what is there to fear?"

CHAPTER V. 1 Sze-ma New, full of anxiety, said, "*Other men all have their brothers, I only have not*"

2. Tsze-hea said to him, "There is the following saying which I have heard :

now the 7th east in the outer ranges of the disciples. He belonged to Sung, and was a brother of Hwan T'uy, VII. 22. Their ordinary surname was Heang (向), but that of Hwan could also be used by them, as they were descended from the duke so called. The office of 'Master of the horse' (司馬) had long been in the family, and that title appears here as if it were New's surname. 2 詀 = 言難出, 'the words coming forth with difficulty'. 3 爲之, 言之, —comp. on 之 in the note on VII. 10, *et al* — 'Doing being difficult, can speaking be without difficulty of utterance.'

4 HOW THE KEUN-TSZE HAS NEITHER ANXIETY NOR FEAR, AND CONSCIOUS RECTITUDE FREES FROM THESE 1. 憂 is our 'anxiety,' trouble about coming troubles, 懼 is 'fear,' when the troubles have arrived 2. 疾 is 'a

chrome illness; here it is understood with ref. to the mind, *that* displaying no symptom of disease.

5 CONSOLATION OFFERED BY TSZE-HEA TO
TSZE-NEW ANXIOUS ABOUT THE FEAR OF HIS
BROTHER 1 TSZE-NEW'S anxiety was occasioned
by the conduct of his eldest brother Hwan T'ui,
who, he knew, was contemplating rebellion,
which would probably lead to his death 兄
弟, 'elder brothers' and 'younger brothers,'

but Tszu-neng was himself the youngest of his family. The phrase simply = 'brothers.' 'All have their brothers,'—i.e., all can rest quietly without anxiety in their relation. 2 It is naturally supposed that the author of the observation was Conf. 4 The 翼註 says that the expr.—'all within the four seas are brothers,' 不是通人語, 'does not mean that all under heaven have the same genealogical register.' Choo He's

1. 商聞之矣。死生有命，
 富貴在人。君子敬而無
 失，與人恭而有禮，四海
 之內皆兄弟也。君子何
 患乎無兄弟也。
 2. 了張問明。了，浸潤
 之。謂膚受之慙，不行焉。
 可謂明也。了，浸潤之。
 謂遠也。了，浸潤之。
 謂遠也。了，浸潤之。

8 "Death and life have their determined appointment, riches and honours depend upon Heaven."

"4 "Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety—then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?"

CHAPTER VI Tze-chang asked what constituted intelligence. The Master said, "He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, are successful, may be called far seeing."

Interpr. is that, when a man so acts, other men will love and respect him as a brother. This, no doubt, is the extent of the saying. I have found no satisfactory gloss on the phrase—the four seas. It is found in the Shoo-king, the She-king, and the Lo-ko. In the 爾雅, a sort of Lexicon very ancient, which was once reckoned among the *king* it is explained as a territorial designation, the name of the dwelling place of all the barbarous tribes. But the great Yu is represented as having made the four seas as four ditches, to which he drained the waters inundating the middle kingdom. Plainly the ancient conception was of their own country as the great habitable tract north, south, east, and west of which were four seas or oceans, between whose shores and their own borders the intervening space was not very great, and occupied by wild hordes of inferior races. See the 四書釋地續 II. 41.—Comm. consider Tze-hen's attempt at consolation altogether wide of the mark.

6. WHAT GOES AS INTELLIGENCE?—AD-
 DRESSED TO TZE-CHANG BY TZE-CHANG. It is
 said, was always seeking to be wise about things
 lofty and distant, and therefore Conf. brings
 him back to things near at hand, which it was
 more necessary for him to attend to. 浸潤

之醜 soaking, moistening slander which
 unperceived slinks into the mind. 膚受之
 慙 (=and interchanged with 訐), statements
 of wrongs which startle like a wound in the
 flesh, to which in the surprise credence is given.
 He with whom these things 不行—are no
 go, is intelligent,—yes, far seeing 遠—明
 之至 So, Choo He. The old interpr. differ
 in their view of 膚受之慙. The 註疏
 says—The skin receives dust which gradually
 accumulates. This makes the phrase synonymy
 words with the former

貝口惜乎人丁之說君
了也駟不及古文猶質
也質猶文也虎豹之鞶
猶人丁之鞶
哀公問於有若曰年
饑用不足如之何有若
對曰盍徹乎^{〇三}曰
不足如之何^{〇四}有若
對曰盍徹乎^{〇三}曰
百姓足君孰與不足
百姓不足君孰與足

2 Tsze-kung said, "Alas! Your words, sir, show you to be a superior man, but four horses cannot overtake the tongue."

3 "Ornament is as substance, substance is as ornament. The hide of a tiger or leopard stript of its hair, is like the hide of a dog or goat stript of its hair."

CHAPTER IX 1 The duke Gae inquired of Yew Jō, saying, "The year is one of scarcity, and the returns for expenditure are not sufficient,—what is to be done?"

2 Yew Jō replied to him, "Why not amply tithe the people?"

3 "With two tenths," said the duke, "I find them not enough,—how could I do with that system of one tenth?"

4 Yew Jō answered, "If the people have plenty, their prince will not be left to want alone. If the people are in want, their prince cannot enjoy plenty alone."

Kiao-tse? 2. We may interpret this par as in the transl., putting a comma after 說 So, Choo He. But the old interpr seem to have read right on, without any comm to 也 in which case the par would be—alas! sir for the way in which you speak of the superior man! And this is the most natural construction. 3. The mod. comm seem hypercritical in condemning Tsze-kung's language here. He shows the desirableness of the ornamental accomplishments, but does not necessarily put them on the same level with the substantial qualities.

3. LIGHT TAXATION THE BEST WAY TO SECURE THE GOVERNMENT FROM EMBARRASSMENT FOR WANT OF FUNDS. 2. By the statutes of the Chow dynasty the ground was divided into allotments cultivated in common by the families located upon them, and the produce was divided equally nine tenths being given to

the farmers, and one tenth being retained as a contribution to the state. This was called the law of 徹 which term=通 pervading, general, with ref., apparently to the system of common labour. 3. A former duke of Lo, Souen (B.C. 608-590), had imposed an additional tax of another tenth from each family's portion. 4. The meaning of this par is given in the transl. Literally rendered, it is,—The people having plenty the prince—with whom not plenty? The people not having plenty with whom can the prince have plenty? Yew Jō wished to impress on the duke that a sympathy and common condition should unite him and his people. If he lightened his taxation to the regular tithe, then they would cultivate their allotments with so much vigour that his receipts would be abundant. They would be able moreover to help their kind ruler in any emergency.

子張問崇德辨惑。子曰，
 上忠信，徙義，崇德也。子曰，
 欲其生，惡之；欲其死，既欲
 其生，又欲其死，是惑也。子曰，
 不以富，亦祇以異。
子齊景公問政於孔子。子曰，
 君君，臣臣，父父，子子。
子公曰，善哉！信如君不君，
 臣不臣，父不父，子不子，雖
 有粟，吾得而食諸。

CHAPTER X 1 Tsze-chang having asked how virtue was to be exalted, and delusions to be discovered, the Master said, "Hold faithfulness and sincerity as first principles, and be moving continually to what is right, this is the way to exalt one's virtue."

2 "You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion."

3 "It may not be on account of her being rich, yet you come to make a difference."

CHAPTER XI 1. The duke King, of Ts'e, asked Confucius about government

2 Confucius replied, "*There is government*, when the prince is prince, and the minister is minister, when the father is father, and the son is son."

3 "Good!" said the duke, "if, indeed, the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?"

10 HOW TO EXALT VIRTUE AND DISCOVER

DELUSIONS 1 忠信, —see I. 8 2 The

Master says nothing about the 辨, 'discriminating,' or 'discovering,' of delusions, but gives an instance of a twofold delusion. Life and death, it is said, are independent of our wishes. To desire for a man either the one or the other, therefore, is one delusion. And on the change of our feelings to change our wishes in reference to the same person, is another 之, = 此人. —But in this Confucius hardly appears to be

the sage 3 See the She-king, II iv. 4 st 3. I have translated according to the meaning in the She-king. The quotation may be twisted into some sort of accordance with the preceding par, as a case of delusion, but the comm. Ch'ing (程) is probably correct in supposing that it should be transferred to XVI 12

11 GOOD GOVERNMENT OBTAINS ONLY WHEN ALL THE RELATIVE DUTIES ARE MAINTAINED 1. Conf went to Ts'e in his 36th year, and finding the reigning duke styled King after his death —overshadowed by his ministers, and thinking of setting aside his eldest son from the succes-

子貢曰：君子成人之美，不
 成人之惡。小人反是。
 季康子問政於孔子。孔
 子對曰：政者，正也。子帥以
 正，孰敢不正。
 季康子患盜，問於孔子。
 孔子對曰：苟子之不欲，雖
 賞之不竊。
 季康子問政於孔子。孔
 子對曰：苟子之不欲，雖
 賞之不竊。
 如殺無道，以就有道，何如。

CHAPTER XVI The Master said, "The superior man *seeks to* perfect the admirable qualities of men, and does not *seek to* perfect their bad qualities. The mean man does the opposite of this."

CHAPTER XVII Ke K'ang asked Confucius about government. Confucius replied, "To govern means to rectify. If you lead on *the people* with correctness, who will dare not to be correct?"

CHAPTER XVIII Ke K'ang distressed about the number of thieves *in the state*, inquired of Confucius *about how to do away with them*. Confucius said, "If you, sir, were not covetous, although you should reward them to do it, they would not steal."

CHAPTER XIX Ke K'ang asked Confucius about government, saying, "What do you say to killing the unprincipled for the good of the principled?" Confucius replied, "Sir, in carrying on your government, why should you use killing at all? Let your *evinced*

16 OPPOSITE INFLUENCE UPON OTHERS OF THE SUPERIOR MAN AND THE MEAN MAN

17 GOVERNMENT MORAL IN ITS END, AND EFFICIENT BY EXAMPLE

18 THE PEOPLE ARE MADE THIEVES BY THE EXAMPLE OF THEIR RULERS. This is a good instance of Conf. boldness in reproving men in power. Ke K'ang had confirmed himself as head of the Ke family, and entered into all its usurpations, by taking off the infant nephew, who should have been its rightful chief. 不欲 = 不貪, 'did not covet,' i.e., a position and influence to which you have no right. 苟了

之不欲, 'given the fact of your not being ambitious' 賞之 = 賞民

19 KILLING NOT TO BE TAILED OF BY RULERS, THE EFFECT OF THEIR EXAMPLE. 就有道, 就 is an active verb, = 成, or 成就, 'to complete,' 'to perfect' 德 is used in a vague sense, not positive virtue, but = 'nature,' 'character' Some for 卜 would read 尙 = 加, 'to add upon,' but 卜 itself must here have substantially that meaning. 草卜之風 = 草, 加之風, 'the grass, having the wind upon it'

孔了對曰了爲政焉用殺子
 欲善而民善矣君了之德風
 小人之德草草上之風必偃
 達矣了張問一何如斯可謂之
 達了張對曰在邦必聞在家必
 聞了是聞也非達也人達
 也者質直而好義察言而觀
 色慮以下人在邦必達在家
 必達大聞也者色取仁而行

desires he for what is good, and the people will be good. The relation between superiors and inferiors, is like that between the wind and the grass. The grass must bend, when the wind blows across it."

CHAPTER XX. 1 Tze-chang asked, "What must the officer be, who may be said to be distinguished?"

2 The Master said, "What is it you call being distinguished?"

3 Tze-chang replied, "It is to be heard of through the state, to be heard of through the family."

4 The Master said, "That is notoriety, not distinction."

5 "Now, the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be distinguished in the country, he will be distinguished in the family."

6 "As to the man of notoriety, he assumes the appearance of vir-

20. THE MAN OF TRUE DISTINCTION AND THE MAN OF NOTORIETY. 1. 士 a scholar an officer. The two ideas blend together in China. 達一通達 to reach all round. It includes here the ideas of being influential, and that influence being knowledge. 3. If 士 be understood of an officer then 在邦 assumes him to be the minister of a prince of a state, and 在家 that he is only the minister of a great officer who is the head of a family. If he is 士

be understood of a scholar 邦 will 州里 the country people generally and 家 will 族黨 the circle of relatives and neighbours. 3. 也者 see I. 2. 下人一下 is the verb. The dict expl: 降也自上而下也 to descend. From being on high to become low. But it is here rather more still. 下人 to come down below other men.

遠居之不疑，在邦必聞，在家必聞。
 樊遲從遊於舞雩之下，
 曰：「敢問崇德，修慝，辨惑。」
 子曰：「善哉問！先事後得，非崇德與？
 改其惡，無攻人之惡，非修慝與？
 朝之忿，不終貳其
 身，以及其親，非惑與？」
 樊遲問：「仁者，愛人，問

tue, but his actions are opposed to it, and he rests in this character without any doubts *about himself*. Such a man will be heard of in the country, he will be heard of in the family."

CHAPTER XXI 1 Fan-ch'e rambling with the Master under the trees about the rain-altars, said, "I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions."

2 The Master said, "Truly a good question!"

3 "If doing what is to be done be made the first business, and success a secondary consideration, is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others; is not this the way to correct cherished evil? For a morning's anger, to disregard one's own life, and involve that of his parents; is not this a case of delusion?"

CHAPTER XXII. 1 Fan Ch'e asked about benevolence. The Master said, "It is to love *all* men." He asked about knowledge. The Master said, "It is to know *all* men."

2 Fan Ch'e did not immediately understand *these answers*.

21 HOW TO EXALT VIRTUE, CORRECT VICE, AND DISCOVER DELUSIONS. Comp ch 10. Here, as there, under the last point of the inquiry, Confucius simply indicates a case of delusion, and perhaps that is the best way to teach how to discover delusions generally. 1 舞雩, see XI 25,

11, followed here by 之下, there must be reference to the trees growing about the altars. 慝, formed from 'heart' and 'to conceal,' =secret vice. 3 先事後得, —comp

with 先難後獲, in VI 20, which also is the report of a conversation with Fan Ch'e. 其惡—其=己, 'himself,' 'his own.' 'A morning's anger' must be a small thing, but the consequences of giving way to it are very terrible. The case is one of great delusion.

22 ABOUT BENEVOLENCE AND WISDOM. —HOW KNOWLEDGE SUBSERVES BENEVOLENCE. Fan Ch'e might well deem the Master's replies enigmatical, and, with the help of Tsze-hen's explanations, the student still finds it difficult to

知了。知人變遲太達了。舉
直錯諸枉，能使枉者直。變遲退，
見了夏，鄉也。吾見於人，而
問知了。舉直錯諸枉，能使枉
者直。何謂也？夏曰：富哉言乎。
舜有人卜，選於衆，舉皋陶，不仁
者遠矣；湯有人卜，選於衆，舉伊
尹，不仁者遠矣。

3 The Master said, "Employ the upright and put aside all the crooked;—in this way, the crooked can be made to be upright."

4 Fan Ch'ê retired, and seeing Tszê-hen, he said to him, "A little ago, I had an interview with our Master, and asked him about knowledge. He said, 'Employ the upright, and put aside all the crooked—in this way, the crooked can be made to be upright.' What did he mean?"

5 Tszê-hen said, "Truly rich is his saying!"

6 "Shun, being in possession of the empire, selected from among all the people and employed Kaou yaou, on which all who were devoid of virtue disappeared. Tang being in possession of the empire, selected from among all the people, and employed E-yin, and all who were devoid of virtue disappeared."

CHAPTER XXIII Tszê-kung asked about friendship. The Master said, "Faithfully admonish your friend, and kindly try to lead him. If you find him impracticable, stop. Do not disgrace yourself."

understand the chapter 1 仁 here, being opposed to, or distinct from, 知 is to be taken as meaning benevolence, and not as perfect virtue. 2 未 not yet, i.e., not immediately. 3. See II 19 4 鄉 up. 3d tone, in the dict. explained by 昔 formerly 6. Kaou yaou,

and E-yin,—see the Shoo-king II. III, and III. iv. Shun and Tang showed their wisdom—their knowledge of men—in the selection of those ministers. That was their employment of the upright, and therefore all devoid of virtue disappeared. That was their making the crooked upright;—and so their love reached to all.

輔友以文。以文會友。則止。不可
仁。以文會友。則止。不可

CHAPTER XXIV The philosopher T'ang said, "The superior man on literary grounds meets with his friends, and by their friendship helps his virtue"

23 PRUDENCE IN FRIENDSHIP 告 read k'uh, as in III 7, implying some degree of deference 道=導, as in II 3, 1

24 THE FRIENDSHIP OF THE KEIN-TSZE. 以文, 'by means of letters,' i. e., common literary studies and pursuits

BOOK XIII TSZE-LOO.

爲 倦。益。勞。以。問。第
季 仲 以 之。先 政。子 十 子
氏 弓 無 請 之 子 路 路

CHAPTER I 1. Tsze-loo asked about government The Master said, "Go before the people *with your example*, and be laborious in their affairs"

2. He requested further instruction, and was answered, "Be not weary in these things"

CHAPTER II 1 Chung-kung, being chief minister to the head of the Ke family, asked about government The Master said, "Em-

HEADING OF THIS Book — 了路第 十 — , 'Tsze-loo — Book XIII.' Here, as in the last book, we have a number of subjects touched upon, all bearing more or less directly on the government of the state, and the cultivation of the person The book extends to thirty chapters

1 THE SECRET OF SUCCESS IN GOVERNING IS THE UNWEARIED EXAMPLE OF THE RULERS — A LESSON TO TSZE-LOO 1 To what understood antecedents do the 之 refer? For the first, we may suppose 民, 一先之 = 率民, or 道民, 'precede the people,' 'lead the people,' that is, do so by the example of your personal conduct But we cannot in the second clause bring

之 (=民) in the same way under the regimen of 勞 勞之 = 爲他勤勞, 'to be laborious for them,' that is, to set them the example of diligence in agriculture, &c It is better, however, according to the idiom I have several times pointed out, to take 之 as giving a sort of neuter and general force to the preceding words, so that the expressions are = 'example and laboriousness' — K'ung Gan-kwō understands the meaning differently — 'set the people an example, and then you may make them labour' But this is not so good 2 無 in old copies is 毋. The meaning comes to the same

正則言不順言不順則
 事不成事不成則禮樂
 不興禮樂不興則刑罰
 不中刑罰不中則民無
 所措手足故君子名之
 必可言也言之必可行
 也君子於其言無所苟
 而已矣。
 不如老農請學爲圃。

5 "If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success.

6 "When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot.

7 "Therefore a superior man considers it necessary that the names he uses may be spoken *appropriately*, and also that what he speaks may be carried out *appropriately*. What the superior man requires, is just that in his words there may be nothing incorrect."

CHAPTER IV 1 Fan Ch'e requested to be taught husbandry. The Master said, "I am not so good for that as an old husbandman." He requested *also* to be taught gardening, and was answered, "I am not so good for that as an old gardener."

govern in XII 11, that it obtains when the prince is prince, the father father, &c., that is, when each man in his relations is what the *name* of his relation would require. Now, the duke Ch'uh held the rule of Wei against his father, see VII 14 Conf., from the necessity of the case and peculiarity of the circumstances, allowed his disciples, notwithstanding that, to take office in Wei, but at the time of this conversation, Ch'uh had been duke for nine years, and ought to have been so established that he could have taken the course of a filial son without subjecting the state to any risks. On this account, Conf. said he would begin with rectifying the name of the duke, that is, with requiring him to resign the dukedom to his father, and be what his name of *son* required him to be. See the 翼註, *in loc*. This view

enables us to understand better the climax that follows, tho' its successive steps are still not without difficulty. 止名乎, 一乎 may be taken as an exclamation, or as 'is it not?' 4

闕如, 一闕 is used in the same sense as in II 18. The phrase 'is putting-aside-like,' i.e., the sup. man reserves and revolves what he is in doubt about, and does not rashly speak. 6. 'Proprieties' here are not ceremonial rules, but 'order,' what such rules are designed to display and secure. So, 'music' is equivalent to 'harmony' 中, 3d tone, is the verb, 不中 = 'do not hit the mark'.

4 A RULER HAS NOT TO OCCUPY HIMSELF WITH WHAT IS PROPERLY THE BUSINESS OF THE PEOPLE. It is to be supposed that Fan Ch'e

召不如老圃。樊遲出。子曰，
 小人哉，樊須也。上好禮，則
 民莫敢不敬；上好義，則民
 莫敢不服；上好信，則民莫
 敢不用情。人如是，則四方
 之民襁負其子而矣。焉
 用稼？
 樊遲曰：「誦詩一百，授之以
 政，不達，使於四方，不能專
 對，雖多，亦奚以爲？」

2 Fan Ch'ie having gone out, the Master said, "A small man, indeed, is Fan Seul"

3 "If a superior love propriety, the people will not dare not to be reverent. If he love righteousness, the people will not dare not to submit to his example. If he love good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs. What need has he of a knowledge of husbandry?"

CHAPTER V The Master said, "Though a man may be able to recite the three hundred odes, yet if, when intrusted with a governmental charge he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it?"

was at this time in office somewhere and thinking of the Master as the villager and high officer did, IV. 2 and 6, that his knowledge embraced almost every subject, he imagined that he might get lessons from him on the two subjects he specifies which he might use for the benefit of the people. 1. 稼 is properly the 'seed-sowing, and 圃 a kitchen-garden, but they are used generally as in the transl. 3. 情 the feelings, desires, but sometimes, as here in the sense of sincerity 襁, often joined with 負 is a cloth with strings by which a child is strapped upon the back of its mother or nurse—This par. shows what people in office

should learn. Conf. intended that it should be repeated to Fan Ch'ie.

6 LITERARY ACQUISITIONS USELESS WITHOUT PRACTICAL ABILITY 詩三百—see II.

2 誦 to croon over as Chinese students do; here, = to have learned. 獨 alone, i.e., unassisted by the individuals of his suite. 多 many refer to the 300 odes. 亦, also, here and in other places, = or yet, after all. 奚以爲—以 it is said, = 用 use, and 爲 is a more expletive, 是語助詞 but each term may have its meaning as in the transl. flow

庶矣哉。子適衛，冉有僕。子曰：「既庶矣，
 矣。」曰：「苟完矣，富矣。」曰：「苟美矣。」
 子曰：「始有，曰：『苟合矣。』少，有，
 矣。」曰：「謂衛矣。」子曰：「荆楚居
 也。」曰：「魯衛之政，兄弟
 行，其身不正，雖令不從。」
 子曰：「其身正，不令而
 行。」

CHAPTER VI The Master said, "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."

CHAPTER VII The Master said, "The government of Loo and Wei are brothers."

CHAPTER VIII The Master said of King, a scion of the ducal family of Wei, that he knew the economy of a family well. When he began to have means, he said, "Ha! here is a collection!" when they were a little increased, he said, "Ha! this is complete!" when he had become rich, he said, "Ha! this is admirable!"

CHAPTER IX 1 When the Master went to Wei, Yen Yew acted as driver of his carriage.

2 The Master observed, "How numerous are the people!"

3 Yew said, "Since they are thus numerous, what more shall be done for them?" "Enrich them," was the reply.

6 HIS PERSONAL CONDUCT ALL IN ALL TO A RULER. A translator finds it impossible here to attain to the terse conciseness of his original.

7 THE SIMILAR COMPARISON OF THE STATES OF LOO AND WEI. Comp. VI 22. Loo's state had been from the influence of Ch'ow-kung, and Wei was the chief of his brother Fung (封), commonly known as K'ung shih (康叔). They had, similarly, maintained an equal and brotherly course in their progress, or, as it was in Confucius' time, in their degeneracy. That portion of the present Ho-nan, which runs up and lies between Shan-se and Pih-chih-le, was the bulk of Wei.

8 THE CONTENTMENT OF THE OFFICER KING, AND HIS INDIFFERENCE IN GETTING RICH. King was a great officer of Wei, a scion of its ducal

house. 善居室 is a difficult expression. Literally it is—'dwelt well in his house'. 室, implies that he was a married man, the head of a family. The 合講 says the phrase is equivalent to 處家, 'managed his family'. Choo He explains 苟 by 聊且粗畧之意, 'it is significant of indifference and carelessness'. Our word 'na!' expressing surprise and satisfaction corresponds to it pretty nearly. The 備旨 says that the 曰 is not to be understood as if King really made these utterances, but that Conf. thus vividly represents how he felt.

又何加焉。曰富之。曰既富矣，又何加焉。曰教之。子曰苟有用我者，曷月而可也。年有成。子曰善人爲邦百年，亦可以勝殘去殺矣。誠哉是言也。子曰如有王者，必世而後仁。

4 "And when they have been enriched, what more shall be done?" The Master said, "Teach them."

CHAPTER X. The Master said, "If there were any of the princes who would employ me, in the course of twelve months, I should have done something considerable. In three years, the government would be perfected."

CHAPTER XI. The Master said, "If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments. True indeed is this saying!"

CHAPTER XII. The Master said, "If a truly royal ruler were to arise, it would still require a generation, and then virtue would prevail."

9 A PEOPLE NUMEROUS, WELL-OFF AND EDUCATED, IS THE GREAT ACHIEVEMENT OF GOVERNMENT. 1. 僕 a servant, but here with the mean. In the translation. That, indeed, is the second meaning of the char given in the dict.

10. C. W. ESTIMATE OF WHAT HE COULD DO, IF EMPLOYED TO ADMINISTER THE GOVERNMENT OF A STATE. 非 is to be distinguished from 期 and = a revolution of the year. There is a comma at 月 and 而已可 are read together. 而已 does not signify as it often does, and nothing more, but = and have, 已 being 已經 a sign of the perfect tense. — Given twelve months, and there would be a possible result. In three years, there would be a completion.

11. WHAT A HUNDRED YEARS OF GOOD GOVERNMENT COULD EFFECT. Conf. quotes here a saying of his time, and 勝 up- per 1st tone, to be equal to. 勝殘 would be equal to the violent, that is, to transform them. 去殺 to do away with killing, that is, with capital punishments, unnecessary with a transformed people.

12. IN WHAT TIME A ROYAL RULER COULD TRANSFORM THE EMPIRE. 王者 one who was a king. The char 王 is formed by three straight lines representing the three powers of Heaven, Earth, and Man, and a perpendicular line, going through and uniting them and thus conveys the highest idea of power and influence. See the dict, char 玉. Here it means the highest wisdom and virtue in the highest place.

子曰：苟正其身矣，
於從政乎？何有？不能
正其身，如正人何？
子曰：何
晏也？對曰：有政。
子曰：其
事也。如有政，雖不
在，以存其與聞之。
一節
定公問：「
以興邦有諸？」孔
子對曰：「不可。以
若是其

CHAPTER XIII. The Master said, "If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?"

CHAPTER XIV. The disciple Yen returning from the court, the Master said to him, "How are you so late?" He replied, "We had government business." The Master said, "It must have been *family* affairs. If there had been government business, though I am not *now* in office, I should have been consulted about it."

CHAPTER XV 1. The duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, "Such an effect cannot be expected from one sentence."

2. "There is a saying, however, which people have 'To be a prince is difficult, to be a minister is not easy.'

卅，'a generation,' or thirty years. See note on II 23, 1. The old interpr take 卅 as=卅

政，'virtuous government'—To save Conf from the charge of vanity in what he says, in ch 10, that he could accomplish in three years, it is said, that the perfection which he predicates there would only be the foundation for the virtue here realized.

13 THAT HE BE PERSONALLY CORRECT ESSENTIAL TO AN OFFICER OF GOVERNMENT. Comp ch 6. That the subject is here an officer of gov, and not the ruler, appears from the phrase 從政, see note on VI 6. With reference to the other phraseology of the ch, the 備旨 says that 從政 embraces 止君, 'the rectification of the prince,' and 正民, 'the rectification of the people.'

14 AN IRONICAL ADMONITION TO YEN YI W ON THE USURPING TENDENCIES OF THE KE FAMILY.

The point of the ch. turns on the opposition of the phrases 有政 and 具事也,—at the court of the Ke family that is, they had really been discussing matters of government, affecting the state, and proper only for the prince's court. Conf affects not to believe it, and says that at the chief's court they could only have been discussing the affairs of his house. 不召以,—an inversion, and 以=用, 'although I am now not employed' 與, low 3d tone—'I should have been present and heard it.' Superannuated officers might go to court on occasions of emergency, and might also be consulted on such, though the gen rule was to allow them to retire at 70. See the Lo Ke, I 1 28.

15 HOW THE PROSPERITY AND RUIN OF A COUNTRY MAY DEPEND ON THE RULER'S VIEW OF HIS POSITION, HIS FEELING ITS DIFFICULTY, OR ONLY CHERISHING A HEADSTRONG WILL. I should suppose that 言可以興邦, and

幾也。人之言，爲君難，爲臣
不易。如知爲君之難也，不幾
乎？言而興邦乎？言而
貶邦有諸？孔子對曰：言不可
以若是其幾也。人之言曰：予
無樂乎爲君，唯其言而莫予
違也。如其善而莫之違也，不
亦苦乎？如其不善而莫之違也，
不幾乎言而貶邦乎？

公問政。子曰：近者說，遠

3 "If a ruler knows this,—the difficulty of being a prince,—may there not be expected from this one sentence the prosperity of his country?"

4 The duke then said, "Is there a single sentence which can ruin a country?" Confucius replied, "Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have—'I have no pleasure in being a prince, only in that no one offer any opposition to what I say!'"

5 "If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one opposes them, may there not be expected from this one sentence the ruin of his country?"

CHAPTER XVI 1 The duke of Shě asked about government

2 The Master said, "Good government obtains, when those who are near are made happy, and those who are far off are attracted."

the correspond. sent. below were comm. sayings, about which the duke asks, in a way to intimate his disbelieve of them—有語幾 is not here in the sense of a spring or *prima motu*, but 期 in the sense of to expect, to be expected from. —言—句 as in II — 2. It is only the first part of the saying on which Conf dwells. That is called 主 the principal sentence; the other is only 帶說 an accessory 3 Some put a comma at the

first 乎, but it is better to take that 乎 as a preposition—May it not be expected that from this one word, &c.? Similarly par 4 乎 is a prep., =our *ut*. 其言一言 is used specially of the orders, rules, &c., which a ruler may issue.

10. GOOD GOVERNMENT SEEN FROM ITS RE

NOTE. 1 葉 read *shē*; see VII. 18 2 Conf is supposed to have in view the oppressive and aggressive govt. of Tsoo, to which Shē belonged.

樊遲問曰。子曰。居處
恭。執事敬。與人忠。雖之
夷狄。不可棄也。
子曰。子貢問曰。何如斯可
謂之。一矣。子曰。行己有
恥。使於四方。不辱君命。
可謂一矣。曰。敢問其次。
曰。宗族稱孝焉。鄉黨稱
弟焉。曰。敢問其次。曰。言
必信。行必果。硜硜然小

CHAPTER XIX. Fan Ch'o asked about perfect virtue. The Master said, "It is, in retirement, to be sedately grave, in the management of business, to be reverently attentive, in intercourse with others, to be strictly sincere. Though a man go among rude uncultivated tribes, these *qualities* may not be neglected."

CHAPTER XX. 1 Tze-kung asked, saying, "What qualities must a man possess to entitle him to be called an officer?" The Master said, "He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer."

2 Tze-kung pursued, "I venture to ask who may be placed in the next lower rank?" and he was told, "He whom the circle of his relatives pronounce to be filial, whom his fellow villagers and neighbours pronounce to be fraternal."

3 Again the disciple asked, "I venture to ask about the class still next in order." The Master said, "They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class."

10 CHARACTERISTICS OF PERFECT VIRTUE. This is the third time that Fan Ch'o is represented as questing the Master about 仁 and it is supposed by some to have been the first in order 居處 (up. 2d tone), in oppos. to 執事, — dwelling alone, in retirement. 之 is a verb as in V 18, 2, — 往, to go to.

10. DIFFERENT CLASSES OF MEN WHO IN THESE SEVERAL DEGREES MAY BE STYLED OFFICERS, AND THE INFERIORITY OF THE MASS OF THE OFFICERS OF CONFUCIUS TIME. 1 士 — comp. on XII 20. Here it denotes—not the scholar

but the officer 有耻 has shame, i.e., will avoid all bad conduct which would subject him to reproach. 2 宗族 is a designation for all who form one body having the same ancestor, 是同宗共族之稱 These are also called 九族 nine branches of kindred, being all of the same surname from the great great grandfathers to the great-great-grandsons. 弟一弟, not simply brotherly in the strict sense, but submissive, giving due honour to all older than himself. 3 硜 the sound of stones.

子曰：「不占而卜，凶。」
 子曰：「君子和而不同，小人同而不和。」
 子曰：「鄉人皆好之，何如？」子曰：「未可也。」
 子曰：「鄉人皆惡之，何如？」子曰：「未可也。」
 子曰：「如鄉人之善者好之，其不善者惡之。」
 子曰：「君子易事而難說也，說之不以道，不說也；及

3 The Master said, "This arises simply from not prognosticating."
 CHAPTER XXIII The Master said, "The superior man is affable, but not adulatory; the mean is adulatory, but not affable."

CHAPTER XXIV Tsz-kung asked saying, "What do you say of a man who is loved by all the people of his village? The Master replied, "We may not for that accord our approval of him." "And what do you say of him who is hated by all the people of his village?" The Master said, "We may not for that conclude that he is bad. It is better than either of these cases that the good in the village love him, and the bad hate him."

CHAPTER XXV The Master said, "The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The

cannot manage people who have no constancy." This is a quotation from the Yih king, dia gram 恆. 3. This is inexplicable to Choo He. Some bring out from it the mean. In the translation.—Ch'ing h'ang-shing says — By the Yih we prognosticate good and evil, but in it there is no prognostication of people without constancy.

23. THE DIFFERENT MANNERS OF THE SUPERIOR AND THE MEAN MAN. Comp. II. 14, but here the parties are contrasted in their more private intercourse with others. 同 agreeing with, =flattering.

24. HOW TO JUDGE OF A MAN FROM THE LIKING AND DISLIKING OF OTHERS, WE MUST KNOW THE CHARACTERS OF THOSE WITH WHOM HE

可 — ill, not yet may. The general mean of a Chia sentence is often plain, and yet we are puzzled to supply exactly the subjects, auxiliaries, &c., which other languages require. In rendering the phrase, I have followed many of the paraphrasts, who complete it thus:—未可信其為賢也 and 未可信其為惡也. In the 註疏 how or the second occurrence of it is expanded in the same way as the first.

25. DIFFERENCE BETWEEN THE SUPERIOR AND THE MEAN MAN IN THEIR RELATION TO THOSE EMPLOYED BY THEM. 易事而難說 (一悅) — as in the transl. or we may render, — is easily

其使人也器之。小人難事而易
說也。說之雖不以道說也。及其
使人也求備焉。
器子曰。君子泰而不驕。小人驕
而不泰。
器子曰。剛毅木訥近仁。
器子曰。路問曰。何如斯可謂之
上矣。子曰。切切偲偲怡怡如也。可
謂上矣。朋友切切偲偲。兄弟怡
怡。

mean man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything."

CHAPTER XXVI The Master said, "The superior man has a dignified ease without pride. The mean man has pride without a dignified ease."

CHAPTER XXVII The Master said, "The firm, the enduring, the simple, and the modest, are near to virtue."

CHAPTER XXVIII Tsze-loo asked saying, "What qualities must a man possess to entitle him to be called a scholar?" The Master said, "He must be thus, earnest, urgent, and bland among his friends, earnest and urgent, among his brethren, bland."

served, but is pleased with diffidently' 器之, —see II 12, 器 being here a verb 求備, is the opposite of 器之, and=以全材 貢備 人身上, 'he requires all capabilities from a single man'

26 THE DIFFERENT AIR AND BEARING OF THE SUPERIOR AND THE MEAN MAN

27 NATURAL QUALITIES WHICH ARE FAVOUR- ABLE TO VIRTUE 木, 'wood,' here an adj., but

not our 'wooden' It=質樸, 'simple,' 'plain' 訥, see IV 24 The gloss on it here is—岸 鈍, 'slow and blunt' 'Modest' seems to be the idea

28 QUALITIES THAT MARK THE SCHOLAR IN SOCIAL INTERCOURSE This is the same question as in ch 20, 1, but 是 here 'the scholar,' the gentleman of education, without reference to his being in office or not

謂民以國即亦民善
衆戰不丁戎可七年人
之。是教。日。矣。以。年。教。日。

CHAPTER XXIX. The Master said, "Let a good man teach the people seven years, and they may then likewise be employed in war."

CHAPTER XXX. The Master said, "To lead an uninstructed people to war, is to throw them away."

29. HOW THE GOVERNMENT OF A GOOD RULER WILL PREPARE THE PEOPLE FOR WAR. 善人

a good man,—spoken with reference to him as a ruler. The teaching is not to be understood of military training, but of the duties of life and citizenship; a people so taught are morally fitted to fight for their government. What military training may be included in the teaching, would merely be the hunting and drilling

in the people's repose from the toils of agriculture. 戎, weapons of war 可以即戎, — they may go to their weapons.

30. THAT PEOPLE MUST BE TAUGHT TO PREPARE THEM FOR WAR. Comp. the last ch. The lang. is very strong, and 教 being understood as in last ch., shows how Conf. valued education for all classes.

BOOK XIV HËEN WAN

也。道穀邦恥。第
道穀邦無道。憲問
恥。憲問
第
四
憲問

CHAPTER I HËEN asked what was shameful. The Master said, "When good government prevails in a state, *to be thinking only of his salary*, and, when bad government prevails, *to be thinking, in the same way, only of his salary*,—this is shameful."

HEADING OF THIS BOOK. 憲問第十四

HËEN asked—No. XIV. The glossarist Hing Ping (邢昺) says, In this Book we have the characters of the *Three Kings*, and *Two Chiefs*, the courses proper for princes and great officers, the practice of virtue, the knowledge of what is shameful, personal cultivation, and the tranquillizing of the people—all subjects of great importance in government. They are therefore collected together and arranged after the last chapter which commences with an inquiry about government. Some writers are of opinion that the whole book was compiled by HËEN or Yuen Szoo, who appears in the first chapter

1 IT IS SHAMEFUL IN AN OFFICER TO BE THINKING ONLY ABOUT HIS EMOLUMENT. HËEN is the Yuen Szoo of VI 8, and if we suppose Conf. answer designed to have a practical application to himself, it is not easily reconcilable with what appears of his character in that other place. 穀 here=祿 emolument, but its meaning must be pregnant and intensive, as in the transl. If we do not take it so, the sentiment is contradictory to VIII 13, 3. K'ung Gau-kwò, however takes the following view of the reply:—When a country is well governed, emolument is right when a country is ill-governed to take office and emolument is shameful. I prefer the construction of Choo Ho, which appears in the translation.

者也。有矣人，未有小人而仁者也。
 子曰：「君子而不仁者有矣，小人而仁者未之有也。」
 德哉若人。出矣，曰：「君子哉若人，尚德哉若人。」
 大卜人，曰：「不答。」南宮适
 其死然。禹稷躬稼，而有
 習善射，皋盪舟，俱不得
 南宮适問於孔子曰：

CHAPTER VI Nan kung kwōh, submitting an inquiry to Confucius, said, "I was skilful at archery and Ngao could move a boat along upon the land, but neither of them died a natural death. Yu and Tsch personally wrought at the toils of husbandry, and they became possessors of the empire." The Master made no reply but when Nan kung kwōh went out, he said, "A superior man in deed is this! An esteemer of virtue indeed is this!"

CHAPTER VII The Master said, "Superior men, and yet not always virtuous, there have been, alas! But there never has been a mean man, and, at the same time, virtuous."

and virtuously or exactly be supplied to bring out the sense. A translator is puzzled to render 仁者 differently from 有德者. I have said men of principle—the opposition being between moral and animal courage yet the men of principle may not be without the other in order to their doing justice to themselves.

6. EMINENT PRINCE A CONNECTION TO KING; EMINENT VIRTUE LEADING TO EMPIRE. THE MODE OF CONFUCIUS. Nan kung kwōh is said by Choo He to have been the same as Nan Yung in V 1. Not this is doubtful. See on Nan Yung there. Kwōh, it is said, is quoted in his remark an inquiry whether Conf was not like Yu or Tsch, and the great men of the time so many he and Ngaoos, and the sage was modestly silent upon the subject. I and Ngao carry us back to the 3rd century before Christ. The first belonged to a family of princelets, famous, from the time of the emperor 紂 (B. C. 1132), for their archery and dethroned the emperor Hw Seang (后相), B. C. 143. He was

afterwards slain by his minister Hian Tsui, (寒淀), who then married his wife and one of their sons (見, known) was the individual here named Ngao, who was subsequently destroyed by the emperor Shao kang, the posthumous son of Hw Seang. Tsch was the son of the emperor 紂 of whose birth many prodigies are narrated, and appears in the Shooking as 后稷 the minister of agriculture to Yao and Shun, by name 稷. The Chow family traced their descent lineally from him, so that though the empire only came to his descendants more than a thousand years after his time. Nan kung Kwōh speaks as if he had got it himself as Yu did. 君子哉若人—comp. V 2.

7 THE HIGHEST VIRTUE NOT EASILY ATTAINED TO, AND INCOMPATIBLE WITH MEANNESS. Comp IV 4. We must supply the always to bring out the meaning.

駢邑。百。飯。蔬。食。沒。齒。問。答。仲。曰。人。也。奪。伯。氏。也。問。子。西。曰。彼。哉。彼。哉。王。或。問。子。產。子。曰。忠。人。色。之。羽。修。飾。之。東。里。子。產。潤。之。世。叔。討。論。之。行。人。子。曰。子。曰。變。之。能。勿。勞。乎。忠。焉。能。勿。誨。乎。子。曰。為。命。裨。諶。草。創。

CHAPTER VIII The Master said, "Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?"

CHAPTER IX The Master said, "In preparing the governmental notifications, P'e Shin first made the rough draught, She-shuh examined and discussed its contents, Tsze-yu, the manager of Foreign intercourse, then made additions, or subtractions, and, finally, Tsze-ch'an of Tung-le gave it the proper elegance and finish."

CHAPTER X 1 Some one asked about Tsze-ch'an. The Master said, "He was a kind man."

2 He asked about Tsze-se. The Master said, "That man! That man!"

3 He asked about Kwan Chung. "For him," said the Master, "the city of P'een, with three hundred families, was taken from the chief of the Pih family, who did not utter a murmuring word, though, till he was toothless, he had only coarse rice to eat."

8 A LESSON FOR PARENTS AND MINISTERS, THAT THEY MUST BE STRICT AND DECIDED 勞,

being || with 誨, is a verb, and conveys the meaning in the translation, diff from the meaning of the term in XVII 5. K'ung Gan-kwō takes it in the sense of 'to soothe,' 'comfort,' low 3d tone, but that does not suit the parallelism.

9 THE EXCELLENCE OF THE OFFICIAL NOTIFICATIONS OF CH'ING, OWING TO THE ABILITY OF FOUR OF ITS OFFICERS. The state of Ch'ing, small and surrounded by powerful neighbours, was yet fortunate in having able ministers, through whose mode of conducting its government it enjoyed considerable prosperity 命, with ref to this passage, is explained in the dict

by 政令盟會之辭, 'the language of government orders, covenants, and conferences.' See the Chow Le, XXV p 11. Tsze-ch'an (see V 15,) was the chief minister of the State, and in preparing such documents first used the services of P'e Shin who was noted for his wise planning of matters. 'She-shuh' shows the relation of the officer indicated to the ruling family. His name was Yew-keh (游吉). The province of the 行人 was—國使之禮, 'to superintend the ceremonies of communication with other states.' See the Chow Le, XXXIV p 13.

10 THE JUDGMENT OF CONFUCIUS CONCERNING TSZE-CH'AN, TSZE-SE, AND KWAN CHUNG. 1. See V 15. 2. Tsze-se was the chief minister

無怨言。貧而無怨，難富而
舞騎易。了了，公綽爲趙魏老
則優，不可以爲滕薛人。
了了，路問成人。了了，名臧
武仲之知，公綽之不欲，卜
莊子之勇，冉求之藝，文之
以禮樂，亦可以爲成人矣。
曰：今之成人者何必然？見

CHAPTER XI The Master said, "To be poor without murmuring is difficult. To be rich without being proud is easy."

CHAPTER XII The Master said, "Miang kung-ch'ü is more than fit to be chief officer in the families of Chou and Wei, but he is not fit to be minister to either of the states Tang or Sëu."

CHAPTER XIII. 1 Tszé loo asked what constituted a COMPLETE man. The Master said, "Suppose a man with the knowledge of Tsang Woo-chung, the freedom from covetousness of kung-ch'ü, the bravery of Chiwang of Peen, and the varied talents of Yen K'üw, add to these the accomplishments of the rules of propriety and music—such an one might be reckoned a COMPLETE man."

2 He then added, "But what is the necessity for a complete man of the present day to have all these things? The man, who in

of Tsoo. He had refused to accept the nomination to the sovereignty of the state in preference to the rightful heir, but did not oppose the usurping tendencies of the rulers of Tsoo. He had moreover opposed the wish of king Ch'iao to employ the sage. 3. Kwan Chung—see III. 22. To reward his merits, the duke Hwan conferred on him the domain of the officer mentioned in the text, who had been guilty of some offence. His submitting, as he did, to his changed fortunes was the best tribute to Hwan's excellence.

11 IT IS HARDER TO BEAR POVERTY ANGRY THAN TO CARRY RICHES. This sentiment may be controverted.

12 THE CAPACITY OF MIANG KUNG-CH'Ü. Kung-ch'ü was the head of the Miang, or Chung sun family and, acc. to the Historical Records, was regarded by Conf. more than any other great

man of the times in Lo. His estimate of him, however, as appears here, was not very high. In the same time, the government of the state of Tsai (晉) was in the hands of the three families, Chou, Wei, and Han (韓), which afterwards divided the territory among themselves, and became as we shall see in the times of Mencius, three independent principalities.

老—家臣之長 head of the ministers of a family often called 家宰 Tsang was a small state, the place of which is seen in the district of the same name in the dep. of Yen chow. Sëu was another small state adjacent to it.

13 OF THE COMPLETE MAN:—A CONVERSATION WITH Tszé LOO. 1 Tsang Woo-chung had been an officer of Lo in the reign anterior to

利思義見危授命久要不忘平生之言亦可以爲成人矣。
 子曰問公叔文子於公明賈曰信乎夫子不言不笑不取乎。
 公明賈對曰以告者過也。夫子時然後言人不厭其言樂然後笑人不厭其笑義然後取人不厭其取。子曰其然也其然乎。

the view of gain thinks of righteousness; who in the view of danger is prepared to give up his life, and who does not forget an old agreement, however far back it extends. such a man may be reckoned a COMPLETE man "

CHAPTER XIV 1 The Master asked Kung-ming Kea about Kung-shuh Wān, saying, "Is it true that your master speaks not, laughs not, and takes not?"

2 Kung-ming Kea replied, "This has arisen from the reporters going beyond *the truth*. My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking." The Master said, "So! But is it so with him?"

that in which Conf was born. So great was his reputation for wisdom that the people gave him the title of a 聖人, or 'sage'. Woo was his honor epithet, and 仲 denotes his family place, among his brothers. Chiwang, it is said by Choo He, after Chow (周), one of the oldest commentators, whose surname only has come down to us, was 卜 邑 大人, 'great officer of the city of Peen'. In the 'Great collection of Surnames,' a secondary branch of a family of the state of Tsaou (曹) having settled in Loo, and being gifted with Peen, its members took their surname thence. For the history of Chiwang and of Woo-chung, see the 集證, *in loc* 亦可

云云一亦 implies that there was a higher style of man still, to whom the epithet *complete* would be more fully applicable. 2 The 一 is to be understood of Confucius, though some suppose that Tszu-loo is the speaker. 要 up 1st tone, = 約, 'an agreement,' 'a covenant,'— 'a long agreement, he does not forget the words of his whole life'. The meaning is what appears in the translation.

14 THE CHARACTER OF KUNG-SHUH WĀN, WHO WAS SAID NEITHER TO SPEAK, NOR LAUGH, NOR TAKE. 1 Wān was the hon epithet of the individual in question, by name Che (枝), or, as some say, Fā (發), an officer of the state of

死之管仲不死
殺公了糾召忽
公止而不譎
譎而不止齊桓
公了曰昔文公
召不信也
魯雖曰不要君
以防求爲後於
國了臧武仲

CHAPTER XV The Master said, "Tsang Woo-chung, keeping possession of Fang, asked of the duke of Loo to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was."

CHAPTER XVI The Master said, "The duke Wan of Tsin was crafty and not upright. The duke Hwan of Ts'e was upright and not crafty."

CHAPTER XVII 1 Tsze loo said, "The duke Hwan caused his brother Kew to be killed, when Shaou Hwuh died with his master, but Kwan Chung did not die. May not I say that he was wanting in virtue?"

Wei. He was descended from the duke 獻 and was himself the founder of the Kung-shuh family being so designated, I suppose, because of his relation to the reigning duke. Of Kung ming Kwa nothing seems to be known. 其

然—with reference to Kwa's account of Kung shuh Wan 豈其然乎 intimates Conf opinion that Kwa was himself going beyond the truth.

15. CONDEMNATION OF TSANG WOO-CHUNG FOR FORCING A PAYOFF FROM HIS PRINCE. Woo-chung (see ch. 13) was obliged to fly from Loo, by the animosity of the Ming family and took refuge in Choo (邾). As the head of the Tsang family, it devolved on him to offer the sacrifices in the ancestral temple, and he wished one of his half brothers to be made the head of the family in his room, that those might not be neglected. To strengthen the application for this, which he contrived to get made, he returned himself to the city of Fang, which belonged to his family and thence sent a message to the court, which was tantamount to a threat that if the application were not granted, he would hold possession of the place. This was what Confucius condemned,—the 以防 in a matter which should have been left to the duke's grace. See all the circumstances in the 左傳 襄

公二十三年 要 up. 1st time as in ch.

18 but with a diff meaning 勒 to force to do.

16. THE DIFFERENT CHARACTERS OF THE DUKES WAN OF TSIN AND HWAN OF TS'E. Hwan and Wan were the two first of the five leaders of the princes of the empire, who play an important part in Chinese history during the period of the Chow dynasty known as the Ch'un Ts'ew (春秋). Hwan ruled in Ts'e, B. C. 683-640 and Wan in Tsin B. C. 633-637. Of duke Hwan, see the next ch. The attributes mentioned by Conf. are not to be taken absolutely but as respectively predominating in the two chiefs.

17 THE MERIT OF KWAN CHUNG—A CONTRAST WITH TSE LOO. 1 公子糾 the duke's son Kow but, to avoid the awkwardness of that rendering I say—his brother Hwan (the hon. ep. His name was 小白) and Kow had both been refugees in different states, the latter having been carried into Loo, away from the troubles and dangers of Ts'e, by the ministers, Kwan Chung and Shaou Hwuh. On the death of the prince of Ts'e Hwan anticipated Kow got to Ts'e, and took possession of the state. Soon after he required the duke of Loo to put his brother to death and to deliver up the two ministers, when Shaou (召 here—邵) Hwuh chose to dash his brains out, and die with his master while Kwan Chung returned gladly to Ts'e, took service with Hwan, became

曰未仁也。○
 合諸侯不以兵車。○
 之力也。○
 子貢曰。○
 與相公殺公子糾。○
 死又相之。○
 桓公霸諸侯。○
 民到今受其賜。○
 仲存其被髮左衽矣。○
 若此人匹婦之爲諒也。

2 The Master said, "The duke Hwan assembled all the princes together, and that not with weapons of war and chariots it was all through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?"

CHAPTER XVIII 1 Tsze-kung said, "Kwan Chung, I apprehend, was wanting in virtue. When the duke Hwan caused his brother Kew to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan."

2 The Master said, "Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole empire. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be wearing our hair dishevelled, and the lappets of our coats buttoning on the left side.

his prime minister, and made him supreme arbiter among the various chiefs of the empire. Such conduct was condemned by Tsze-loo.

死之 is a peculiar expression. 2 Conf defends Kwan Chung, on the ground of the services which he rendered, using 存 in a different acceptation from that intended by the disciple. 九, upper 1st tone, explained in the dict by 聚, synonymous with 合, though the 註疏 makes out more than nine assemblages of princes under the presidency of duke Hwan. 如其存 = 誰如其存者, as in the translation.

18 THE MERIT OF KWAN CHUNG — A CONVERSATION WITH TSZE-KUNG. 1 Tsze-loo's doubts about Kwan Chung arose from his not

dying with the prince Kew, Tsze-kung's turned principally on his subsequently becoming premier to Hwan. 2 匡 = 正, 'to rectify,' 'reduce to order' blends with 匡 its own verbal

force, = 'to unite' 微 = 無, 'not,' 'if not' 被 (p'ei, low 1st tone,) 髮, —see the Le-ke, III in 11, where this is mentioned as a characteristic of the eastern barbarians. 左衽 —see the Shoo-king, V 221 13. A note in the 集

證 says, that anciently the right was the position of honour, and the right hand, moreover, is the more convenient for use, but the practice of the barbarians was contrary to that of China in both points. The sentiment of Conf is, that but for Kwan Chung, his countrymen would have sunk

自經於溝瀆而莫之知也。公叔文子之臣，人
大僎與文子同升諸
公。子聞之，可以爲
文矣。子言衛靈公之無
道也，康子曰：「人如是，
奚而不喪？」孔子曰：「仲
叔南治賓客，祝鮀治

3 "Will you require from him the small fidelity of common men and common women, who would commit suicide in a stream or ditch, no one knowing any thing about them?"

CHAPTER XIX. 1 The officer Scen, who had been family minister to Kung shuh Wän, ascended to the prince's court in company with Wän

2 The Master, having heard of it, said, "He deserves to be considered WAN"

CHAPTER XX. 1 The Master was speaking about the unprincipled course of the duke Ling of Wei, when Ke K'ang said, "Since he is of such a character, how is it he does not lose his throne?"

2 Confucius said, "The Chung shuh, Yu, has the superinten-

to the state of the rude tribes about them. 3.

匹夫匹婦—see IX. 25. 諒—小信

small fidelity by which is intended the faithfulness of a married couple of the common people, where the husband takes no concubine in addition to his wife. The argument is this:—

Do you think Kwan Chung should have considered himself bound to Kew as a common man considers himself bound to his wife? And would you have had him commit suicide, as common people will do on any slight occasion? Commentators say that there is underlying the vindication this fact:—that Kwan Chung and Shao Hwuh's adherence to Kew was wrong in the first place Kew being the younger brother. Chung's conduct therefore was not to be judged as if Kew had been the senior. There is nothing of this, be it in Confucius words. He vindicates Chung simply on the ground of his subsequent services, and his reference to the small fidelity of husband and wife among the common people is very unhappy. 自經 to strangle one's self, but in connection with 溝瀆 the phrase must be understood generally = to commit suicide.

19 THE MERIT OF KUNG SHUH WAN IN RECOMMENDING TO OFFICE A MAN OF WORTH. 1 Kung-shuh Wän,—see ch. 14. The par is to be understood as intimating that Kung-shuh, seeing the worth and capacity of his minister had recommended him to his sovereign, and afterwards was not ashamed to appear in the same rank with him at court. 公—our

duke's, i.e., the duke's court. 2. 文 as an honorary epithet, sometimes means—錫民爵位 He who confers on a common man rank and office.

20 THE IMPORTANCE OF GOOD AND ABLE MINISTERS—SEEN IN THE STATE OF WEI 1. 元 was the hon. epithet of Yuan (元), duke of Wei. B. C. 633-493. He was the husband of Nan-tse, VI. 26. 2. The Chung-shuh, Yu, is the K'ung Wän of V. 14. 仲叔 as his family position, according to the degrees of kindred. The Hanist, T'o,—see VI. 14. Wang sun hua,—see III. 13.

宗廟。上孫賈治軍旅。大如是矣。其喪。則爲之也難。陳成子弑簡公。孔。沐浴而朝。告於哀公。曰。陳恆弑其君。請討之。公曰。告夫。孔子曰。以吾從大夫之後。不敢不告也。君

dence of his guests and of strangers; the litanist, T'ao, has the management of his ancestral temple, and Wang-sun Kea has the direction of the army and forces. with such officers as these, how should he lose his throne?"

CHAPTER XXI The Master said, "He who speaks without modesty will find it difficult to make his words good."

CHAPTER XXII 1 Ch'in Shing murdered the duke Keen of Ts'e

2 Confucius bathed, went to court, and informed the duke Gae, saying, "Ch'in Häng has slain his sovereign. I beg that you will undertake to punish him."

3 The duke said, "Inform the chiefs of the three families of it"

4 Confucius retired, and said, "Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, 'Inform the chiefs of the three families of it'"

21 EXTRAVAGANT SPEECH HARD TO BE MADE GOOD Comp IV 22

22 HOW CONFUCIUS WISHED TO AVENGE THE MURDER OF THE DUKE OF TS'E —HIS RIGHTIOUS AND PUBLIC SPIRIT 1 Keen,—'indolent in not a single virtue,' and 'tranquil, not speaking un-

advisedly,' are the meanings attached to 簡, as an hon epithet, while 成 indicates, 'tranquillizer of the people, and establisher of government' The murder of the duke Keen by his officer, Ch'in Häng (恆), took place, B C 480, barely two years before Conf death 2 沐

浴 implies all the fasting and all the solemn preparation, as for a sacrifice or other great occasion Properly, 沐 is to wash the hair with the water in which rice has been washed, and 浴 is to wash the body with hot water

請討之,—acc to the account of this matter in the 左傳, Conf meant that the duke Gae should himself, with the forces of Loo, undertake the punish. of the regicide Some mod comm cry out against this The sage's advice, they say, would have been that the duke should report the thing to the emperor, and with his authority associate other princes with himself to do justice on the offender 3 告夫

了,—thus is the use of 人 in VI 24, et al 4 This is taken as the remark of Confucius, or his colloquy with himself, when he had gone out from the duke 以吾從大夫之後

—see XI 7 The 者 leaves the sentence incomplete,—'my prince says, Inform the three chiefs of it,—this circumstance' The paraphrasts complete the sentence by 何耶,—'How is it

與之平而問焉。曰：「人子何爲。」
 子曰：「伯也，使人於孔子。」
 子曰：「學者爲人。」
 子曰：「君也，達小人。」
 子曰：「占之，學者爲己，今之。」
 子曰：「路問事君。」
 子曰：「勿欺也。」
 子曰：「犯之。」
 子曰：「告大。」
 子曰：「者之一。」
 子曰：「告。」
 子曰：「不敢。」
 子曰：「告也。」
 子曰：「以吾從人。」
 子曰：「之後。」

5 He went to the chiefs, and informed them, but they would not act. Confucius then said, "Following in the rear of the great officers, I did not dare not to represent such a matter."

CHAPTER XXIII Tze loo asked how a sovereign should be served. The Master said, "Do not impose on him, and, moreover, withstand him to his face."

CHAPTER XXIV The Master said, "The progress of the superior man is upwards, the progress of the mean man is downwards."

CHAPTER XXV The Master said, "In ancient times, men learned with a view to their own improvement. Now-a-days, men learn with a view to the approbation of others."

CHAPTER XXVI 1 Keu Pih yuh sent a messenger with friendly inquiries to Confucius

2 Confucius sat with him, and questioned him. "What," said he, "is your master engaged in?" The messenger replied, "My

that the prince, &c. 5 之三子一之 is the verb—to go to. 孔子曰云云—This was spoken to the chiefs, to reprove them for their disregard of a crime, which concerned every public man.

23. HOW THE MINISTER OF A PRINCE MUST BE SINCERE AND BOLDLY UPRIGHT 犯之 is well expressed by the phrase in the translation. See the Lo-ke, II. I. L., where it appears that to 犯 was required by the duty of a minister but not allowed to a son.

24. THE DIFFERENT PROGRESSIVE TENDENCIES OF THE SUPERIOR MAN AND THE MEAN MAN Ho An takes 達 in the sense of 曉 to understand. The modern view seems better

25. THE DIFFERENT MOTIVES OF IT WERE IN OLD TIMES, AND IN THE TIMES OF CONFUCIUS. 爲己 爲人 for themselves, for other men. The meaning is as in the translation.

26. AN ADVISOR BY MESSENGER. 1 Pih-yuh was the designation of Keu Yuen (緩) an

對曰：「夫子欲寡其過，而未能也。」使者出，曰：「使乎！使乎！」
 子曰：「不在其位，不謀其政。」
 曾子曰：「君子思不出其位。」
 子曰：「君子恥其言而過其行。」
 子曰：「君子道者，我無能為仁者，不憂；知名者，不惑；勇者，不懼。」
 子曰：「夫子自道也。」

master is anxious to make his faults few, but he has not yet succeeded" He then went out, and the Master said, "A messenger indeed! A messenger indeed!"

CHAPTER XXVII. The Master said, "He who is not in any particular office, has nothing to do with plans for the administration of its duties"

CHAPTER XXVIII. The philosopher Tsāng said, "The superior man, in his thoughts, does not go out of his place"

CHAPTER XXIX. The Master said, "The superior man is modest in his speech, but exceeds in his actions"

CHAPTER XXX. 1. The Master said, "The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties, wise, he is free from perplexities, bold, he is free from fear."

2 Tsze-kung said, "Master, that is what you yourself say"

officer of the state of Wei, and a disciple of the sage. His place is now 1st east in the outer court of the temples. Conf. had lodged with him when in Wei, and it was after his return to Loo that Pih-yuh sent to inquire for him.

27 A repetition of VII. 14

28 THE THOUGHTS OF A SUPERIOR MAN IN HARMONY WITH HIS POSITION. Tsāng here quotes from the 象, or illustration, of the 52d diagram of the Yih-king, but he leaves out one character,—以 before 思, and thereby alters the meaning somewhat. What is said in the Yih, is—'The superior man is thoughtful, and so does not go out of his place.'—The ch., it is said, is in-

serted here, from its analogy with the preceding.

29 THE SUPERIOR MAN MORE IN DEEDS THAN IN WORDS. 耻其言, —lit., 'is ashamed of his words' Comp. ch. 21, and IV. 22

30 CONFUCIUS' HUMBLE ESTIMATE OF HIMSELF, WHICH TSZE-KUNG DENIES. 1. We have the greatest part of this par. in IX. 28, but the translation must be somewhat different, as 仁者, 知者, 勇者, are here in apposition with 君子. 君子道者 = 君子所以爲道者, 'what the superior man takes to be his path.' 2. 道 = 言, 'to say'

侯也疾固也。爲侯乎。孔了。非敢爲。何爲是栖栖者與。無乃。微生畝謂孔了。斤。信抑亦先覺者。是賢乎。知了。患其不能也。賢乎哉。人我則不暇。賜也。

CHAPTER XXXI Tszé kung was in the habit of comparing men together. The Master said, "Tszé must have reached a high pitch of excellence! Now, I have not leisure for this."

CHAPTER XXXII The Master said, "I will not be concerned at men's not knowing me, I will be concerned at my own want of ability."

CHAPTER XXXIII. The Master said, "He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily when they occur,—is he not a man of superior worth?"

CHAPTER XXXIV 1 Wo-shang Mow said to Confucius, "K'ew, how is it that you keep roosting about? Is it not that you are an insinuating talker?"

2 Confucius said, "I do not dare to play the part of such a talker, but I hate obstinacy."

31 ONE'S WORK IS WITH ONE'S-SELF — AGAINST MAKING COMPARISONS. 賢乎哉——
Ha! is he not superior? The remark is ironical.

32 CONCERN SHOULD BE ABOUT OUR PERSONAL ATTAINMENT, AND NOT ABOUT THE ESTIMATION OF OTHERS. See I 10, *et al.* A critical canon is laid down here by Choo He:— All passages, the same in meaning and in words, are to be understood as having been spoken only once, and their recurrence is the work of the compilers. Where the meaning is the same and the language a little different they are to be taken as having been repeated by Confucius himself, with the variations. According to this rule, the sentiment in this chapter was repeated by the Master in four different utterances.

33. QUICK DISCRIMINATION WITHOUT SUSPECT CLOUDBERS IS HIGHLY HABITUOUS. 逆 to

be disobedient, to rebel—also, to meet, and here to anticipate, i. e., in judgment. 抑亦 see XIII. 19 but the meaning is there perhaps, while here the 抑 is adversative, and— but.

先覺者 is used in opposition to 後覺者 and— a quick apprehender one who understands things before others. So, Choo He. K'ung Gan kwò, how — takes 抑 as conjunctive, and 先覺 in opposition with the two preceding characteristics, and intepu is the conclusion— Is such a man of superior worth? On Choo He's view the 乎 is exclamatory.

31 CONFUCIUS NOT SELF WILLED, AND YET SO GLID-TONGUED TALKER:—DIFFERENCE OF HIMSELF FROM THE CASE OF AN OLD REPROVER. I.

然莫大焉。曰：「德何以報？」曰：「以直報怨，以德報怨。」
 然莫大焉。曰：「德何以報？」曰：「以直報怨，以德報怨。」
 然莫大焉。曰：「德何以報？」曰：「以直報怨，以德報怨。」
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 然莫大焉。曰：「德何以報？」曰：「以直報怨，以德報怨。」

CHAPTER XXXV The Master said, "A horse is called a *h'e*, not because of its strength, but because of its *other* good qualities."

CHAPTER XXXVI 1 Some one said, "What do you say concerning the principle that injury should be recompensed with kindness?"

2 The Master said, "With what then will you recompense kindness?"

3 "Recompense injury with justice, and recompense kindness with kindness."

CHAPTER XXXVII 1 The Master said, "Alas! there is no one that knows me."

2 Tsze-kung said, "What do you mean by thus saying that no one knows you?" The Master replied, "I do not murmur against

From We-shang's addressing Conf by his name, it is presumed that he was an old man. Such a liberty in a young man would have been impudence. It is presumed also, that he was one of those men who kept themselves retired from the world in disgust. 栖, 'to perch or roost,' as a bird, used contemptuously with ref to Conf going about among the princes and wishing to be called to office. 2 固=執不通, 'holding to one idea without intelligence'.

35 VIRTUE, AND NOT STRENGTH, THE FIT SUBJECT OF PRAISE 驥 was the name of a famous horse of antiquity who could run 1000 *le* in one day. See the dict. *in voc*. It is here used generally for 'a good horse'.

36 GOOD IS NOT TO BE RETURNED FOR EVIL, EVIL TO BE MET SIMPLY WITH JUSTICE 1 德=恩惠, 'kindness' 怨, 'resentment,' 'hatred,' here put for what awakens resentment, 'wrong,' 'injury' The phrase 以德報怨

is found in the 道德經 of Laou-tsze, II 63, but it is likely that Conf questioner simply consulted him about it as a saying which he had heard and was inclined to approve himself

2 以直, 'with straightness,' i.e., with jus-

tice—How far the ethics of Confucius fall below the Christian standard is evident from this chapter. The same expressions are attributed to Confucius in the *Le-ke* XXXII 11, and it is there added 了以, 以德報恩, 則寬

身之仁 (=人), which is explained,—'He who returns good for evil is a man who is careful of his person,' i.e., will try to avert danger from himself by such a course. The author of the 翼註 says, that the injuries intended by the questioner were only trivial matters, which perhaps might be dealt with in the way he mentioned, but great offences, as those against a sovereign, a father, may not be dealt with by such an inversion of the principles of justice. The Master himself, however, does not fence his deliverance in any way.

37 CONFUCIUS, LAMENTING THAT MEN DID NOT KNOW HIM, RESTS IN THE THOUGHT THAT HEAVEN KNEW HIM 1 莫我知,—the inversion for 莫知我, 'does not know me' He referred, comm say, to the way in which he pursued his course, simply 爲己, out of his own conviction of duty and for his own improvement, without regard to success, or the

向上達，知我者其人
 乎。公伯寮愬了路於
 季孫了服景伯以告，
 曰：「人子固有惑心於
 公伯寮，吾力猶能肆
 諸市朝。」曰：「道之將
 行也，與命也；道之將
 廢也，與命也。公伯寮
 其如命何。」

Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven,—that knows me!"

CHAPTER XXVIII 1 The Kung pih, Leaou, having slandered Tsz-loo to Ke sun, Tsz-fuk king pih informed Confucius of it, saying, "Our master is certainly being led astray by the Kung pih, Leaou, but I have still power enough left to cut Leaou off, and expose his corpse in the market and in the court."

2 The Master said, "If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung pih, Leaou, do, where such ordering is concerned?"

opinions of others. 2. 何爲其莫知子
 也 what is that—no man knows you? 下
 學上達 — beneath I learn, above I pene-
 trate;—the meaning appears to be that he con-
 tented himself with the study of men and
 things, common matters as more ambitious spi-
 rits would deem them, but from those he rose
 to understand the high principles involved in
 them,— the appointments of Heaven (天命).
 according to one commentator 知我者
 其天乎 He who knows me—is that
 Heaven?

we find him here slandering Tsz-loo, that he
 might not be able, in his official connection with
 the Ke family to carry the Master's lessons in
 to practice. 景 was the hon. cp. of Tsz-fuk
 Pih, an officer of Loo. 夫子 refers to Ke-
 sun. 有惑志 — is having his will deceived.
 Exposing the bodies (陳尸) of criminals af-
 ter their execution, was called 肆. The bodies
 of great officers were so exposed in the court,
 and those of lesser criminals in the market
 place. 市朝 came to be employed together
 though the exposure could take place only in
 one place, just as we have seen 兄弟 used
 generally for brother. 2. 與 in the
 preceding clause conditional, as 命 — 天
 命 Heaven's ordering.

28 HOW CONFUCIUS RESTED, AS TO THE PRO-
 GREAS OF HIS DOCTRINES, ON THE ORDERING OF
 HEAVEN:—ON OCCASION OF TSE LOO'S BEING
 SLANDERED. 1 Leaou, called Kung pih (lit.,
 duke's uncle), probably from an affinity with
 the ducal house, is said by some to have been a
 disciple of the sage, but that is not likely as

其而過孔氏之門者，
 而爲之者與。
 孔氏曰：「是知其不可
 與。」
 門曰：「奚自？」
 路宿於石門，晨
 曰：「作者，士人矣。」
 次辟地，其次辟色，其
 賢者辟世，其

CHAPTER XXXIX 1. The Master said, "Some men of worth retire from the world

2 "Some retire from *particular* countries

3 "Some retire because of *disrespectful* looks

4 "Some retire because of *contradictory* language"

CHAPTER XL The Master said, "Those who have done this are seven men"

CHAPTER XLI Tsze-loo happening to pass the night in Shih-mun, the gate-keeper said to him, "Whom do you come from?" Tsze-loo said, "From Mr K'ung" "It is he, is it not?" said the other, "who knows the impracticable nature of the times, and yet will be doing in them"

CHAPTER XLII 1. The Master was playing, *one day*, on a musical stone in Wei, when a man, carrying a straw basket, passed the door

39 DIFFERENT CAUSES WHY MEN OF WORTH WITHDRAW FROM PUBLIC LIFE, AND DIFFERENT PATENTS TO WHICH THEY SO WITHDRAW THEMSELVES 1 辟, *pe* low 3d tone, = 避, 2

其次, — 'the next class,' but comm say that the meaning is no more than 'some,' and that the terms do not indicate any comparison of the parties on the ground of their worthiness 3 The 'looks,' and 'language' in par 4, are to be understood of the princes whom the worthies wished to serve — It is observed in the 日誦

論語解義, that Conf could never bear to withdraw himself entirely from the world

40 THE NUMBER OF MEN OF WORTH WHO HAD WITHDRAWN FROM PUBLIC LIFE IN CONFUCIUS' TIME This ch is understood, both by Choo He and the old commentators, in connection with the preceding, as appears in the translation Choo, however, explains 作 by 起, 'have arisen' The others explain it by 爲, 'have done this'

They also give the names of the seven men, which, acc to Choo, is 辟, 'elmselling,' i.e., forcing out an illustration of the text

41 CONDEMNATION OF CONFUCIUS' COURSE IN REFERENCE TO AN EMPLOYED, BY ONE WHO HAD WITHDRAWN FROM PUBLIC LIFE The site of Shih-mun is referred to the district of Ch'ang-ts'ing, dep Ts'e-nan, in Shan-tung 晨門, 'morning gate,' — a designation of the keeper, as having to open the gate in the morning He was probably one of the seven worthies, spoken of in the preceed chapter We might translate 石門 by 'Stony-gate' It seems to have been one of the frontier passes between Ts'e and Loo 孔氏, 'the K'ung,' or Mr. K'ung Observe the force of the final 與

42 THE JUDGEMENT OF A RETIRED WORTHY ON CONFUCIUS' COURSE, AND REMARK OF CONFUCIUS THEREON 1 The *ling* was one of the eight musical instruments of the Chinese, see

於冢宰年。然君薨，自官總已以聽。曰：何必高宗？占之人皆曰：陰，一年不口，何謂也？諒曰：張口，書，高宗諒難矣。淺則揭了口，果哉！木之也，斯口而口矣，深則厲。曰：鄙哉！硜硜乎！莫已知。曰：有心哉！擊磬乎！既而

of the house where Confucius was, and said, "His heart is full who so beats the musical stone."

2 A little while after, he added, "How contemptible is the one-ideaed obstinacy *those sounds display*! When one is taken no notice of, he has simply at once to give over *his wish for public employment*. 'Deep water must be crossed with the clothes on, shallow water may be crossed with the clothes held up'."

8 The Master said, "How determined is he in his purpose! But this is not difficult."

CHAPTER XLIII 1 Tsze-chang said, "What is meant when the SHOO says that Kaou tsung, while observing the usual imperial mourning, was for three years without speaking?"

2 The Master said, "Why must Kaou tsung be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years."

Medhurst's dict., is occ. 過 up. 1st tone, to go by. Men ing to go beyond, to exceed, it is in the 3d tone. 有心哉擊磬乎 is to be read as one sentence, and understood as if there were a 之 after the 哉. 2 硜硜乎, —see XIII. 24, 3. The 備旨 interprets this clause also, as if a 之 were after the 哉 and 硜硜 had reference to the sounds of the 磬. 深則云云 —see Shoo-king I. III. 9 st. 1. The quotation was intended to illustrate that we must act according to circumstances. 3. 末—無—之 seems to be a mere expletive.

43. HOW GO MOURNING WAS OBSERVED ON DURING THE THREE YEARS OF SILENT MOURNING BY THE EMPEROR. 1. 書云 —see the Shoo-king IV. viii. Sect. I. 1, but the passage there is not exactly as in the text. It is there said that Kaou tsung, after the three years' mourning, still did not speak. 高宗 was the honorary epithet of the emperor Woo-ting (武丁), B. C. 1823-1903. 諒 (Shoo, 亮) 陰 (road gate), acc. to the dict., means the shed where the mourner lived the three years. Choo Ho says he does not know the meaning of the terms. —Tsze-chang was perplexed to know how government could be carried on during so long

國子。易使也。國子。上好禮則民
 脩己以敬。如斯而已。脩己以安人。
 如斯而已。脩己以安百姓。安百姓
 諸。安百姓。堯舜其猶病
 國。原壤夷俟。子曰。幼

CHAPTER XLIV The Master said, "When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service."

CHAPTER XLV. Tsze-loo asked what constituted the superior man. The Master said, "The cultivation of himself in reverential carefulness" "And is this all?" said Tsze-loo "He cultivates himself so as to give rest to others," was the reply "And is this all?" again asked Tsze-loo The Master said, "He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people even Yaou and Shun were still solicitous about this"

CHAPTER XLVI Yuen Jang was squatting on his heels, and so waited the approach of the Master, who said to him, "In youth,

a period of silence 2 古之人, —the 人 embraces the emperors, and subordinate princes who had their own petty courts 總己, —in the 備自 it is said, 總攝也, 不敢放縱意也, '總 is to manage The meaning is, that they did not dare to allow themselves any license' The expression is not an easy one. I have followed the paraphrasts

44 HOW A LOVE OF THE RULES OF PROPRIETY IN RULERS FACILITATES GOVERNMENT.

45 REVERENT SELF-CULTIVATION THE DISTINGUISHING CHARACTERISTIC OF THE KEUN-TSZE

以敬, it is said, are not to be taken as the wherewith of the Keun-tsze in his cultivating himself, but as the chief thing which he keeps before him in the process I translate 以, therefore, by in, but in the other sentences, it indicates the realizations, or consequences, of the 修己 百姓, —'the hundred surnames,' as a designation for the mass of the people, occurs

as early as in the Yaou teen (堯典) It is—

百家姓, 'the surnames of the hundred families, into which number the families of the people were perhaps divided at a very early time The surnames of the Chinese now amount to several hundreds The small work—

百家姓帖, made in the Sung dynasty, contains nearly 450 In the 集證, in loc., we find a ridiculous reason given for the surnames being a hundred, to the effect that the ancient sages gave a surname for each of the 5 notes of the scale in music, and of the 5 great relations of life and of the 4 seas, consequently, $5 \times 5 \times 4 = 100$ It is to be observed, that in the Shoo-king, we find 'a hundred surnames,' interchanged with 萬姓, 'ten thousand surnames,' and it would seem needless, therefore, to seek to attach a definite explanation to the number. 堯舜其猶病諸, —see VI 28

46 CONFUCIUS' CONDUCT TO AN UNMANNERLY OLD MAN OF HIS ACQUAINTANCE Yuen Jang was an old acquaintance of Confucius, but had adopted

而不孫弟長而無
述焉老而不死是
爲賊以杖叩其脤。
闕黨童子將命。
或問之曰益者與
了見其居於
位也見其與先生
並行也非求益者
也欲速成者也。

not humble as befits a junior, in manhood, doing nothing worthy of being handed down, and living on to old age — this is to be a pest." With this he hit him on the shank with his staff

CHAPTER XLVII 1 A youth of the village of K'ueh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, "I suppose he has made great progress"

2 The Master said, "I observe that he is fond of occupying the seat of a full-grown man, I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man"

ed the principles of Laou tze and gave himself extraordinary license in his behaviour — See an instance in the Lo-ke, II. Pt. II. III. 24. 夷俟 — the dict. explains the two words together by 展足箕坐 but that is the meaning of 夷 alone, and 俟 — 待 to wait for. So, the commentators, old and new. The use of 夷 in this sense is thus explained — The 鷓鴣 is fond of squatting and is therefore called the squatting ck' (鷓鴣), but it is called by some the ck' (鷓鴣), and hence 夷 is used for 鷓 to squat! See the 集解, is loc. 孫 for 遜 and 弟 for 悌 賊 — in the sense of 賊害, — our pest, rather than thief. The address of Conf. might be translated in the

2d person, but it is perhaps better to keep to the 3d, leaving the application to be understood.

47 CONFUCIUS' EMPLOYMENT OF A FORWARD YOUTH. 1. 闕黨 — there is a tradition that Confucius lived and taught in 闕里, but it is much disputed. 將命謂傳賓主之言 將命 means to convey the messages between visitors and the host. 益者與 — the inquirer supposed that Conf. employment of the lad was to distinguish him for the progress which he had made. 2 According to the rules of ceremony a youth must sit in the corner, the body of the room being reserved for fully grown men. See the Lo-ke, II. Pt. I. i. 17. In walking with an elder a youth was required to keep a little behind him. See the Lo-ke, III. v. 15. Confucius' employment of the lad, therefore, was to teach him the courtesies required by his years

子曰。上好禮則民
 易使也。
 子曰。路問君子。曰。
 脩己以敬。曰。如斯而
 可以。曰。脩己以安人。
 曰。如斯而已乎。曰。脩
 己以安百姓。脩己以
 安百姓。堯舜其猶病
 諸。
 器原壤夷俟。子曰。幼

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IN RULERS FACILITATES GOVERNMENT.

45 REVERENT SELF-CULTIVATION THE DISTINGUISHING CHARACTERISTIC OF THE KEUN-TSZE
以敬, it is said, are not to be taken as the *wherewith* of the *Keun-tsze* in his cultivating himself, but as the chief thing which he keeps before him in the process I translate 以, therefore, by *in*, but in the other sentences, it indicates the realizations, or consequences, of the 修己 百姓, — 'the hundred surnames,' as a designation for the mass of the people, occurs

as early as in the *Ydou teen* (堯典) It is=

百家姓, 'the surnames of the hundred families, into which number the families of the people were perhaps divided at a very early time. The surnames of the Chinese now amount to several hundreds. The small work—

自家姓帖, made in the Sung dynasty, contains nearly 450 In the 集證, *in loc.*, we find a ridiculous reason given for the surnames being a hundred, to the effect that the ancient sages gave a surname for each of the 5 notes of the scale in music, and of the 5 great relations of life and of the 4 seas, consequently, $5 \times 5 \times 4 = 100$. It is to be observed, that in the Shoo-king, we find 'a hundred surnames,' interchanged with 萬姓, 'ten thousand surnames,' and it would seem needless, therefore, to seek to attach a definite explanation to the number. 古姓且猶病諸, —see VI 28

46 CONFUCIUS' CONDUCT TO AN UNMANNERLY OLD MAN OF HIS ACQUAINTANCE. Yuen Jang was an old acquaintance of Confucius, but had adopted

而不孫弟長而無
述焉老而不死是
爲賊以杖叩其脤。
闕黨童子將命。
或問之曰益者與。
子曰見其居於
位也見其與先生
並行也非求益者
也欲速成者也。

not humble as befits a junior, in manhood, doing nothing worthy of being handed down, and living on to old age—this is to be a pest." With this he hit him on the shank with his staff.

CHAPTER XLVII 1 A youth of the village of K'ueh was employed by Confucius to carry the messages between him and his visitors. Some one asked about him, saying, "I suppose he has made great progress."

2 The Master said, "I observe that he is fond of occupying the seat of a full-grown man, I observe that he walks shoulder to shoulder with his elders. He is not one who is seeking to make progress in learning. He wishes quickly to become a man."

ed the principles of Lao-tse, and gave himself extraordinary license in his behaviour—See an instance in the Lo-ko, II. Pt. II. III. 94 夷俟—the dict. explains the two words together by 展足箕坐 but that is the meaning of 夷 alone, and 俟—待, to wait for. So, the commentators, old and new. The use of 夷 in this sense is thus explained:—The 鴟鳥 is fond of squatting, and is therefore called the squatting ok's (蹲鴟), but it is called by some the 夷 (鴟夷), and hence 夷 is used for 蹲, to squat! See the 集證, in loc. 孫, for 遜 and 弟 for 悌 賊—in the sense of 賊害, our pest, rather than thief. The address of Conf. might be translated in the

2d person, but it is perhaps better to keep to the 3d, leaving the application to be understood.

47 CONFUCIUS EMPLOYMENT OF A FORWARD YOUTH. 1 闕黨—there is a tradition that

Confucius lived and taught in 闕里, but it is much disputed. 將命謂傳賓主之

言 將命 was to convey the messages between visitors and the host. 益者與—

the inquirer asked that Conf. employment of the lad was to distinguish him for the progress which he had made. 2. According to the rules of ceremony a youth must sit in the corner the body of the room being reserved for fully grown men. See the Lo-ko, II. Pt. I. I. 17. In walking with an elder a youth was required to keep a little behind him. See the Lo-ko, III. v. 15. Confucius' employment of the lad, therefore was to teach him the courtesies required by his years.

BOOK XV. WEI LING KUNG.

衛靈公第十五
 衛靈公問陳於孔子。孔子對曰：「知以之事，則嘗聞之矣。軍旅之事，未之學也。」明日，遂行。在陳絕糧，從者病，莫能興了。路愠見孔子，曰：「君子亦有窮乎？」子貢曰：「小人窮斯濫矣。」

CHAPTER I 1 The duke Ling of Wei asked Confucius about tactics. Confucius replied, "I have heard all about sacrificial vessels, but I have not learned military matters." On this, he took his departure the next day.

2 When he was in Ch'in, their provisions were exhausted, and his followers became so ill that they were unable to rise.

3 Tsze-loo, with evident dissatisfaction, said, "Has the superior man likewise to endure *in this way*?" The Master said, "The superior man may indeed have to endure want, but the mean man, when he is in want, gives way to unbridled license."

HEADING OF THIS BOOK.—衛靈公第

一，'The duke, Ling, of Wei—Book XV'

The contents of the Book, contained in forty chapters, are as miscellaneous as those of the former. Rather they are more so, some chapters bearing on the public administration of government, several being occupied with the superior man, and others containing lessons of practical wisdom. 'All the subjects,' says Ting Ping, 'illustrate the feeling of the sense of shame and consequent pursuit of the correct course, and therefore the Book immediately follows the preceding one.'

1 CONFUCIUS REFUSES TO TALK ON MILITARY AFFAIRS. IN THE MIDST OF DISTRESS, HE SHOWS THE DISCIPLES HOW THE SUPERIOR MAN IS ABOVE DISTRESS. 1 陳, read *chin*, low 3d tone, 'the arrangement of the ranks of an army, here=*tactics*, generally 俎豆之事,—Comp 邊

豆之事, VIII 4, 3 The 俎 was a dish, 18 inches long and 8 in broad, on a stand, 8½ in high, upon which the flesh of victims was laid, but the meaning is sacrificial vessels generally,=the business of ceremonies. It is said of Conf, in the 'Historical Records,' that when a boy, he was fond of playing at 俎 and 豆. He wished by his reply and departure, to teach the duke that the rules of propriety, and not war, were essential to the government of a state. 2 From Wei, Conf proceeded to Ch'in, and there met with the distress here mentioned. It is probably the same which is referred to in XI 2, 1, though there is some chronological difficulty about the subject (See the note by Choo He in his preface to the Analects). 3 固='yes, indeed,' with reference to Tsze-loo's question. Some take it in its sense of 'firm.'—The superior man firmly endures want.'

信行篤敬雖蠻貊之邦
 了張問行了言忠
 止南面而
 舜也與人何爲哉恭己
 了曰無爲而治者其
 了曰山知德者鮮矣
 買之
 然非與曰非也予
 以
 多學而識之者與對曰
 了曰賜也女以予爲

CHAPTER II 1 The Master said, "Tsze, you think, I suppose, that I am one who learns many things and keeps them in memory?"

2 Tsze-kung replied, "Yes,—but perhaps it is not so?"

3 "No," was the answer, "I see a unity all pervading."

CHAPTER III. The Master said, "Yow, those who know virtue are few."

CHAPTER IV The Master said, "May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his imperial seat."

CHAPTER V 1 Tsze-chang asked how a man might conduct himself, so as to be everywhere appreciated

2 The Master said, "Let his words be sincere and truthful, and his actions honorable and careful,—such conduct may be practised among the rude tribes of the South or the North. If his words be

2. HOW CONFUCIUS AIMED AT THE KNOWLEDGE OF AN ALL-PERVADING UNITY. This chapter is to be compared with IV 15, only says Choo He, that is spoken with reference to practice, and this with reference to knowledge. But the design of Conf was probably the same in them both; and I understand the first par here as meaning—Tsze, do you think that I am aiming by the exercise of memory to acquire a varied and extensive knowledge? Then the 3d paragraph is equivalent to:—I am not doing this. My aim is to know myself—the mind which embraces all knowledge, and regulates all practice. This is the view of the chapter given in the 日講一此一章書言學貴乎知要. 'This chapter teaches that what is valuable in learning, is the knowledge of that which is important.

3. FEW REALLY KNOW IN CH. This is understood as spoken with reference to the dissatisfaction manifested by Tsze-loo in ch. 1. If he had possessed a right knowledge of virtue, he would not have been so affected by distress.

4. HOW SHUN WAS ABLE TO GOVERN WITHOUT PERSONAL EFFORT 恭己 made himself reverent. 正南面 correctly adjusted his south wards face; see VI 1. Shun succeeding Yao, there were many ministers of great virtue and ability, to occupy all the offices of the government. All that Shun did, was by his grave and sage example. This is the lesson—the influence of a ruler's personal character.

5. CONDUCT THAT WILL BE APPRECIATED IN ALL PARTS OF THE WORLD 1. We must supply a good deal to bring out the meaning here. Choo He compares the question with that other of Tsze-ch'ang about the scholar who may be

行矣。言不忠信，行不篤。
 敬雖州里，行乎哉。
 見其參於前也，在輿則
 見其倚於衡也。夫然後
 行。子張書諸紳。
 子曰：「直哉史魚！邦有
 道如矢，邦無道如矢。君
 子哉蘧伯玉！邦有道則
 仕，邦無道則可谷而懷

not sincere and truthful, and his actions not honorable and careful, will he, with such conduct, be appreciated, even in his neighbourhood?

3 "When he is standing, let him see those two things, as it were fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into practice."

4 Tsze-chang wrote these counsels on the end of his sash.

CHAPTER VI 1 The Master said, "Truly straightforward was the historiographer Yu. When good government prevailed in his state, he was like an arrow. When bad government prevailed, he was like an arrow."

2 "A superior man indeed is Keu Pih-yuh! When good government prevails in his state, he is to be found in office. When bad government prevails, he can roll his principles up, and keeps them in his breast."

called 達, see XIX 20 2 貉 is another name for the 北貉, the rude tribes on the north 2,500 families made up a 州, and 25 made up a 甲, but the meaning of the phrase is that given in the translation 3 具, 'them,' i. e., such words and actions—Let him see them 參於前, 'before him, with himself making a trio' 輿 is properly 'the bottom of a carriage,' planks laid over wheels, a simple 'hackery,' but here it = 'a carriage' 4 紳, denotes the ends of the sash that hang down.

6 THE ADMIRABLE CHARACTERS OF TSZE-YU AND KEU PIH-YUH 1 了魚 was the design-

nation of 魚了, the historiographer of Wei, on his deathbed, he left a message for his prince, and gave orders that his body should be laid out in a place and manner likely to attract his attention when he paid the visit of condolence. It was so, and the message then delivered had the desired effect. Perhaps it was on hearing this that Confucius made this remark 如矢, 'as an arrow,' i. e., straight and decided 2 Keu Pih-yuh,—see XIV 26 可 = 能 卷而懷之 is to be understood as referring to 'his principles,' or perhaps the clause = 'he could roll himself up and keep himself to himself,' i. e., he kept aloof from office—Comm say that Tsze-yu's uniform straightforwardness was not equal to Pih-yuh's rightly adapting himself to circumstances

子曰：「不可與言，而不與之言，失人；不可與言，而與之言，失言。知者不失人，亦不失言。」
 子曰：「志士，仁人，無求生以害仁，有殺身以成仁。」
 子曰：「欲善其事，必先利其器。居是邦也，事其人之賢者，友其仁者。」
 顏淵問爲邦。子曰：「行夏之

CHAPTER VII. The Master said, "When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words."

CHAPTER VIII. The Master said, "The determined scholar and the man of virtue will not seek to live at the expense of injuring their virtue. They will even sacrifice their lives to preserve their virtue complete."

CHAPTER IX. Tze-kung asked about the practice of virtue. The Master said, "The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars."

CHAPTER X. 1. Yen Yuen asked how the government of a country should be administered.

7. THERE ARE MEN WITH WHOM TO SPEAK, AND MEN WITH WHOM TO KEEP SILENCE. THE WISE KNOW THEM. 失言 may be translated, literally and properly — to lose our words, but in English we do not use to lose, in connection with men, in the same way.

8. HIGH NATURE VALUING LIFE MORE THAN LIFE. The 志士 and 仁人 are two different

the same described IV 2. 仁者安仁 知者利仁 有殺身 is natur

ally translated — They will kill themselves. No doubt suicide is included in the explanation (See the 疏 to Ho An), and Confucius here justifies that act, as in certain cases expressive of high virtue.

9. HOW IS A SCHOLAR WITH THE GOOD AIDS THE PRACTICE OF IS. E. Comp. Proverbs XXVII. 17. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

10. CERTAIN RULES, FULFILLED IN THE ANCIENT DYNASTIES, TO BE FOLLOWED IN GOVERNMENT — A REPLY TO YEN YUEN. 1. The disciplo

時^{三節}來殷之輅^{四節}服周之
 樂^{五節}則韶舞^{六節}放鄭聲
 遠佞人鄭聲淫佞人
 殆。
 子^一以人無遠慮必
 有近憂。
 子^二以^三矣乎^四在木
 見好德如好色者也。
 子^五以^六臧文仲其竊
 位者與知柳下惠之

2 The Master said, "Follow the seasons of Hea.

3 "Ride in the state carriage of Yin

4 "Wear the ceremonial cap of Chow

5 "Let the music be the Shaou with its pantomimes.

6 "Banish the songs of Ch'ing, and keep far from specious talkers.

The songs of Ch'ing are licentious, specious talkers are dangerous "

CHAPTER XI The Master said, "If a man take no thought about what is distant, he will find sorrow near at hand "

CHAPTER XII The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty "

CHAPTER XIII. The Master said, "Was not Tsang Wăn like one who had stolen his situation? He knew the virtue and the talents

modestly put his question with reference to the government of a state (邦), but the Master answers it according to the disciple's ability, as if it had been about the ruling of the empire (治人) 2 The three great ancient dynasties began the year at different times According to an ancient tradition, 'Heaven was opened at the time 了, Earth appeared at the time 丑, and Man was born at the time 寅' 了 commences in our December, at the winter solstice, 丑 a month later, and 寅 a month after 丑 The Chow dynasty began its year with 了, the Shang with 丑, and the Hea with 寅 As human life then commenced, the year, in reference to human labours, naturally proceeds from the spring, and Conf approved the rule of the Hea dynasty His decision has been the law of all dynasties since the Ts'in See the 'Discours Preliminaire, Chap I,' in Gaubil's Shoo King 3 The state carriage of the Yin dynasty was plain and substantial, which Conf

preferred to the more ornamented ones of Chow 4 Yet he does not object to the more elegant cap of that dynasty, 'the cap,' says Choo He, 'being a small thing, and placed over all the body' 5.

The shaou was the music of Shun, see 111 25 舞, —the 'dancers,' or 'pantomimes,' who kept time to the music See the Shoo-king II ii 21 5 鄭聲, 'the sounds of Ch'ing,' meaning both the songs of Ch'ing, and the appropriate music to which they were sung Those songs form the 7th book of the 1st division of the She-king, and are here characterized justly

11 THE NECESSITY OF FORTHUGHT AND PRECAUTION

12 THE RARITY OF A TRUE LOVE OF VIRTUE

尸矣乎,—see V 26, the rest is a repetition of IX 17, said to have been spoken by Conf when he was in Wei, and saw the duke riding out openly in the same carriage with Nan-tsze.

13 AGAINST JEALOUSY OF OTHERS' TALENTS, —THE CASE OF TSANG WÂN, AND HWUY OF LEW-HEA Tsang Wân-chung,—See V 17.

竊位 is explained—如盜得而陰據之, 'as if he had got it by theft, and

賢而不與言也。
 子思曰：躬自厚而薄責於人，則遠怨矣。
 子曰：不曰如之何，如之何者，吾未如之何也。
 子曰：矣。
 子曰：群居終日，言不及我，好行小慧，難矣哉。
 子曰：君了，我以爲質，禮以行之，孫以出之，信

of Hwuy of Lew hea, and yet did not procure that he should stand with him in court."

CHAPTER XIV The Master said, "He who requires much from himself and little from others, will keep himself from being the object of resentment."

CHAPTER XV The Master said, "When a man is not in the habit of saying—'What shall I think of this? What shall I think of this?' I can indeed do nothing with him!"

CHAPTER XVI The Master said, "When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness—their is indeed a hard case."

CHAPTER XVII The Master said, "The superior man in every thing considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man."

secretly held possession of it. Tsang Wan would not recommend Hwuy because he was an able and better man than himself. Hwuy is a famous name in China. He was an officer of Loo, so styled after death, whose name was 展獲 and designation 禽. He derived his revenue from a town called Lew-hea, though some say that it was a *lee* or willow tree, over hanging his house, which made him to be known as Lew-hea Hwuy—Hwuy that lived under the willow tree. See Mencius, II 1.0

14. THE WAY TO WARD OFF RESENTMENT. 責 It is said, is here to require from, and not to reprove, but the one meaning passes insensibly into the other.

15. NOTHING CAN BE MADE OF PEOPLE WHO TAKE THINGS HASTILY, NOT GIVING THEMSELVES THE TROUBLE TO THINK. Comp. VII. 8.

16. AGAINST FRIVOLOUS TALKERS AND SUPERFICIAL SPECULATORS. Choo He explains 難矣哉 by 無以入德而將有患害, they have no ground from which to become virtuous, and they will meet with calamity. Ho An gives Ching K'ang-shing's explanation: 終無成, they will never complete any thing. Our nearly literal translation appears to convey the meaning. A hard case, i.e., they will make nothing out, and nothing can be made of them.

17. THE CUNDO OF THE SUPERIOR MAN IS RIGHTEOUS, COURTEOUS, HUMBLE, AND SINCERE. 質 is explained by Choo He by 質幹, the substance and stem, and in the 備言 by

以成之君子哉。
 子以君子病無能為不病人
 之不已知也。
 子以君子疾沒世而名不稱
 焉。
 子以君子求諸己小人求諸
 人。
 子以君子矜而不爭群而不
 黨。
 子以君子不以舉人不以

CHAPTER XVIII The Master said, "The superior man is distressed by his want of ability. He is not distressed by men's not knowing him."

CHAPTER XIX The Master said, "The superior man dislikes the thought of his name not being mentioned after his death."

CHAPTER XX. The Master said, "What the superior man seeks, is in himself. What the mean man seeks, is in others."

CHAPTER XXI. The Master said, "The superior man is dignified, but does not wrangle. He is sociable, but not a partizan."

CHAPTER XXII. The Master said, "The superior man does not promote a man *simply* on account of his words, nor does he put aside *good* words because of the man."

是址, 'foundation.' The antecedent to all the 之 is 義, or rather the thing, whatever it be, done righteously.

18 OUR OWN INCOMPETENCY, AND NOT OUR REPUTATION, THE PROPER BUSINESS OF CONCERN TO US. See XIV 32, et al

19 THE SUPERIOR MAN WISHES TO BE HAD IN REMEMBRANCE. Not, say the commen., that the superior man cares about fame, but fame is the invariable concomitant of merit. He can't have been the superior man, if he be not remembered. 沒世, —see 人學傳, II. In the 備

旨, 日誦, and many other paraphrases, 沒世 is taken as = 終身, 'all his life'

20 HIS OWN APPROBATION IS THE SUPERIOR MAN'S RULE. THE APPROBATION OF OTHERS IS THE MEAN MAN'S. Comp XIV 25

21 THE SUPERIOR MAN IS DIGNIFIED AND AFFABLE, WITHOUT THE FAULTS TO WHICH THOSE QUALITIES OFTEN LEAD. Comp II 14, and VII. 30 矜 is here = 莊以持已, 'grave in self-maintenance'

22 THE SUPERIOR MAN IS DISCRIMINATING, IN HIS EMPLOYMENT OF MEN AND JUDGING OF STATEMENTS.

人廢口。
 三了具問以有言而可以
 終身行之者乎。了以具恕乎
 己所不欲勿施於人。
 四了以台之於人也誰毀誰
 譽如有所譽者其有所試矣。
 斯民也。代之以所以直道而
 行也。
 五了以台猶及史之闕文也。
 有馬者借人乘之。今亡。人。

CHAPTER XXIII Tze-kung asked, saying, "Is there one word which may serve as a rule of practice for all one's life?" The Master said, "Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others."

CHAPTER XXIV 1 The Master said, "In my dealings with men, whose evil do I blame, whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination of the individual."

2 "This people supplied the ground why the three dynasties pursued the path of straightforwardness."

CHAPTER XXV The Master said, "Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! there are no such things."

23. THE GREAT PRINCIPLE OF RECIPROCITY IS THE RULE OF LIFE. Comp. V 11. It is singular that Tze-kung professes there to act on the principle here recommended to him.

CONFUCIUS SHOWED HIS RESPECT FOR MEN BY STRICT TRUTHFULNESS IN AWARDED PRAISE OR CENSURE. 1 I have not marked beyond what is proper with italics, because there is really that force in the verbs—毀 and 譽—

Ground for it in my examination of the individual; —i. e., from examination of him I believe he will yet verify my words. 2. 斯民也 resumes the 人 of the 1st par., which the 也

indicates. 所以 is to be taken as the reason why and 行 as a neuter verb, of general application. 三代 the three dynasties, with special reference to their great founders, and the principles which they inaugurated.—The truth-approving nature of the people was a rule even to those sages. It was the same to Confucius.

23. INSTANCES OF THE DEGENERACY OF CONFUCIUS' TIMES. Most paraphrasts supply a 見 after 及 — even in my time I have seen."

不食終夜不寢以思無益不
如學也。
子曰君子謀道不謀食耕
也餒在其中矣學也祿在其中矣君子憂道不憂貧。
子曰知及之不能守之雖得之必失之。知及之不能守之。
守之不莊以涖之則民不敬。
知及之不能守之莊以涖之。
動之以禮未苦也。

without eating, and the whole night without sleeping — occupied with thinking. It was of no use. "The better plan is to learn."

CHAPTER XXXI. The Master said, "The object of the superior man is truth. Food is not his object. There is ploughing, — even in that there is *sometimes* want. So with learning, — emolument may be found in it. The superior man is anxious lest he should not get truth, he is not anxious lest poverty should come upon him."

CHAPTER XXXII. 1. The Master said, "When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again."

2. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him."

3. "When his knowledge is sufficient to attain, and he has virtue enough to hold fast, when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety — full excellence is not reached."

81. THE SUPERIOR MAN SHOULD NOT BE HUNGRY BUT HAVE TRUTH FOR HIS OBJECT. Here again we translate 道 by truth, as the best term that offers. 餓 hunger — want. Want may be in the midst of ploughing, — i.e., husbandry is the way to plenty and yet despite the labours of the husbandman a famine or scarcity sometimes occurs. The application of this to the case of learning, however, is not very

apt. Is the emolument that sometimes comes with learning a calamity like famine? — Ch'ing K'ang shing's view is: — Although a man may plough, yet, not learning, he will come to hunger. If he learn, he will get emolument, and tho' he do not plough, he will not be in want. This is advising men to learn!

82. HOW KNOWLEDGE WITHOUT VIRTUE IS NOT LASTING AND TO KNOWLEDGE AND VIRTUE A RULER SHOULD ADD DIGNITY AND THE RULES OF PROPRIETY. 1. Here the various 之 and the

師。聖人：蹈其。四也。不知。子。子。子。子。
 子。而。而。於。子。而。而。而。
 以。死。死。水。以。大。大。大。大。
 當。仁。也。矣。火。而。而。而。而。
 不。讓。於。未。見。於。仁。也。也。也。也。
 知。人。小。小。小。小。

CHAPTER XXXIII The Master said, "The superior man cannot be known in little matters; but he may be intrusted with great concerns. The small man may not be intrusted with great concerns, but he may be known in little matters."

CHAPTER XXXIV. The Master said, "Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue"

CHAPTER XXXV. The Master said, "Let every man consider virtue as what devolves on himself. He may not yield the performance of it *even* to his teacher"

two first in the other paragraphs, 指理言, 'have *le*, or principle, for their reference' In Ho An, however, Paon Heen says — 'A man may have knowledge equal to the management of his office (治其官), but if he have not virtue which can hold it fast, though he get it, he will lose it' 2 In 湫之, and 動之 below, 之指民言, 'the 之 have 民, or people, for their reference' 3 The phrase 'to move the people' is analogous to several others, such as 鼓之, 舞之, 興之, 'to drum the people,' 'to dance them,' 'to rouse them.'

33 HOW TO KNOW THE SUPERIOR MAN AND THE MEAN MAN, AND THEIR CAPACITIES Choo He says 知, 我知之, 'the knowing here is our knowing the individuals' The 'little matters' are ingenious but trifling arts and accomplishments, in which a really great man may sometimes be deficient, while a small man will be familiar with them The 'knowing' is not that the parties are *leun-tsze* and *seaou-jin*, but what attainments they have, and for what they are fit The difficulty, on this view, is with the conclusion—而可小知—Ho An gives the view of Wang Shuh — 'The way

of the *leun-tsze* is profound and far-reaching He may not let his knowledge be small, and he may receive what is great. The way of the *seaou-jin* is shallow and near He may let his knowledge be small, and he may not receive what is great'

34 VIRTUE MORE TO MAN THAN WATER OR FIRE, AND NEVER HURTFUL TO HIM 民 is here = 人, 'man,' as in VI 20 民之於仁也 — 'the people's relation to, or dependence on, virtue' The case is easily conceivable of men's suffering death on account of their virtue There have been martyrs for their loyalty and other virtues, as well as for their religious faith Choo He provides for this diff. in his remarks — 'The want of fire and water is hurtful only to man's body, but to be without virtue is to lose one's mind (the higher nature), and so it is more to him than water or fire' See on IV 8.

35 VIRTUE PERSONAL AND OBLIGATORY ON EVERY MAN The old interpreters take 當 in the sense of 'ought' Choo He certainly improves on them by taking it in the sense of 擔當, as in the translation. A student at first takes 當 to be in the 2d person, but the 不 following recalls him to the 3d

道也。固相與。師言之以道與。張問曰。師出。斯某在。之。皆來。子告。

said, "Here is the mat" When all were seated, the Master informed him, saying, "So and so is here, so and so is here"

2. The Music-master, Meen, having gone out, Tsze-chang asked, saying, "Is it the rule to tell those things to the Music-master?"

3 The Master said, "Yes. This is certainly the rule for those who lead the blind."

was more than ordinarily acute, and partly that they might be made of some use in the world, see the 集證, in loc 見,—low 3d tone. of a guide, but the sage met him, and undertook the care of him himself 2 之 is governed by 二, and refers to the words of Conf to Meen in the preceding paragraph.

BOOK XVI KE SHE.

於將以於季與將伐季氏。顓臾。事。氏。了。見。有。顓臾。氏。六氏。

CHAPTER I. 1. The head of the Ke family was going to attack Chuen-yu

2 Yen Yew and Ke Loo had an interview with Confucius, and said, "Our chief, Ke, is going to commence operations against Chuen-yu"

HEADING OF THIS BOOK — 季氏第 1 六 'The chief of the Ke No XVI' Throughout this Book, Confucius is spoken of as 孔了, 'The philosopher K'ung,' and never by the designation 了, or 'The Master' Then, the style of several of the chapters (IV—XI) is not like the utterances of Confucius to which we have been accustomed From these circumstances, one commentator, Hung Kw'oh (洪适), supposed that it belonged to the Ts'e (齊) recensens of these analects, the other books belonging to the Loo (魯) recensens This supposition, however, is not otherwise supported

1 CONFUCIUS EXPOSES THE PRESUMPTUOUS AND IMPOLITIC CONDUCT OF THE CHIEF OF THE KE FAMILY IN PROPOSING TO ATTACK A MINOR STATE, AND REBUKES YEN YEW AND TSZE-LOO FOR ADOPTING THE DESIGN 1 季氏 and 季孫 below,—see III 1 Chuen-yu was a

孔^四了^五求^六無^七乃^八爾^九是^十過^{十一}與^{十二}。
 夫^{十三}顓^{十四}臾^{十五}昔^{十六}者^{十七}先^{十八}一^{十九}以^{二十}爲^{二十一}東^{二十二}。
 蒙^{二十三}一^{二十四}目^{二十五}在^{二十六}邦^{二十七}域^{二十八}之^{二十九}中^{三十}矣^{三十一}是^{三十二}。
 社^{三十三}稷^{三十四}之^{三十五}中^{三十六}也^{三十七}何^{三十八}以^{三十九}伐^{四十}爲^{四十一}內^{四十二}。
 有^{四十三}一^{四十四}人^{四十五}了^{四十六}欲^{四十七}之^{四十八}召^{四十九}中^{五十}者^{五十一}。
 皆^{五十二}不^{五十三}欲^{五十四}也^{五十五}孔^{五十六}了^{五十七}求^{五十八}周^{五十九}任^{六十}。
 有^{六十一}言^{六十二}一^{六十三}陳^{六十四}力^{六十五}就^{六十六}列^{六十七}不^{六十八}能^{六十九}者^{七十}。
 止^{七十一}危^{七十二}而^{七十三}不^{七十四}持^{七十五}顓^{七十六}而^{七十七}不^{七十八}扶^{七十九}則^{八十}。
 將^{八十一}焉^{八十二}用^{八十三}彼^{八十四}相^{八十五}矣^{八十六}目^{八十七}爾^{八十八}言^{八十九}過^{九十}。
 矣^{九十一}虎^{九十二}兕^{九十三}出^{九十四}於^{九十五}柙^{九十六}龜^{九十七}卜^{九十八}毀^{九十九}於^{一百}。

3 Confucius said, "K'ew, is it not you who are in fault here?"

4 "Now, in regard to Chuen yu, long ago, a former king appointed it to preside over the sacrifices to the eastern Mung, moreover, it is in the midst of the territory of our state, and its ruler is a minister in direct connexion with the emperor — What has your chief to do with attacking it?"

5 Yen Yow said, "Our master wishes the thing, neither of us two ministers wishes it."

6 Confucius said, "K'ew, there are the words of Chow Jin, — 'When he can put forth his ability, he takes his place in the ranks of office, when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?'

7 "And further, you speak wrongly. When a tiger or wild bull escapes from his cage, when a tortoise or gem is injured in its repository — whose is the fault?"

small territory in Loo, whose ruler was of the 子 or 4th order of nobility. It was one of the states called 附庸 or attached, whose chiefs could not appear in the presence of the emperor excepting in the train of the prince within whose jurisdiction they were embraced. Their existence was not from a practice like the sub-feudation, which belonged to the feudal system of Europe. They held of the lord paramount or emperor but with the restriction which has been mentioned, and with a certain subordination also to their immediate superior. Its particular position is fixed by its proximity to Po, and

to the Mung hill. 伐 is not merely to attack, but to attack and punish, an exercise of judicial authority which could emanate only from the emperor. The term is used here, to show the nefarious and presumptuous character of the contemplated operations. 2. There is some difficulty here, as, acc. to the Historical Records, the two disciples were not in the service of the Ke family at the same time. We may suppose, however, that Tze-loo, returning with the sage from Wei on the invitation of duke Gue took service a second time, and for a short period, with the Ke family, of which the chief was then Ke h'ang. This brings the time of the

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BOOK XVI KE SHE.

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 蒙^四上^三日^二在^一邦^二域^一之^二中^一矣^二是^一。
 社^四稷^三之^二中^一也^二何^一以^二伐^一爲^二內^一。
 有^四曰^三人^二了^一欲^二之^一吾^二中^一者^二。
 皆^四不^三欲^二也^一孔^二了^一曰^二求^一周^二任^一。
 有^四言^三曰^二陳^一力^二就^一列^二不^一能^二者^一。
 止^四危^三而^二不^一持^二顓^一而^二不^一扶^二則^一。
 將^四焉^三用^二彼^一相^二矣^一曰^二爾^一言^二過^一。
 矣^四虎^三兕^二出^一於^二柙^一龜^二卜^一毀^二於^一。

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積中是誰之過與。冉
有曰：『今天顓臾固而
近於費，今不取，後世
必爲子孫憂。』孔子
曰：『欲求君了疾大舍，
之而必爲之辭。』
聞有國有家者，不患
寡而患不均，不患貧
而患不安。蓋均無貧，
和無寡，安無傾。大
如

8. Yen Yew said, "But at present, Chuen-yu is strong and near to Pe, if *our chief* do not now take it, it will hereafter be a sorrow to his descendants "

9. Confucius said, "K'ew, the superior man hates that declining to say 'I want such and such a thing,' and framing explanations for the conduct.

10 "I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places, that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose *among the people in their several places* For when the people keep their several places, there will be no poverty, when harmony prevails, there will be no scarcity of people, and when there is such a *contented* repose, there will be no rebellious upsettings

transaction to B C 483, or 482 將有事，
—lit, 'is going to have an affair' 3 Conf ad-
dresses himself only to K'ew, as he had been a
considerable time, and very active, in the Ke
service 4 It was the prerogative of the prin-
ces to sacrifice to the hills and rivers within
their jurisdictions, —here was the chief of
Chuen-yu, imperially appointed (the 'former
king' is probably 成, the second emperor of
the Chow dynasty) to be the lord of the Mung
mountain, that is, to preside over the sacrifices
offered to it This raised him high above any
mere ministers or officers of Loo The moun-
tain Mung is in the present district of Pe, in the
department of E-chow It was called eastern, to
distinguish it from another of the same name in
Shen-se, which was the western Mung 日

在邦域之中，—this is mentioned, to
show that Chuen-yu was so situated as to give
Loo no occasion for apprehension 社稷

之中, 'a minister of the altars to the spirits
of the land and grain' 'To those spirits only,
the prince had the prerogative of sacrificing.
The chief of Chuen-yu having thus, how dared
an officer of Loo to think of attacking him?
The 中 is used of his relation to the emperor.
Choo He makes the phrase=公家之中,
'a minister of the ducal house,' saying that the
three families had usurped all the dominions
proper of Loo, leaving only the chiefs of the at-
tached states to appear in the ducal court I
prefer the former interpretation 何以伐
爲 must be understood with reference to the
Ke 爲 appears to be an expletive, unless we
conceive it joined with the 何, the two char-
acters together being simply='why' or 'how.'
5 人了, our 'master' i. e., the chief of the

是故遠人不服則修
文德以來之既來之
則安之今山與求也
相人子遠人不服而
不能來也邦分崩離
析而不能守也而謀
動一戈於邦內吾恐
季孫之憂不在顓臾
而在蕭牆之內也。

11 "So it is.—Therefore, if remoter people are not submissive, all the influences of civil culture and virtue are to be cultivated to attract them to be so, and when they have been so attracted, they must be made contented and tranquil.

12 "Now, here are you, Yew and K'ew, assisting your chief. Remoter people are not submissive, and, *with your help*, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, *with your help*, he cannot preserve it.

13 "And yet he is planning these hostile movements within our state.—I am afraid that the sorrow of the Ke-sun family will not be on account of Chuen yu, but will be found within the screen of their own court."

Ke family 6. Chow Jin is by Choo Ho simply called—a good historiographer of ancient times. Some trace him back to the Shang dynasty and others only to the early times of the Chow. There are other weighty utterances of his in vogue, besides that in the text. 7 Choo Ho ox 牛 兕 by 野牛, a wild bull. The dict. says it is like an ox, and goes on to describe it as one-horned. The 本草獸部 says that 兕 and 犀 are different terms for the same animal, i. e., the rhinoceros. I cannot think that 龜 here is the living tortoise. That would not be kept in a 櫃 or casket like a gem. Perhaps the term is, by mistake, for 圭. 9 The regimen of 疾 extends down to the end of the par 夫, as in XI. 24 爲之辭 is the same idiom as 爲之宰 V 7 10 Conf. uses the term 患 here, with ref. to the 憂 in p. 8. 均, equality 謂各得其分,

means a of one getting his own; 卹 name and place. From this point, Conf. speaks of the general disorganization of Loo under the management of the three families, and especially of the Ke. By 遠人 we certainly cannot un-

stand the people of Chuen yu. 11 來 is to be understood with a high force, to make to come, to attract. 12. 不能來 不能守 are to be understood of the head of the Ke family as controlling the government of Loo, and as being assisted by the two disciples, so that the reproof falls heavily on them. 13. 在蕭牆之內—Choo Ho simply says 蕭牆屏也. 蕭牆 means a screen. In the dict., after Ching K'ang-shing, 蕭 in this pass.—蕭 curtain, and 牆 alone means screen, and the phrase is thus explained.—Officers, on reaching the screen, which they had only to pass, to find themselves in the presence of their head, were supposed to become more respectful; and hence, the expression in the text—among his own immediate officers.

二節
三節
 孔子曰：天下有道，則
 禮樂征伐自天子出；天
 下無道，則禮樂征伐自
 諸侯出；自諸侯出，蓋十
 世希不失矣；自大夫出，
 五世希不失矣；陪臣執
 國命，三世希不失矣。三節
 天下有道，則政不在大夫。
 天下有道，則庶人不議。

CHAPTER II. 1. Confucius said, "When good government prevails in the empire, ceremonies, music, and punitive military expeditions, proceed from the emperor. When bad government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their power in ten generations. When they proceed from the great officers of the princes, as a rule, the cases will be few in which they do not lose their power in five generations. When the subsidiary ministers of the great officers hold in their grasp the orders of the kingdom, as a rule, the cases will be few in which they do not lose their power in three generations."

2 "When right principles prevail in the empire, government will not be in the hands of the great officers."

3. "When right principles prevail in the empire, there will be no discussions among the common people."

2 THE SUPREME AUTHORITY OUGHT EVER TO MAINTAIN ITS POWER. THE VIOLATION OF THIS RULE ALWAYS LEADS TO RUIN, WHICH IS SPEEDIER AS THE RANK OF THE VIOLATOR IS LOWER.—In these utterances, Conf had reference to the disorganized state of the empire, when 'the son of Heaven' was fast becoming an empty name, the princes of states were in bondage to their great officers, and those again at the mercy of their family ministers. 1 有道，無道，—compare XIV 1 征伐 are to be taken together, as in the transl. We read of four 征, i. e., expeditions,—east, west, north, and south, and of nine 伐, i. e., nine grounds on

which the emperor might order such expeditions. On the imperial prerogatives, see the 中庸, XXVIII 品, is here=人約, 'generally speaking,' 'as a rule' 陪臣=家臣, 'family-ministers,' 國命 are the same as the previous 禮, 樂, 征, 伐, but having been usurped by the princes, and now again snatched from them by their officers, they can no longer be spoken of as imperial affairs, but only as 國之事, 'state matters' 3 議=私議, 'private discussions,' i. e., about the said state of public affairs.

損者樂節禮樂
 孔子曰益者
 女善柔女便佞損矣
 女多聞益矣女便辟
 損者一友友直友諒
 孔子曰益者友
 之了孫微矣
 人四世矣故人桓
 宰九世矣政逮於人
 孔子曰祿之人公

CHAPTER III Confucius said, "The revenue of the state has left the ducal house, now for five generations. The government has been in the hands of the great officers for four generations. On this account, the descendants of the three Hwan are much reduced."

CHAPTER IV Confucius said, "There are three friendships which are advantageous, and three which are injurious. Friendship with the upright, friendship with the sincere, and friendship with the man of much observation—these are advantageous. Friendship with the man of specious airs, friendship with the insinuatingly soft, and friendship with the glib-tongued—these are injurious."

CHAPTER V Confucius said, "There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music, to find enjoyment in

3. ILLUSTRATION OF THE PRINCIPLES OF THE LAST CHAPTER. In the year B.C. 608, at the death of duke Wan, his rightful heir was killed, and the son of a concubine raised to the dukedom. He is in the 1 as duke Souen (宣), and after him came Shing, Seang, Ch'ao, and Ting, in whose time this must have been spoken. These dukes were but shadows, pensionaries of their great officers, so that it might be said the revenue had gone from them. Obs. that here and in the prec. ch., 世 is used for a reign. The three Hwan are the three families, as being all descended from duke Hwan; see on II. 5 故夫—therefore, uttered with a sigh.—Choo He appears to have fallen into a mistake in enumerating the four heads of the Ke family who had administered the government of Loo as Woo, Taou, Ping and Hwan, as Taou (悼) died before his father and would not be said therefore to have the government in his hands. The right enumeration is Wan (文), Woo

(武), Ping (平), and Hwan (桓). See the 摭餘說 III. XXVI.

4. THREE FRIENDSHIPS ADVANTAGEOUS, AND THREE INJURIOUS. In the 備旨 it is said—三友下各友字俱作交字看 是我去友人 after 三友 the character 友 is always verbal and—交 to have intimate converse with. It is as well to translate the term by friendship throughout. 諒 is here sincere, without the subtractions required in XIV 18, & XV 36. 便—here—習熟, practised. 善柔—善柔之工 善 is skillfulness in being bland 辟 as in XI. 17 3.

5. THREE SOURCES OF ENJOYMENT ADVANTAGEOUS, AND THREE INJURIOUS. Here we have 樂 with three previous mentions and in three

樂道人之善，樂多賢友，
 益矣。樂驕樂，樂佚遊，樂
 宴樂，損矣。
 子曰：「侍於君子，有
 三：言未及之而言，謂
 之躁；言及之而不言，謂
 之隱；未見顏色而言，謂
 之譊。」
 子曰：「君子有戒，
 少之時，血氣未定，戒之，

speaking of the goodness of others; to find enjoyment in having many worthy friends. these are advantageous. To find enjoyment in extravagant pleasures, to find enjoyment in idleness and sauntering, to find enjoyment in the pleasures of feasting. these are injurious."

CHAPTER VI Confucius said, "There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak; this is called rashness. They may not speak when it comes to them to speak, this is called concealment. They may speak without looking at the countenance of their superior, this is called blindness."

CHAPTER VII. Confucius said, "There are three things which the superior man guards against. In youth, when the physical

different meanings. The leading word is read *ngaou*, low 3d tone, 'to have enjoyment in,' as in VI. 21. In 禮樂, it is *gŭ*, 'music.' The two others are 樂, *le*, 'joy,' 'to delight in.' 節禮樂, 一節=節之, *z.e.* it is a verb, 'to discriminate,' 'to mark the divisions of.' The idea is that ceremonies and music containing in them the principles of propriety and harmony, the study of them could not but be beneficial to the student himself, as having to exemplify both of those things. 驕, primarily, a 'tall horse,' often used for 'proud,' here,=vain and extravagant self-indulgence. 宴, 'feasting,' including, says a gloss, 'eating, drinking, music, women, &c.'

6 THREE ERRORS IN REGARD TO SPEECH TO BE AVOIDED IN THE PRESENCE OF THE GREAT. 君了, according to Choo He, denotes here 'a man both of rank and virtue.' 'Without looking at the countenance,' *i.e.*, to see whether he is paying attention or not.—The general principle is that there is a time to speak. Let that be observed, and these three errors will be avoided.

7 THE VICES WHICH YOUTH, MANHOOD, AND AGE, HAVE TO GUARD AGAINST. 血氣, 'blood and breath' In the 中庸, 血氣者='all human beings' Here the phrase is equivalent to 'the physical powers' On 未定, 'not yet settled,' the gloss in the

在色及具壯也而氣力
 剛戒之在鬪及其老也
 血氣既衰戒之在得
 孔子曰君了有畏
 畏人命畏人人畏聖人
 之言小人不知人命而
 不畏也狎人人侮卑人
 之言
 孔子曰牛而知之者
 下也學而知之者次也

powers are not yet settled, he guards against lust. When he is strong, and the physical powers are full of vigour, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness."

CHAPTER VIII 1 Confucius said, "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of great men. He stands in awe of the words of sages."

2 "The mean man does not know the ordinances of Heaven, and consequently does not stand in awe of them. He is disrespectful to great men. He makes sport of the words of sages."

CHAPTER IX Confucius said, "Those who are born with the possession of knowledge are the highest class of men. Those who learn, and so, readily, get possession of knowledge, are the next

備旨是方動之時 the time when they are moving most. As to what causal relation Conf. may have supposed to exist between the state of the physical powers, and the several vices indicated, that is not developed. Hing Fung explains the first caution thus:— Youth embraces all the period below 20. Then, the physical powers are still weak, and the sinews and bones have not reached their vigour and indulgence in lust will injure the body.

8. CONTRAST OF THE SUPERIOR AND THE MEAN MAN IN REGARD TO THE THREE THINGS OF WHICH THE FORMER STANDS IN AWE. 天命

according to Choo He, means the moral nature of man, conferred by Heaven. Hing above the nature of other creatures, it lays him under great responsibility to cherish and cultivate him. The old interpr. take the phrase to indicate Heaven's moral training by rewards

and punishments. The great men are men high in position and great in wisdom and virtue the royal instructors, who have been raised up by Heaven for the training and ruling of mankind. So, the commentators; but the 狎 suggests at once a more general and a lower view of the phrase.

9. FOUR CLASSES OF MEN IN RELATION TO KNOWLEDGE. On the 1st clause, see on VII. 19 where Conf. disclaims for himself being ranked in the first of the classes here mentioned. The modern commentators say that men are differentiated here by the difference of their 氣質 or 氣稟 on which see Morrison's dict., part, II vol I. char 質困 in the dict., and by commentators, old and new is explained by 不通 not thoroughly understanding. It

困而學之，又其次也。困而不學，民斯爲下矣。
三孔子曰：「見善如不及，
二見不善如探湯。」吾見其
一人矣，吾聞其語矣。隱居
一義，疑思問，忿思難，見得思
二貌思恭，言思忠，事思敬，
三視思明，聽思聰，色思溫，

Those who are dull and stupid, and yet compass the learning are another class next to these. As to those who are dull and stupid and yet do not learn, they are the lowest of the people."

CHAPTER X. Confucius said, "The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanour, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees gain to be got, he thinks of righteousness."

CHAPTER XI 1 Confucius said, "Contemplating good, *and pursuing it*, as if they could not reach it, contemplating evil, *and shrinking from it*, as they would from thrusting the hand into boiling water. I have seen such men, as I have heard such words.

is not to be joined with 學, as if the meaning were—'they learn with painful effort, although such effort will be required in the case of the 困

10 NINE SUBJECTS OF THOUGHT TO THE SUPERIOR MAN —VARIOUS INSTANCES OF THE WAY IN WHICH HE REGULATES HIMSELF. The conciseness of the text contrasts here with the verbosity of the translation, and yet the many words of the latter seem necessary

11 THE CONTEMPORARIES OF CONFUCIUS COULD ESCHEW FAIL, AND FOLLOW AFTER GOOD, BUT NO ONE OF THE HIGHEST CAPACITY HAD APPEARED AMONG THEM. 1 The two first clauses here and in the next par, also, are quotations of old sayings, current in Confucius' time. Such men were several of the sage's own disciples.

2 求其志, 'seeking for their aims,' i.e., meditating on them, studying them, fixing them, to be prepared to carry them out, as in the next clause. Such men among the ancients

以求其心，行義以達其道。
 吾聞其語矣，未見其人。
 也。
 齊景公有馬千駟，死之
 日，民無德而稱焉。伯夷、
 齊餓，首陽之下，民到
 今稱之。其斯之謂與。
 陳亢問於伯魚曰：「子
 有異聞乎？」對曰：「未也。
 嘗獨
 處，鯉趨而過庭，學詩乎？」
 對曰：「未也。不學詩，無以
 口。」

2 "Living in retirement to study their aims, and practising righteousness to carry out their principles—I have heard these words, but I have not seen such men."

CHAPTER XII 1 The duke King of Ts'e had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. Pih-e and Shuh ts'e died of hunger at the foot of the Show yang mountain, and the people, down to the present time, praise them.

2 "Is not that saying illustrated by this?"

CHAPTER XIII 1 Ch'in K'ang asked Pih yu, saying, "Have you heard any lessons from your father different from what we have all heard?"

2 Pih yu replied, "No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, 'Have you learned the Odes? On my replying 'Not yet, he added, 'If you do not learn the Odes, you will not be fit to converse with.' I retired and studied the Odes

were the great ministers E-yen and T'ao-kung. Such might the disciple Yen Ilway have been, but an early death snatched him away before he could have an opportunity of showing what was in him.

12 WEALTH WITHOUT VIRTUE AND VICE WITHOUT WEALTH.—THEIR DIFFERENT APPRECIATIONS. This chapter is plainly a fragment. As it stands it would appear to come from the compilers and not from Confucius. Then the 2d par implies a reference to something which has been lost. Under XII. 10, I have referred to the proposal to transfer to this place the last

par of that chapter which might be explained, so as to harmonize with the sentiment of this. —The duke King of Ts'e,—see XII. 11. Pih-e and Shuh ts'e,—see VI. 22. The mountain Show yang is to be found probably in the dep. of 邶州 In Shan-so.

13. CONFUCIUS' INSTRUCTION OF HIS SON NOT DIFFERENT FROM HIS INSTRUCTION OF THE DISCIPLES GENERALLY. 1 Ch'in K'ang is the Tze-k'in of I. 10. When Confucius' eldest son was born, the duke of Loo sent the philosopher a present of a carp, on which account he named the child

邦人稱之曰君夫人稱之曰
 夫人夫人自稱曰小童
 曰邦君之妻君稱之曰
 夫人夫人自稱曰小童
 子曰遠矣矣也
 得聞詩聞禮又聞
 者陳亢退而學禮問
 以立鯉退而學禮問
 對曰未也。不學禮無
 立鯉趨而過庭曰學禮
 鯉退而學詩他日又獨

3. "Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, 'Have you learned the rules of Propriety?' On my replying 'Not yet,' he added, 'If you do not learn the rules of Propriety, your character cannot be established.' I then retired, and studied the rules of Propriety.

4. "I have heard only these two things from him."

5. Ch'in K'ang retired, and, quite delighted, said, "I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of Propriety. I have also heard that the superior man maintains a distant reserve towards his son."

CHAPTER XIV. The wife of the prince of a State is called by him FOO-JIN. She calls herself SEAOU T'UNG. The people of the State call

鯉, (the carp), and afterwards gave him the designation of 伯魚 了亦有異聞
 乎, 'Have you also (i.e., as being his son) heard different instructions?' 2 On 詩 here, and 禮, next par., see on VII 17 Before 不學, here and below, we must supply a 子. 3 曰, —see VIII 8 4 The force of the 者 is to make the whole = 'what I have heard from him are only these two remarks' 5. Confucius is, no doubt, intended by 君了, but it is best to translate it generally

but there is no intimation to that effect The different appellations may be thus explained — 妻 is 與已齊者, 'she who is her husband's equal' The 人 in 人人 is taken as = 扶, 'to support,' 'to help,' so that that designation is equivalent to 'helpmeet' 釁 means either 'a youth,' or 'a girl' The wife modestly calls herself 小童, 'the little girl' The old interpreters take — most naturally — 君人人 as = 君之人人, 'our prince's help-meet,' but the modern comm take 君 adjectively, as = 子, with reference to the office of the wife to 'preside over the internal economy of the palace' On this view 君人人 is

14 APPPELLATIONS FOR THE WIFE OF A PRINCE This chapter may have been spoken by Confucius to rectify some disorder of the times,

人君亦稱邦君寡邦諸
人曰之人異小曰異

her KEUN FOO-JIN, and, to the people of other States, they call her K'WA SE'OU KFUN. The people of other states also call her K'UN FOO-JIN.

the domestic help-meet. The ambassador of a prince spoke of him by the style of 寡君 | of other States, our small prince of small my prince of small virtue. After that example | virtue. The people of other States had no of modesty his wife was styled to the people | reason to imitate her subjects in that, and so they styled her—your prince's help-meet, or the domestic help-meet.

BOOK XVII YANG HO

乎。迷。言。了。之。具。孔。了。陽。陽
曰。其。曰。口。遇。亡。了。孔。貨。貨
不。邦。懷。來。也。豚。了。欲。第
可。謂。其。予。而。孔。不。見。一
好。謂。寶。興。謂。往。見。見
從。一。而。爾。孔。拜。時。歸。孔。一

CHAPTER I 1 Yang Ho wished to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects for the gift. He met him, however, on the way.

2 Ho said to Confucius, "Come, let me speak with you." He then asked, "Can he be called benevolent, who keeps his jewel in his bo-

HEADING OF THIS BOOK.—陽貨第十
七 Yang Ho, No. A VII.—As the last Book commenced with the presumption of the Head of the Ko family who kept his prince in subjection, this begins with an account of an officer who did for the head of the Ko what he did for the duke of Loo. For this reason—some similarity in the subject matter of the first chapters—this Book, it is said, is placed after the former. It contains 20 chapters.

1 CAN HE BE POLITE BUT DISGUISED THAT NEXT OF A POWERFUL, BUT USURPING AND UNWORTHY OFFICER. 1 Yang Ho, known also as Yang Hoo (虎), was nominally the principal minister of the Ko family but its chief was entirely in his hands, and he was scheming to arrogate the whole authority of the state of Loo to himself. He first appears in the Chronicles of Loo about the year B.C. 503, acting against the exiled duke Ch'ou; in B.C. 501 we find

子欲往。了路不說。曰。木
 戲之耳。了。言是也。前言
 學道則易使也。了。小人
 君了學道則愛人。了。小
 昔者偃也。聞諸人了。了。
 雞焉用牛刀。了。游對。了。
 聲人了。莞爾而笑。了。割
 了之武城。聞絃歌之

CHAPTER IV 1 The Master having come to Woo hung, heard there the sound of stringed instruments and singing

2 Well pleased and smiling, he said, "Why use an ox knife to kill a fowl?"

3 Taze-yew replied, "Formerly, Master, I heard you say,— 'When the man of high station is well instructed, he loves men, when the man of low station is well instructed, he is easily ruled' "

4 The Master said, "My disciples, Yen's words are right. What I said was only in sport "

CHAPTER V 1 Kung-shan Fuh jaou, when he was holding Pe, and in an attitude of rebellion, invited the Master to visit him, who was rather inclined to go

2 Tsze-loo was displeased, and said, "Indeed you cannot go! Why must you think of going to see Kung-shan?"

commentators, to get over the difficulty say that they are the 自暴者 and 自棄者 of Mencius, IV Pt. I. x.

4 HOWEVER SMALL THE EAR OF GOVERNMENT, THE HIGHEST INFLUENCES OF PROPRIETIES AND MUSIC SHOULD BE EMPLOYED. 1 Woo-shing was in the district of Pe. Taze-yew appears as the commandant of it, in VI. 12. 弦 the silken string of a musical instrument, used here for stringed instruments generally. In the 備旨 we read, The town was named Woo (武), from its position, precipitous and favour

able to military operations, but Taze-yew had been able, by his course, to transform the people, and make them change their mail and helmets for stringed instruments and singing. This was what made the Master glad. 3 莞 (read Aa,

up. 3d tone) 爾 smilingly. An ox knife a large instrument, and not necessary for the death of a fowl. Conf. intends by it the high principles of government employed by Taze-yew. 3. 君

子 and 小人 are here indicative of rank, and not of character. 易事 are easily employed, i.e., 安分從上 they rest in their lot, and obey their superiors. 4. 二三子 as in VII. 23, & al. Obs. the force of the final 耳 = only

5. THE LENGTHS TO WHICH CONFUCIUS WAS ENGAGED TO GO, TO OBTAIN HIS PRINCIPLES CARRIED INTO PRACTICE. Kung-shan Fuh jaou, called also Kung-shan Fuh-new (狂), by designation 子洩 was a confederate of Yang Ho (ch. I),

之也。子曰：「何必公山氏之
 也？」子曰：「夫召我者，而
 豈徒哉？如有用我者，吾
 其爲東周乎？」
 子曰：「能行五者於天下，
 爲仁矣。」請問之。曰：「恭、寬、
 信、敏、惠。恭則不侮，寬則
 得衆，信則人任焉，敏則
 有功，惠則足以使人。」

3 The Master said, "Can it be without some reason that he has invited ME? If any one employ me, may I not make an eastern Chow?"

CHAPTER VI 1 Tsze-chang asked Confucius about perfect virtue. Confucius said, "To be able to practise five things every where under heaven constitutes perfect virtue." He begged to ask what they were, and was told, "Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."

and acc to K'ung Gan-kwō, and the 日講, it was after the imprisonment by them, in common, of Ke Hwan, that Fuh-jaou sent this invitation to Conf. Others make the invitation subsequent to Ho's discomfiture and flight to Ts'e. See the 歷代統紀表, B C 500. We must conclude, with Tsze-loo, that Conf ought not to have thought of accepting the invitation of such a man. 2 The first and last 之 are the verb 木=無. 木之也, 尸, 'There is no going there. Indeed there is not.' 何必公山氏之之也, 'why must there be going to (之 here=to) that (such is the force of 氏) Kung-shan?' 3 夫召我者, 一者 is to be taken here as referring expressly to Fuh-jaou, while its reference below is more general.

The 我 in 用我, and 召 are emphatic. The original seat of the Chow dynasty lay west from Loo, and the revival of the principles and government of Wān and Woo in Loo, or even in Pe, which was but a part of it, might make an eastern Chow, so that Confucius would perform the part of king Wān. —After all, the sage did not go to Pe.

6 FIVE THINGS THE PRACTICE OF WHICH CONSTITUTES PERFECT VIRTUE 於人下, 'in under heaven' is simply='any where' 信則人任, 一任, low 3d tone, is explained by Choo He by 倚仗, 'to rely upon,' a meaning of the term not found in the dictionary. See XX 1, 8.

也哉。焉能繫而不食。湟而不緇。磨而不磷。不曰白乎。有是言也。不曰堅乎。往也。如之何。佛胥以中牟畔之。不善者。君了不入也。人。了。親於其身。爲路。曰。昔者山也。聞諸佛胥名。了欲往。了。

CHAPTER VII 1 Peih Heih inviting him to visit him, the Master was inclined to go

2 Taze-loo said, "Master, formerly I have heard you say, 'When a man in his own person is guilty of doing evil, a superior man will not associate with him. Puh Heih is in rebellion, holding possession of Chung mow, if you go to him, what shall be said?'"

3 The Master said, "Yes, I did use these words. But is it not said, that, if a thing be really hard, it may be ground without being made thin? Is it not said, that, if a thing be really white, it may be steeped in a dark fluid without being made black?"

4. "Am I a bitter gourd! How can I be hung up out of the way of being eaten?"

7 CONFUCIUS, ENCLINED TO RESPOND TO THE ADVANCES OF AN WORTHY MAN PROTESTS AGAINST HIS CONDUCT BEING JUDGED BY ORDINARY RULES. Comp. ch. V; but the invitation of Peih Heih was subsequent to that of Kuang shan Fuh-jao, and after Conf. had given up office in Lo. 1. 佛 (read Fē) 氏 (fū) was commandant of Chung-mow for the chief of the Chao family in the state of Tsin. 2. 親於其身爲不善者 — he who himself, in his own person, does what is not good. 不入 — acc. to K'ung Gas-kwō — 不入其國 does not enter his state; acc. to Choo He, 不入其黨 does not enter his party. There were two places of the name of Chung mow — one belonging to the state of Ching, and the other to the state of Tsin (晉), which is that intended here, and is referred to the present district of 陽陰 dep. of 彰德 in Ho-nan province. 3

不曰 is to be taken intensively as in the translation. Ping's paraphrase is — 人豈不曰 do not men say? 堅乎云云 — Is a thing hard, then, &c. 皇 is explained — black earth in water which may be used to dye a black colour. The application of these strange proverbial sayings is to Conf. himself, as, from his superiority incapable of being affected by evil communications. 4 This par is variously explained. By some, 匏瓜 is taken as the name of a star; so that the meaning is — Am I, like such and such a star to be hung up, &c? But we need not depart from the proper meaning of the characters. Choo He, with Ho An, takes 不食 actively — A gourd can be hung up, because it does not need to eat. But I must go about, north, south, east, and west, to get food. This seems to me very unnatural. The expression is taken passively as in the translation, in the 日講 and other works.

蔽也狂。蔽也亂。好剛。不好學。其
 蔽也絞。好勇。不好學。其
 蔽也賊。好直。不好學。其
 蔽也蕩。好信。不好學。其
 蔽也愚。好智。不好學。其
 蔽也。好仁。不好學。其
 六蔽矣乎。對曰。未也。居。
 子曰。山也。安。聞六言。

CHAPTER VIII 1 The Master said, "Yew, have you heard the six words to which are attached six becloudings?" Yew replied, "I have not."

2 "Sit down, and I will tell them to you."

3 "There is the love of being benevolent without the love of learning, the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning, the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning, the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning, the beclouding here leads to rudeness. There is the love of boldness without the love of learning, the beclouding here leads to insubordination. There is the love of firmness without the love of learning, the beclouding here leads to extravagant conduct."

8 KNOWLEDGE, ACQUIRED BY LEARNING, IS NECESSARY TO THE CULTIVATION OF VIRTUE, BY PRESERVING THE MIND FROM BEING BECLOUDED.

1 六言是六字, 'The six 言 are six characters', see the 備旨. They are therefore, the benevolence, knowledge, sincerity, straight-forwardness, boldness, and firmness, mentioned below, all virtues, but yet each, when pursued without discrimination, tending to becloud the mind. 蔽=遮掩, 'to cover and screen,' the primary meaning of it is said to be 小草, 'small plants'. 2 居='sit down' Tsze-loo had risen, acc. to the rules of propriety, to give his answer, see the Le-ke, I Pt I in 21, and Conf. tells him to resume his seat. 3 I

give here the paraphrase of the 曰 居 on the first virtue and its beclouding, which may illustrate the manner in which the whole paragraph is developed. — In all matters, there is a perfectly right and unchangeable principle, which men ought carefully to study, till they have thoroughly examined and apprehended it. Then their actions will be without error, and their virtue may be perfected. For instance, loving is what rules in benevolence. It is certainly a beautiful virtue, but if you only set yourself to love men, and do not care to study to understand the principle of benevolence, then your mind will be beclouded by that loving, and you will be following a man into a well to save him, so that both he and you will perish. Will not this be foolish simplicity?

一 詩 詩 可以興 可以觀 可以群 可以怨 邇之事君 遠之事君 多識於鳥獸 草木之名 謂伯魚曰 安爲周 南 召南 矣乎 人而不爲 周南 召南 其猶止牆面 而立也與

CHAPTER IV 1 The Master said, "My children, why do you not study the Book of Poetry?"

2 "The Odes serve to stimulate the mind.

3 "They may be used for purposes of self-contemplation

4 "They teach the art of sociability

5 "They show how to regulate feelings of resentment

6 "From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince

7 "From them we become largely acquainted with the names of birds, beasts, and plants."

CHAPTER V The Master said to Pih yü, "Do you give your self to the Chow nan, and the Chaou nan. The man, who has not studied the Chow nan and the Chaou nan, is like one who stands with his face right against a wall. Is he not so?"

9 BENEFITS DERIVED FROM STUDYING THE BOOK OF POETRY 1. 小子—see V 21; VIII.

2. I translate 詩 here by the Book of Poetry because the lesson is supposed to have been given, after Conf. had completed his compilation of the Odes. The 夫 is that, as in XI. 9 1 et al. The descriptions in them of good and evil may have this effect. 3. Their awarding of praise and blame may show a man his own character. 4. Their exhibitions of gravity in the midst of pleasure may have this effect. 羣 as in XV 21 5. Their blending of pity and earnest desire with reproofs may teach how to regulate our resentments. 6. 草木 grasses and trees, = plants generally

10. THE IMPORTANCE OF STUDYING THE CHOW NAN AND CHAOU-NAN. CHOW NAN and CHOU NAN

are the titles of the first two Books in the National Songs, or first part of the Shu-king. For the meaning of the titles, see the Shu-king, I. I. and I. II. They are supposed to inculcate important lessons about personal virtue and family government. Choo Ho explains 爲 by 學 to learn, to study. It denotes the entire mastery of the studies. 女 (or 汝) 爲云云 is imperative the 乎 at the end, not being interrogative. 正面牆而立 is for 正面對牆而立. In such a situation, one cannot advance a step, nor see any thing I have added—Is he not so? to bring out the force of the 與—This chapter in the old editions, is incorporated with the preceding one.

樂也。子曰：「鄉原，德之賊也。」
 子曰：「色厲而內荏，譬諸小人，其猶穿窬之盜也與？」
 子曰：「禮云禮云，玉帛
 乎哉？樂云樂云，鐘鼓
 乎哉？」

CHAPTER XI The Master said, "‘It is according to the rules of propriety,’ they say. ‘It is according to the rules of propriety,’ they say. Are gems and silk all that is meant by propriety? ‘It is Music,’ they say. ‘It is Music,’ they say. Are bells and drums all that is meant by Music?"

CHAPTER XII. The Master said, "He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean, people, yea, is he not like the thief who breaks through, or climbs over, a wall?"

CHAPTER XIII. The Master said, "Your good careful people of the villages are the thieves of virtue."

CHAPTER XIV. The Master said, "To tell, as we go along, what we have heard on the way, is to cast away our virtue."

11. IT IS NOT THE EXTERNAL APPURTENANCES WHICH CONSTITUTE PROPRIETY, NOR THE SOUND OF INSTRUMENTS WHICH CONSTITUTES MUSIC 禮

云=所稱爲禮者, 'as to what is called propriety.' The words approach the quotation of a common saying. So 樂云 Having thus given the common views of propriety and music, he refutes them in the questions that follow, 樂 and 禮 being present to the mind as the expressions of respect and harmony.

12 THE MEANNESS OF PRESUMPTION AND FUSILLANIMITY CONJOINED. 色 is here not the countenance merely, but the whole outward appearance 小人 is explained by 細民, and the latter clause shows emphatically to whom, among the low, mean, people, the individual spoken of is like,—a thief, namely, who is in constant fear of being detected

13 CONTENTMENT WITH VULGAR WAYS AND VICES INJURIOUS TO VIRTUE. See the sentiment of this chapter explained and expanded by Mencius, VII Pt. II 原, low 3d tone, the same as 愿. See the dict, char 愿, 賊, as in XIV 46, though it may be translated here, as generally, by the term 'thief'

14 SWIFTNESS TO SPEAK INCOMPATIBLE WITH THE CULTIVATION OF VIRTUE. It is to be understood that what has been heard contains some good lesson. At once to be talking of it without revolving it, and striving to practise it, shows an indifference to our own improvement. 道 is 'the way' or 'road' 涂 is the same way, a little farther on.—The glossarist on Ho An's work explains 德之樂 as meaning—'is what the virtuous do not do.' But this is evidently incorrect

也。了^一鄙人可與事君也。與哉。其未得之也。患得之。既得之。患失之。苟患失之。無所不至矣。疾^二矣。了^三口。占者民有疾。今也。或是之亡也。占之狂也。肆。今之狂也。蕩。占之矜也。廉。今之矜也。忿戾。占之愚也。直。今之愚也。詐而^四矣。

CHAPTER XV 1 The Master said, "There are those mean creatures! How impossible it is along with them to serve one's prince!

2 "While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them.

3 "When they are anxious lest such things should be lost, there is nothing to which they will not proceed."

CHAPTER XVI 1 The Master said, "Anciently, men had three failings, which now perhaps are not to be found.

2 "The high mindedness of antiquity showed itself in a disregard of small things, the high mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve, the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness, the stupidity of the present day shows itself in sheer deceit."

15. THE CASE OF MERCENARY OFFICERS, AND HOW IT IS IMPOSSIBLE TO SERVE ONE PRINCE ALONG WITH THEM. 1 與字作井字。看「與」共，*i.e.*, together with. 與哉，是深慨其不可與意。與哉，*is* deep-felt lamentation on the unsuitness of such persons to be associated with. So, the 備言 But as the remaining paragraphs are all occupied with describing the mercenaries, we must understand Confucius' object as being to condemn the employment of such creatures, rather than to set forth the impossibility of serving

with them. * The 之 here and in p. 3, are all to be understood of place and emolument.

16. THE DEFECTS OF FORMER TIMES BECOME VICES IN THE TIME OF CHOU. 1 疾，bodily sickness, here used metaphorically for vices. 或是之亡，*(see)*—perhaps there is the absence of them. The next par shows that worse things had taken their place. * That 肆 is only a disregard of smaller matters, or conventionalisms, appears from its opposition to 蕩 which has a more intense signification than in ch. 8. 矜，as in

子曰。巧言令色鮮矣。
 子曰。惡鄭聲之亂雅樂也。惡
 利口之覆邦家者。
 子曰。如不食則小子何
 述焉。子曰。天何言哉。四
 時行焉。百物生焉。人何
 言哉。

CHAPTER XVII The Master said, "Fine words and an insinuating appearance are seldom associated with virtue"

CHAPTER XVIII The Master said, "I hate the manner in which purple takes away *the lustre of* vermillion I hate the way in which the songs of Ch'ing confound the music of the Gna I hate those who with their sharp mouths overthrow kingdoms and families"

CHAPTER XIX 1 The Master said, "I would prefer not speaking"

2 Tsze-kung said, "If you, Master, do not speak, what shall we, your disciples, have to record?"

3 The Master said, "Does Heaven speak? The four seasons pursue their courses, and all things are *continually* being produced, but does Heaven say anything?"

XV 21, also with an intenser meaning 廉, 'an angular corner,' which cannot be impinged against without causing pain. It is used for 'purity,' 'modesty,' but the meaning here appears to be that given in the translation

17 A repetition of I 3

18 CONFUCIUS' INDIGNATION AT THE WAY IN WHICH THE WRONG OVERCAME THE RIGHT 紫

之奪朱.—see X 6, 2 朱 is here as 'a correct' colour, though it is not among the five such colours mentioned in the note there 紫 I have here translated—'purple' 'Black and carnation mixed,' it is said, 'give 紫' 'The songs or sounds of Ch'ing,' see XV 10 'The

nga,'—see on I\ 14 國家 is a common designation for 'a state,' the 國, or kingdom of the prince, embracing the 家, 'families,' of his great officers

19 THE ACTIONS OF CONFUCIUS WERE LESSONS AND LAWS, AND NOT HIS WORDS MERELY Such is the scope of this ch., according to Choo He and his school, The older comm say that it is a caution to men to pay attention to their conduct rather than to their words This interpretation is far-fetched, but, on the other hand, it is not easy to defend Conf from the charge of presumption in comparing himself to Heaven 3 人何言哉, 'Does Heaven speak,'—better than 'what does Heaven say?'

既升鑽燧改火期可已
 樂必崩售穀既沒新穀
 禮禮必壞年不爲樂
 久矣君了二年不爲
 宰我問一年之喪期
 必而歌使之聞之
 辭以疾將命者出戶取
 孺悲欲見孔子孔子

CHAPTER XX. Joo Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, he took his harpsichord, and sang to it, in order that Pei might hear him.

CHAPTER XXI. 1 Tsue Go asked about the three years' mourning for parents, saying that one year was long enough.

2 "If the superior man," said he, "abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined."

3 "Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop."

4 The Master said, "If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?" "I should," replied Go.

40. HOW CONFUCIUS COULD BE NOT AT HOME, AND YET GIVE INSTRUCTION TO THE VISITOR OF HIS PRE-EXISTENCE. Of Joo Pei little is known. He was a man of Loo, and had at one time been in attendance on Confucius to receive his instructions. There must have been some reason—some fault in him—why Conf. would not see him on the occasion in the text, and that he might understand that it was on that account, and not that he was really sick, that he declined his visit, the sage acted as we are told. But what was the necessity for sending a false message in the first place? In the notes to the 儀禮 III 1 it is said that Joo Pei's fault was in trying to see the master without using

the services of an internuncius. 將命者—see XIV 4. I translate the last 之 by him, but it refers generally to the preceding sentence and might be left untranslated.

51. THE PERIOD OF THREE YEARS MOURNING FOR PARENTS IT MAY NOT BE ANY ACCOUNT BE SHORTER ED; THE REASON OF IT. 1 We must understand a 日 either before 三 or as I prefer before 期 which is read *ke*, up, 1st tone, the same as 拜, VIII. 10. On the three years' mourning see the 31st book of the Lo-ke. Nom. finally extending to three years, that period

於安安乎。曰安。安則爲
 之。大君子之居喪，食旨不
 甘，聞樂不樂，居處不安，故
 不爲也。今安安則爲之。六節
 我出。子曰：「子之不仁也。子
 生三年，然後免於父母之
 懷。夫三年之喪，天下之通
 喪也。子也，有三年之愛於
 其父母乎？」

5 The Master said, "If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do *what you propose*. But now you feel at ease and may do it."

6 Tsae Go then went out, and the Master said, "This shows Yu's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years mourning is universally observed throughout the empire. Did Yu enjoy the three years' affection for his parents?"

comprehended properly but 25 months, and at most 27 months. 2 此以人事言之, —Tsze-go finds here a reason for his view in the necessity of 'human affairs'. 3 此以人時言之, —He finds here a reason for his view in 'the seasons of heaven'. 燧 means either 'a piece of metal,'—a speculum,—with which to take fire from the sun, or 'a piece of wood,' with which to get fire by friction or 'boring' (鑽). It has here the latter meaning. Certain woods were assigned to the several seasons, to be employed for this purpose, the elm and willow, for instance, for spring, the date and almond trees to summer, &c. 鑽燧改火 = 鑽燧以取火, 又改乎四時

之木, 'In boring with the 燧 to get fire, we have changed from wood to wood through the ones appropriate to the four seasons'. 4 Coarse food and coarse clothing were appropriate, though in varying degree to all the period of mourning. Tsze-go is strangely insensible to the home put argument of the Master. 稻 is to be understood here as 穀之美者 'the most excellent grain'. The 大 are demonstrative. 7 予之不仁也 responds to all that has gone before, and forms a sort of *apodosis*. Conf added, it is said, the remarks in this par. that they might be reported to Tsae Go, lest he should 'feel at ease' to go and do as he said he could. Still the reason which the Master finds for the statute-period of mourning for parents must be pronounced puerile.

忠者，惡居下流而誦上
乎。子思稱人之
有勇而無我，爲盜。
人有勇而無我，爲亂。小
君了義以爲上，君
了路，君了尙勇。
者，爲之猶賢乎。
用心難矣哉，不有博奕
飽食終日，無所

CHAPTER XXII The Master said, "Hard is the case of him, who will stuff himself with food the whole day, without applying his mind to anything good! Are there not gamblers and chessplayers? To be one of these would still be better than doing nothing at all."

CHAPTER XXIII Tsz-loo said, "Does the superior man esteem valour?" The Master said, "The superior man holds righteousness to be of highest importance. A man in a superior situation, having valour without righteousness, will be guilty of insubordination, one of the lower people, having valour without righteousness, will commit robbery."

CHAPTER XXIV 1 Tsz-kung said, "Has the superior man his hatreds also?" The Master said, "He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, being in a low station, slanders his superiors. He hates those who

22. THE HOPELESS CASE OF GLUTTONY AND
IDLENESS. 難以哉—XV 16. 博
弈 are two things. To the former I am unable
to give a name; but see some account of it quoted
in the 集證 in loc. 弈 is to play at chess,
of which there are two kinds,—the 圍棋
played with 361 pieces and referred to the
emperor Yao as its inventor and the 象棋
or ivory chess, played with 33 pieces and
having a great analogy to the European game.
Its invention I attributed to the first emperor
of the Chow dynasty though some date its
origin a few hundred years later. 爲之—
之 re.crs to 博弈 賢 for 勝, as in XI
15 1

23. VALOUR TO BE VALUED ONLY IN SUBOR-
DINATION TO RIGHTEOUSNESS; ITS CONSEQUENCES
APART FROM THAT. The first two 君子 are
so to be understood of the man superior in virtue.
The third brings in the idea of rank, with
小人 as its correlative.

24. CHARACTERS INFLUENCED BY CONFUCIUS
AND Tsz-kung. 1 Tsz-kung is understood
to have intended Confucius himself by the su-
perior man. 流 is here in the sense of class.

下流—下位之人 men of low station.
In 君子亦有惡乎, the force of 亦
is to oppose 惡 to 愛 hatreds, to loves.
2. Hing ling takes 子貢 as the nominative

者，惡勇而無禮者，惡果敢而窒者。^{二節}賜也，亦有惡乎？惡微以爲知者，惡不孫以爲勇者，惡計以爲直者。^{三節}子貢曰：唯女子與小人爲難養也。近之則不孫，遠之則怨。子曰：吾見其居也，見其終也。

have valour *merely*, and are unobservant of propriety. He hates those who are forward and determined, and, *at the same time*, of contracted understanding."

2 The Master then inquired, "Tsze, have you also your hatreds?" Tsze-lung replied, "I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are *only* not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward."

CHAPTER XXV The Master said, "Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented."

CHAPTER XXVI The Master said, "When a man at forty is the object of dislike, he will always continue what he is."

to 曰,—"He went on to say, *I, Tsze, also*" &c. The modern comm., however more correctly, understand 了, 'the Master,' as noun to 曰, and supply another 曰 before 微,

25 THE DIFFICULTY HOW TO TREAT CONCUBINES AND SERVANTS 女子 does not mean *women* generally, but girls, *i e*, concubines. 小人, in the same way, is here boys, *i e*, servants. 養, 'to nourish,' 'to keep,' = to behave to. The

force of 唯, 'only,' is as indicated in the translation.

26 THE DIFFICULTY OF IMPROVEMENT IN ADVANCED YEARS. According to Chinese views, at forty a man is at his best in every way. After 惡 we must understand 了, 君了,—"the object of dislike to the superior man." 其終=其終了此, 'he will end in this'—Youth is doubtless the season for improvement, but the sentiment of the chapter is too broadly stated.

BOOK XVIII WEI TSZE

黜枉道而事人，
 事人焉往而不
 以人乎。曰：直
 一黜人。曰：木
 柳下惠爲一師
 焉。孔了。比諫
 爲之奴。比諫
 微了。第了。八
 微了。第了。八

CHAPTER I 1 The viscount of Wei withdrew from the court. The viscount of Ke became a slave to Chow. Po-kau remonstrated with him and died.

2 Confucius said, "The Yin dynasty possessed these three men of virtue."

CHAPTER II Hwuy of Lew hea being chief criminal judge, was thrice dismissed from his office. Some one said to him, "Is it not yet time for you, Sir, to leave this?" He replied, "Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated dismissal? If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?"

HEADING OF THIS BOOK.—微子第十

八 The viscount of Wei—*see* XVIII. This Book, consisting of only eleven chapters, treats of various individuals famous in Chinese history as eminent for the way in which they discharged their duties to their sovereign, or for their retirement from public service. It commemorates also some of the worthies of Confucius's days, who lived in retirement rather than be in office in so degenerate times. The object of the whole is to illustrate and vindicate the course of Confucius himself.

1. THE VISCOUNTS OF WEI AND KE AND PO-KAU—THREE WORTHIES OF THE YIN DYNASTY. 1. Wei tze and Ke-tze are continually repeated by Chinese, as if they were proper names. But Wei and Ke were the names of two small states, presided over by chiefs of the Tze, or fourth degree of nobility called *comarcs*, for want of a more exact term. They both appear to have been within the limits of the present Shan se, Wei being referred to the district of 潞城 dep. 潞安 and Ke to 榆社 dep. 遼

州. The chief of Wei was an elder brother (by a concubine) of the tyrant Chow, the last emperor of the Yin dynasty B.C. 1155-1122. The chief of Ke and Po-kau, were both uncles of the tyrant. The first, seeing that remonstrances availed nothing, withdrew from court, wishing to preserve the sacrifices of their family amid the ruin which he saw was impending. The second was thrown into prison, and, to escape loath, feigned madness. He was used by Chow as a buffoon. Po-kau, persisting in his remonstrances, was put barbarously to death, the tyrant having his heart torn out, that he might see he had a sage's heart. The 之 in 去

之 is explained by 其位 his place. Its reflexive may also be 紂 the tyrant himself. On 爲之奴 comp. 爲之宰 V 7 3, et al.

—HOW HWUY OF LEW HUA, THOUGH OFTEN DISMISSED FROM OFFICE, STILL CLING TO HIS COUNTRY. Lew hea Hwuy—*see* XV 18. The office of the 士師 is described in the Chow:

必去父母之邦。
 齊景公待孔子，曰：「
 若李氏，則吾不能以
 李孟之閒待之。」曰：「
 吾矣，不能川也。」孔子
 行。齊人歸女樂。季桓
 子受之，三日不朝。孔
 子行。

CHAPTER III. The duke King of Ts'e, *with reference to the manner in which* he should treat Confucius, said, "I cannot treat him as I would the chief of the Ke family. I will treat him in a manner between that accorded to the chief of the Ke, and that given to the chief of the Mǎng family" He *also* said, "I am old, I cannot use *his doctrines*" Confucius took his departure

CHAPTER IV. The people of Ts'e sent to Loo a present of female musicians, which Ke Hwan received, and for three days no court was held Confucius took his departure

CHAPTER V. 1 The madman of Ts'oo, Tsëč-yu, passed by Confucius, singing and saying, "Oh FUNG! Oh FUNG! How is your

le, 司寇, 3 He was under the 司寇, or minister of Crime, but with many subordinate magistrates under him 2, up 3d tone, as in

V 19, XI 5 We may translate 黜, 'was dismissed from office,' or 'retired from office.'

人=或人—Some remarks akin to that in the text are ascribed to Hwuy's wife It is observed by the commentator Hoo (胡), that there ought to be another paragraph, giving Conf judgment upon Hwuy's conduct, but it has been lost

3 HOW CONFUCIUS LEFT TS'E, WHEN THE DUKE COULD NOT APPRECIATE AND EMPLOY HIM It was in the year B C 516, that Confucius went to Ts'e The remarks about how he should be treated, &c, are to be understood as having taken place in consultation between the duke and his ministers, and being afterwards reported to the sage The Mǎng family (see II 5) was in the time of Conf, much weaker than the Ke The chief of it was only the 卜卿, lowest noble of Loo, while the Ke was the highest Yet for the duke of Ts'e to treat Conf better than the duke of Loo treated the

chief of the Mǎng family, was not dishonouring the sage We must suppose that Conf left Ts'e, because of the duke's concluding remarks

4 HOW CONFUCIUS GAVE UP OFFICIAL SERVICE IN LOO In the 14th year of the duke T'ing, Conf reached the highest point of his official service. He was minister of crime, and also, acc to the general opinion, acting premier He effected in a few months a wonderful renovation of the State, and the neighbouring countries began to fear that under his administration, Loo would overtop and subdue them all To prevent this, the duke of Ts'e sent a present to Loo of fine horses and of 80 highly accomplished beauties The duke of Loo was induced to receive these by the advice of the head of the Ke family, Ke Sze (斯), or Ke Hwan. The sage was forgotten; government was neglected. Confucius, indignant and sorrowful, withdrew from office, and for a time, from the country too 歸 as in XVII. 1, 1 齊人, 'the people of Ts'e is to be understood of the duke and his ministers

5 CONFUCIUS AND THE MADMAN OF TS'OO, WHO BLAMES HIS NOT RETIRING FROM THE WORLD 1. Ts'ëč-yu was the designation of one Luh T'ung

孔了。鳳兮鳳兮，何德之衰！往者不可諫，來者猶可追。已而，已而，今之從政者殆而，孔了。下欲與之言，趨而辟之，不得與之言。過之，使了路問津焉。長沮、桀溺耦而耕，孔子過之，使了路問津焉。長沮、桀溺耦而耕，孔子過之，使了路問津焉。爲孔了。是魯孔了與。是也。孔了。是知津矣。問於桀。

virtue degenerated! As to the past, reproof is useless, but the future maybe provided against. Give up *your vain pursuit*. Give up *your vain pursuit*. Peril awaits those who now engage in affairs of government."

2 Confucius alighted and wished to converse with him, but Ts'ee yü hastened away, so that he could not talk with him.

CHAPTER VI. 1 Ch'ang tseu and K'ü-neih were at work in the field together, when Confucius passed by them, and sent Tze-loo to enquire for the ford

2 Ch'ang tseu said, "Who is he that holds the reins in the carriage there?" Tze-loo told him, "It is K'ung K'ew" "Is it not K'ung K'ew of Loo?" asked he. "Yes," was the reply, to which the other rejoined, "He knows the ford."

3 Tze-loo then enquired of K'ü-neih, who said to him, "Who are you, Sir?" He answered, "I am Chung Yew" "Are you

(陸通), a native of Ts'oo, who forged him self mad, to escape being importuned to engage in public service. There are several notices of him in the 集證 to loc. It must have been about the year B. C. 489 that the incident in the text occurred. By the way his satiriser or adviser intended Confucius; see IX. 8. The three 而 in the song are simply expletives, pauses for the voice to help out the rhythm. 追 to overtake, generally with reference to the past, but here it has reference to the future. In the dict., with reference to this passage, it is

explained by 及 to come up to, and 救 to save, — to provide against.

6. CONFUCIUS AND THE TWO RECLUSES CH'ANG-TSEU AND K'Ü-NEIH; WHY HE WOULD NOT WITHDRAW FROM THE WORLD 1. The surnames and names of these worthless are not known. It is supposed that they belonged to Ts'oo, like the hero of the last chapter and that the interview with them occurred about the same time. The designations in the text are descriptive of their character and — the long Roster (沮者止而不出) and the firm Recluse (溺者沉而不返). What kind of field labour is

溺。桀溺曰。子爲誰。曰。爲仲
由。曰。是魯孔丘之徒與。對
曰。然。曰。滔滔者天下皆是
也。而誰以易之。且而與其
從辟人之士也。豈若從辟
世之士哉。糞而不輟。子路
行以告。夫子憮然曰。鳥獸
不可與同群。吾非斯人之
徒與。而誰與。天下有道。丘
不與易也。

not the disciple of K'ung K'ew of Loo?" asked the other "I am," replied he, and then Kee-neih said to him, "Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change it *for you*? Than follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?" *With this* he fell to covering up the seed, *and proceeded with his work*, without stopping.

4. Tsze-loo went and reported their remarks, when his master observed with a sigh, "It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people, with mankind, with whom shall I associate? If right principles prevailed through the empire, there would be no use for me to change its state"

here denoted by 耕 cannot be determined 2 執輿者, 'he who holds the carriage,' = 執轡在車者, as in the transl. It is supposed that it was the remarkable appearance of Confucius, which elicited the inquiry In 是知津, 是 = 'he,' i. e., he, going about every where, and seeking to be employed, ought to know the ford 3 滔滔者天下, —the speaker here probably pointed to the surging waters before them, for the ford to cross which the travellers were asking Translating literally, we should say—'swelling and surging, such is all the empire' 曰而, —而 = 汝, 'you' 辟人, 辟世, —comp. XI V. 39. 糞

'an implement for drawing the soil over the seed' It may have been a hoe, or a rake 4 徒 is here = 類, 'class' 吾非斯人之徒與而誰與, = 'If I am not to associate with the class of these men, i. e., with mankind, with whom am I to associate? I cannot associate with birds and beasts' 丘不與易, —不與, it is said, 作無用, —'there would be no use.' Literally, 'I should not have for whom to change the state of the empire'—The use of 人了 in this paragraph is remarkable. It must mean 'his Master' and not 'the Master.' The compiler of this chapter can hardly have been a disciple of the sage.

矣。則行矣。了路。口。不仕。
 隱者也。使了路反見之。
 明日。了路行以告。了。
 黍。而食之。見其。了焉。
 而。了。了路宿。殺雞。爲。
 了。植其杖而耘。了路拱。
 不勤。力穀不分。孰爲人。
 見人了乎。又人曰。四體。
 以杖荷篠。了路問曰。了。
 了路從而後。遇人。

CHAPTER VII 1 Tsz-loo, following the Master, happened to fall behind, when he met an old man, carrying across his shoulder on a staff, a basket for weeds. Tsz-loo said to him, "Have you seen my master, Sir!" The old man replied, "Your four limbs are unaccustomed to toil, you cannot distinguish the five kinds of grain—who is your master?" With this, he planted his staff in the ground, and proceeded to weed.

2 Tsz-loo joined his hands across his breast, and stood before him.

3 The old man kept Tsz-loo to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons.

4 Next day, Tsz-loo went on his way, and reported his adventure. The Master said, "He is a recluse," and sent Tsz-loo back to see him again, but, when he got to the place, the old man was gone.

7 Tsz-loo's RE-ENCOUNTER WITH AN OLD MAN A RE-STATE HIS VINDICATION OF HIS MASTER'S COURSE. This incident in this chapter was probably nearly contemporaneous with those which occupy the two previous ones. Some say that the old man belonged to Shü, which was a part of Ts'oo. 1. 後 as in XI 22, 顏淵後丈人 is used for an old man, as early as in the Yü king, dia. 師 How the phrase comes to have that signification, I have not discovered. 蓐 is simply called by Choo Ho—竹器 a bamboo basket. The 說文 defines it as in the translation—芸田器. 四體 the four limbs / the arms and legs, the four limbs of the body. The five grains are

稻黍稷麥, and 菽 rice, millet, panicled millet, wheat, and pulse. But they are sometimes otherwise enumerated. We have also the six kinds, the eight kinds, the nine kinds, and perhaps other classifications. 2. Tsz-loo, standing with his arms across his breast, indicated his respect, and won upon the old man. 3. 食 tze, low 3d tone, 'enter tained, feasted.' The dict. defines it with this meaning, 以食與人 to give food to people. 5. Tsz-loo is to be understood as here speaking the sentiments of the Master and vindicating his course. 長幼之節 refers to the manner in which the old man had introduced his sons to him the evening before, and to all the orderly intercourse between old and

無義長幼之節不可廢也。君臣之義如之何其廢之？欲潔其身而亂大倫。君子之仕也，行其義也。道之不行，仁知之矣。逸民伯夷、叔齊、虞仲、^{二節}夷、朱張、柳下惠、少連。身伯夷、叔齊與^{三節}謂柳下惠、少連降志辱身矣。言

5. Tsze-loo then said to the family, "Not to take office is not righteous. If the relations between old and young may not be neglected, how is it that he sets aside the duties that should be observed between sovereign and minister? Wishing to maintain his personal purity, he allows that great relation to come to confusion. A superior man takes office, and performs the righteous duties belonging to it. As to the failure of right principles to make progress, he is aware of that."

CHAPTER VIII 1. The men who have retired to privacy from the world have been Pih-e, Shüh-ts'e, Yu-chung, E-yih, Choo-chang, Hwuy of Lew-hea, and Shaou-leen.

2. The Master said, "Refusing to surrender their wills, or to submit to any taint in their persons, such, I think, were Pih-e and Shuh-ts'e."

young, which he had probably seen in the family. 何其廢之—其 refers to the old man, but there is an indefiniteness about the Chinese construction, which does not make it so personal as our 'he'. So Confucius is intended by 君了, though that phrase may be taken in its general acceptance. 'He is aware of that,'—but will not therefore shrink from his righteous service.

8. CONFUCIUS' JUDGMENT OF FORMER WORTHIES WHO HAD KEPT FROM THE WORLD. HIS OWN GUIDING PRINCIPLE 1. 逸民—'retired people'. 民 is used here just as we sometimes use *people*, without reference to the rank of the individuals spoken of. The 備旨統 quotes, upon the phrase, from the

to the following effect—'逸 here is not the 逸 of seclusion, but is characteristic of men of large souls, who cannot be measured by ordinary rules. They may display their character by retiring from the world. They may display it also in the manner of their discharge of office.' The phrase is guarded in this way, I suppose, because of its application to Hwuy of Lew-hea, who did not obstinately withdraw from the world. Pih-e, and Shuh-ts'e,—see V. 22. Yu-chung should probably be Woo (吳)-chung. He was the brother of T'ac-pih, called Chung-yung (仲雍), and is mentioned in the note on VIII. 1. He retired with T'ac-pih among the barbarous tribes, then occupying the country of Woo, and succeeded to the chieftaincy of them on his brother's death. 'E-yih and Choo-chang,' says Choo He, 'are not found in

缺適奈鼓方叔
 飯繚適蔡四飯
 中飯一適楚一
 謂人師摯適齊
 無可無不可
 權我則異於是
 言身中清廢中
 仲夷逸隱居放
 斯而尸矣謂虞
 中倫行中慮其

3 "It may be said of Hwuy of Lew hen, and of Shaou lēn, that they surrendered their wills, and submitted to taint in their persons, but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them.

4 "It may be said of Yu-chung and E-yih, that, while they hid themselves in their seclusion, they gave a license to their words, but, in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times.

5 "I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined."

CHAPTER IX. 1. The grand music master, Che, went to Ts'ao Kan, the master of the band at the second meal, went to Ts'oo Lenou, the band master at the third meal, went to Ts'ao Keuch, the band master at the fourth meal, went to Ts'in

2 Fang shuh, the drum master, withdrew to the north of the river. Woo, the master of the hand-drum, withdrew to the Han

the king and chueh (經傳). See, hu

the 集證 is for From a passage in the Lo-ke, XXI. 1. 14 it appears that Shaou lēn belonged to one of the barbarous tribes on the east, but was well acquainted with, and

clear of, the rules of Propriety particular ly those relating to mourning. 3. The 謂 at the beginning of this paragraph and the next, are very perplexing. As there is neither 謂

nor 曰 at the beginning of par 5, the 子曰 of p. 2 must evidently be carried on to the end of the chapter. Commentators do not seem to

have felt the difficulty and understand 謂 to be in the 3d pers.—He, i. e., the master said, &c. I have made the best of it I could. 倫—

義理之次第 the order and series of righteousness and principles. 施—人心之

思慮 the thoughts and solitudes of men's hearts. 4. Living in retirement, they gave a license to their words,—this is intended to show

that in this respect they were inferior to Hwuy and Shaou lēn, who 言中倫 權—see note on IX. 29. 5. Confucius openness to act according to circumstances is to be understood as being always in subordination to right and propriety.

6. The dispersion of the musicians of Loo. The dispersion here narrated is supposed to have taken place in the time of duke Gao. When once Confucius had rectified the music of Loo (IX. 14), the musicians would no longer be assisting in the prostitution of their art, and so, as the disorganization and decay proceeded, the chief among them withdrew to other countries, or from society altogether. 1. 大—太

as opposed to 少 p. 5, grand, and assistant.

The music master Che,—see VIII. 15. 2. The princes of China, it would appear had music at their meals, and a separate band performed at each meal, or possibly the band might be the same, but under the superintendence of a separate officer at each meal. The emperor had four meals a day and the princes of States only three, but it was the prerogative of the duke of Loo to use the ceremonies of

入於河。播鼗武入於漢。^{四節}
 少帥陽嶧磬襄人於海。^{五節}
 周公用魯公以君子
 不施其親不使人臣烈
 乎不以故舊無大故則
 不棄也無求備於人
 周有八士伯達伯适
 仲突仲忽叔夜叔夏李
 隨季騮。

Yang, the assistant music-master, and Seang, master of the musical stone, withdrew to *an island in the sea* "

CHAPTER X The duke of Chow addressed *his son*, the duke of Loo, saying, "The virtuous prince does not neglect his relations. He does not cause the great ministers to repine at his not employing them. Without some great cause, he does not dismiss from their offices the members of old families. He does not seek in one man talents for every employment."

CHAPTER XI To Chow belonged the eight officers, Pih-tă, Pih-kwōh, Chung-tūh, Chung-hwūh, Shuh-yay, Shuh-hea, Ke-suy, and Ke-kwa

the imperial household. Nothing is said here of the bandmaster at the first meal, perhaps because he did not leave Loo, or nothing may have been known of him. 3 'The River' is of course 'the Yellow River.' According to the

四書釋地, art LVI, the expressions 入於河, 入於漢, are to be taken as meaning simply, 'lived on the banks of the Ho, the Han.' The interpr in the translation is after Choo He, who follows the glossarist Hing Ping. The ancient emperors had their capitals mostly north and east of 'the River,' hence, the country north of it was called 河內, and to the south of it was called 河外. I don't see,

however, the applicability of this, to the Han, which is a tributary of the Yang-tsze, flowing through Hoo-pih. 5 It was from Seang that Confucius learned to play on the 琴.

10 INSTRUCTIONS OF CHOW-KUNG TO HIS SON ABOUT GOVERNMENT, A GENEROUS CONSIDERATION OF OTHERS TO BE CHERISHED 周公一

see VI 5 The facts of the case seem to be that the duke of Chow was himself appointed to the principality of Loo, but being detained at court by his duties to the young emperor 成, he sent his son 伯禽, here called 'the duke of Loo,' to that state as his representative. 君了 contains here the ideas both of rank and virtue. 施 is read in the up 2d tone, with the same meaning as 弛. Choo He, indeed, seems to think that 弛 should be in the text, but we have 施 in Ho An, who gives K'ung Gan-kwō's interpretation 一施易也, 不以他人之親易己之親. '施 is to change. He does not substitute the relatives of other men in the room of his own relatives.' 以,—here= 用, 'to use,' 'to employ' 求備,—see XIII 25

11 THE FRUITLESSNESS OF THE EARLY TIME OF THE CHOW DYNASTY IN ABLER OFFICERS. The eight individuals mentioned here (are said to have been brothers, four pairs of twins by the same mother. This is intimated in their names, the two first being 伯 or *prima*, the next pair 仲 or *secunda*, the third 叔 or *tertia*, and the

last two 季. One mother bearing twins four times in succession, and all proving distinguished men, showed the vigour of the early days of the dynasty in all that was good.—It is disputed to what reign these brothers belonged, nor is their surname ascertained. 達 迨 突 云云 seem to be honorary designations

BOOK XIX TSZE-CHANG

爲止。 焉能爲有，焉能
不弘，信道不篤，
焉了張曰執德
哀其可已矣。
義祭思敬，喪思
危致命，見得思
焉了張曰見
了張第十九

CHAPTER I. Tsze-chang said, "The scholar, trained for public duty, seeing threatening danger, is prepared to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are about the grief which he should feel. Such a man commands our approbation indeed."

CHAPTER II. Tsze-chang said, "When a man holds fast virtue, but without seeking to enlarge it, and believes right principles, but without firm sincerity, what account can be made of his existence or non-existence?"

HEADING OF THIS BOOK. 了張第十九
九 Tsze-chang—No. XIX. Confucius does not appear personally in this Book at all. Choo He says:—This Book records the words of the disciples, Tsze-hua being the most frequent speaker and Tsze-kung next to him. For in the Confucian school, after Yen Yuen there was no one of such discrimination and understanding as Tsze-kung and, after Tsing Sin no one of such firm sincerity as Tsze-hua. The disciples deliver their sentiments very much after the manner of their master and yet we can discern a falling off from him.

1. TSZE-CHANG'S OPINION OF THE QUALITY AT TRIUMPH OF THE TRULY SCHOLAR. 士—see note on XII. 20, 1. Tsze-chang there says

Confucius about the scholar-officer 見危—the danger is to be understood as threatening his country. Hing Ping indeed, confines the danger to the person of the sovereign, for whom the officer will gladly sacrifice his life. 致命 is the same as 致其身 in I. 7. 已 is not to be explained by 止 as in 而已. The condition 已矣 has occurred before and—也已 in I. 14. It greatly intensifies the preceding 可.

2. TSZE-CHANG ON NARROW-MINDEDNESS AND A HESITATING FAITH. Hing Ping interprets this chapter in the following way:—If a man grasp hold of his virtue, and is not whetted and

了。夏之門人問交於
 了。張曰：「夏曰：『可者與之，不可者拒之。』」
 其不可者拒之。張曰：「異乎！吾所聞，君子尊賢而容眾，嘉善而矜不能，我之人賢與？於人何所不容？我之不賢與？人將拒我，如之何其拒人也。」

CHAPTER III The disciples of Tsze-hea asked Tsze-chang about the principles of intercourse. Tsze-chang asked, "What does Tsze-hea say on the subject?" They replied, "Tsze-hea says 'Associate with those who can *advantage you*. Put away from you those who cannot *do so*.' Tsze-chang observed, "This is different from what I have learned. The superior man honours the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue? who is there among men whom I will not bear with? Am I devoid of talents and virtue? men will put me away from them. What have we to do with the putting away of others?"

CHAPTER IV Tsze-hea said, "Even in inferior studies and employments there is something worth being looked at, but if it be

enlarged by it, although he may believe good principles, he cannot be sincere and generous. But it is better to take the clauses as coordinate, and not dependent on each other. With 執

德不弘 we may compare XV 28, which suggests the taking 弘 actively. The two last clauses are perplexing. Choo He, after Gunkwō apparently, makes them equivalent to—'is of no consideration in the world' (猶曰不足輕重).

3 THE DIFFERENT OPINIONS OF TSZE-HEA AND TSZE-CHANG ON THE PRINCIPLES WHICH SHOULD REGULATE OUR INTERCOURSE WITH OTHERS. On the disciples of Tsze-hea, see the 集證, *in loc*. It is strange to me that they should begin their answer to Tsze-chang with the designation 了夏, instead of saying 人了, 'our

Master' 交,—see V 16. In 可者不可者, the 可 is taken differently by the old interpreters and the new. Hing Ping expounds —'If the man be worthy, fit for you to have intercourse with, then have it, but if he be not worthy,' &c. On the other hand, we find —'If the man will advantage you, he is a fit person (是可者), then maintain intercourse with him,' &c. This seems to be merely carrying out Confucius' rule, I. 8, 3. Choo He, however, approves of Tsze-chang's censure of it, while he thinks also that Tsze-chang's own view is defective.—Prou Heen says —'Our intercourse with friends should be according to Tsze-hea's rule, general intercourse according to Tsze-chang's'.

4 TSZE-HEA'S OPINION OF THE INAPPLICABILITY OF SMALL PURSUITS TO GREAT OBJECTS. Gardening, husbandry, divining, and the healing art, are all mentioned by Choo He as in-

可觀者焉。致遠恐泥，是以
君了不爲也。
器了夏曰：日知其所亡，月
無忘其所能，可謂好學也。
已矣。
器了夏曰：博學而篤志，切
問而近思，仁在其中矣。
器了夏曰：白一居肆以成
其事，君了學以致其道。

attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practise them."

CHAPTER V Tsze-hea said, "He, who from day to day recognizes what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn."

CHAPTER VI Tsze-hea said, "There are learning extensively, and having a firm and sincere aim, inquiring with earnestness, and reflecting with self application—virtue is in such a course."

CHAPTER VII Tsze-hea said, "Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles."

stances of the 小道 small ways, here intended, having their own truth in them, but not available for higher purposes, or what is beyond themselves. 致 is imperative and emphatic,—推極, push them to an extreme. What is intended by 遠 is the far reaching object of the Keng-tze, to cultivate himself and regulate others. 泥 lower 3d tone, explained in the dict. by 滯 = tar impeded.—Ho An makes the 小道 to be 異端 strange principles.

5 THE INDICATIONS OF A REAL LOVE OF LEARNING:—BY TSE HEA.

6. HOW LEARNING SHOULD BE PURSUED TO LEAD TO VIRTUE:—BY TSE HEA. K'ung Chün-

kwō exp' in 志 as if it were 識 to remember. On 切問而近思, the 備旨 says—所問皆切己之事, 所思皆身心之要, what are inquired about are things essential to one's self; what are thought about are the important personal duties. Probably it is so, but all this cannot be put in a translation. On 近思, comp. VII. 28, 4. 仁在其中—comp. VII. 15; XIII. 18.

7. LEARNING IS THE STUDENT'S WORKSHOP:—BY TSE HEA. 肆 is here 所以陳貨器之物 a place for the display and sale of goods. A certain quarter was assigned anciently in Chinese towns and cities for mecha-

子曰夏曰小人過也
 必文。
 子曰夏曰君子有變
 望之儼然即之也溫聽
 其言也厲。
 子曰夏曰君子信而後
 勞其民未信則以爲厲
 也信而後諫未信則
 以爲謗也。
 子曰夏曰人德不踰閑

CHAPTER VIII. Tsze-hea said, "The mean man is sure to gloss his faults"

CHAPTER IX. Tsze-hea said, "The superior man undergoes three changes. Looked at from a distance, he appears stern; when approached, he is mild, when he is heard to speak, his language is firm and decided"

CHAPTER X. Tsze-hea said, "The superior man, having obtained their confidence, may then impose labours on his people. If he have not gained their confidence, they will think that he is oppressing them. Having obtained the confidence of his prince, he may then remonstrate with him. If he have not gained his confidence, the prince will think that he is vilifying him."

CHAPTER XI. Tsze-hea said, "When a person does not transgress the boundary-line in the great virtues, he may pass and repass it in the small virtues."

nics, and all of one art were required to have their shops together. A son must follow his father's profession, and, seeing nothing but the exercise of that around him, it was supposed that he would not be led to think of anything else, and become very proficient in it.

8 GLOSSING HIS FAULTS THE PROOF OF THE MEAN MAN — BY TSZE-HEA. Lit, 'The faults of the mean man, must gloss,' i.e., he is sure to gloss 文, in this sense, a verb, low 3d tone

9 CHANGING APPEARANCES OF THE SUPERIOR MAN TO OTHERS — BY TSZE-HEA. Tsze-hea probably intended Confucius by the *Keun-tsze*, but there is a general applicability in his language and sentiments 望之即之, — lit, 'look towards him,' 'approach him' — The description is about equivalent to our 'fortiter in re, suaviter in modo.'

10 THE IMPORTANCE OF ENJOYING CONFIDENCE TO THE RIGHT SERVING OF SUPERIORS AND ORDERING OF INFERIORS — BY TSZE-HEA. Choo He gives to 信 here the double meaning of 'being sincere,' and 'being believed in' The last is the proper force of the term, but it requires the possession of the former quality

11 THE GREAT VIRTUES DEMAND THE CHIEF ATTENTION, AND THE SMALL ONES MAY BE SOMEWHAT VIOLATED — BY TSZE-HEA. The sentiment here is very questionable. A different turn however, is given to the chapter in the older interpreters. Hing Ping, expanding K'ung Gan-kwō says — 'Men of great virtue never go beyond the boundary-line, it is enough for those who are virtuous in a less degree to keep near to it, going beyond and coming back' We adopt the more natural interpretation of

小德出入可也。
 二了游口了夏之門人
 小了當洒掃應對進退
 則可矣抑人也人之則
 無如之何了夏聞之曰
 噫言游過矣君了之道
 孰先傳焉孰後倦焉譬
 諸草木區以別矣君了
 之道焉可誣也有始有
 卒者其惟聖人乎。

CHAPTER XII 1 Tsze-yew said, "The disciples and followers of Tsze-hea, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left ignorant of what is essential.—How can they be acknowledged as sufficiently taught?"

2 Tsze-hea heard of the remark and said, "Alas! Yen Yew is wrong. According to the way of the superior man in teaching, what departments are there which he considers of prime importance, and delivers? what are there which he considers of secondary importance, and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, so he deals with his disciples. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?"

Choo He. 閑 a piece of wood, in a doorway obstructing ingress and egress; then, an inclosure generally a railing, whatever limits and confines.

12. TSZE-HUA'S DEFECTOR OF HIS OWN GRADUATED METHOD OF TEACHING —AGAINST TSZE YEW

1. 小子 is to be taken in apposition with 門人 being merely as we have found it previously an affectionate method of speaking of the disciples. The sprinkling, &c., are the things which boys were supposed anciently to be taught, the rudiments of learning, from which they advanced to all that is inculcated in the 大學. But as Tsze-hea's pupils were not boys, but men, we should understand, I think, these specifications as but a contemptuous reference to his instruction, as embracing merely

what was external. 洒 read *shue* and *sho*, up-1st tone, to sprinkle the ground before sweeping. 應, upper 3d tone, to answer a call.

對 to answer a question. 抑— but, as in VII. 33. 本之 is expanded by the paraphrasts —若本之所在 as to that in which the root (or what is essential) is. This is, no doubt, the meaning, but the phrase itself is abrupt and enigmatical. 如之何—如之何其可哉

in opposition to the 則可矣 above. 2. The general scope of Tsze-hea's reply is sufficiently plain, but the old interpreters and new differ in explaining the several sentences. After dwelling long on it, I have agreed generally

子。未。有。自。致。者。也。必。也。親。喪。
 品。曾。子。曰。吾。聞。諸。大。子。人。
 與。並。爲。仁。矣。矣。
 品。曾。子。曰。堂。堂。乎。張。也。難。
 能。也。然。而。未。仁。
 品。子。游。曰。吾。友。張。也。爲。難。
 品。子。游。曰。喪。致。乎。哀。而。止。
 而。優。則。仕。
 品。子。夏。曰。仕。而。優。則。學。學。

CHAPTER XIII Tsze-hea said, "The officer, *having discharged all his duties*, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer."

CHAPTER XIV. Tsze-hea said, "Mourning, having been carried to the utmost degree of grief, should stop with that."

CHAPTER XV. Tsze-hea said, "My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous."

CHAPTER XVI. The philosopher Tsang said, "How imposing is the manner of Chang! It is difficult along with him to practise virtue."

CHAPTER XVII. The philosopher Tsang said, "I heard this from our Master. 'Men may not have shown what is in them to the full extent, and yet they will be found to do so, on occasion of mourning for their parents.'"

with the new school, and followed Choo He in the translation 品 is explained in the dict. by 類, 'classes'

13 THE OFFICER AND THE STUDENT SHOULD ATTEND EACH TO HIS PROPER WORK IN THE FIRST INSTANCE —BY TSZE-YEW 優=有餘力, in I 6—The saying needs to be much supplemented in translating, in order to bring out its meaning

14 THE TRAPPINGS OF MOURNING MAY BE DISPENSED WITH —BY TSZE-YEW The sentiment here is perhaps the same as that of Confucius in III 4, but the sage guards and explains his utterance—K'ung Gan kwö, following an expression in the 孝經, makes the meaning to be that the mourner may not endanger his

health or life by excessive grief and abstinence.

15 TSZE-YEW'S OPINION OF TSZE-CHANG, AS MINDING TOO MUCH HIGH THINGS

16 THE PHILOSOPHER TSANG'S OPINION OF TSZE-CHANG, AS TOO HIGH-PITCHED FOR FRIENDSHIP 堂堂 is explained in the dict. by 盛也, 止也, 'exuberant,' 'correct' It is to be understood of Chang's manner and appearance, keeping himself aloof from other men in his high-pitched course

17 HOW GRIEF FOR THE LOSS OF PARENTS BRINGS OUT THE REAL NATURE OF MYN BY TSANG SIN 自 is said to indicate the ideas both of 自己, 'one's self,' and 自然 'naturally' 自致, 'to put one's self out to the utmost,'

曾子曰：吾聞諸人，
 孟莊子之孝也，其他可
 能也，其不改父之臣與
 父之政，是難能也。
 孔子曰：使陽膚爲士師，
 問於曾子。曾子曰：失
 其道，民散久矣，如得其
 情，則哀矜而勿喜。
 子曰：了貝口紂之不吉，不
 如是之甚也。是以君了

CHAPTER XVIII The philosopher Ts'ang said, "I have heard this from our Master — 'The filial piety of M'ang Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers of his father, nor his father's mode of government, it is difficult to be attained to' "

CHAPTER XIX The chief of the M'ang family having appointed Yang Foo to be chief criminal judge, the latter consulted the philosopher Ts'ang. Ts'ang said, "The rulers have failed in their duties, and the people consequently been disorganized, for a long time. When you have found out the truth of any accusation, be grieved for and pity them, and do not feel joy at your own ability "

CHAPTER XX. Tszé kung said, "Chow's wickedness was not so great as that name implies. Therefore, the superior man hates to

as we should say— to come out fully i. e., in one's proper nature and character. On the construction of 必也親喪乎, comp. XII.

13. 吾聞諸夫子，諸 seems to be 之，so that 諸 and 夫子 are like two objectives, both governed by 聞

18. THE FILIAL PIETY OF M'ANG CHWANG:—BY TS'ANG SIN. Chwang was the honorary epithet of Suh (速), the head of the M'ang family not long anterior to Confucius. His father acc. to Choo He, had been a man of great merit, nor was he inferior to him, but his virtue especially appeared in what the text mentions.—Ho An gives the comment of Ma Yung: that though there were bad men among his father's ministers, and defects in his government, yet Chwang made no change in the one or the other during the three years of mourning,

and that it was this which constituted his excellence.

19. HOW A CRIMINAL JUDGE SHOULD CHEERISH COMPASSION IN HIS ADMINISTRATION OF JUSTICE:—BY TS'ANG SIN. Seven disciples of Ts'ang Sin are more particularly mentioned, one of them being this Yang Foo. 散 is to be understood of the moral state of the people and not, physically of their being scattered from their dwellings. 情 has occurred before in the sense of—the truth, which it has here.

20. THE DANGER OF A BAD NAME:—BY TSE-KUNG 如是之甚, so very bad as this; —the 是 (是) is understood by Hing Ping as referring to the epithet—紂 which cannot be called honorary in this instance. According to the laws for such terms, it means—殘忍損

叔孫武叔語人於朝
 曰：「賢於仲尼。」
 伯以告。子曰：「譬之
 宮牆，賜之牆也。及肩，窺見
 室家之好。人之牆，數仞，
 不得其門而入，不見宗廟
 之美，白官之富。得其門者
 或寡矣，人之不亦宜乎。」

CHAPTER XXIII 1 Shuh-sun Woo-shuh observed to the great officers in the court, saying, "Tsze kung is superior to Chung ne."

2 Tsze-fuh King pih reported the observation to Tsze kung, who said, "Let me use the comparison of a house and its *encompassing* wall. My wall *only* reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments."

3 "The wall of my master is several fathoms high. If one do not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array."

4 "But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?"

尼。仲尼焉學。How did Chung-ne learn? but the how—from whom? The expression below *how* 夫子焉不學, expounded as in the translation, might suggest, from what quarter? rather than from what person? as the proper rendering. The last clause is taken by modern commentators, as asserting Conf. innate knowledge, but Chu Kwo finds in it only a repetition of the statement that the sage found teachers everywhere.

23. TSE KUNG REPUDIATES BEING THOUGHT SUPERIOR TO CONFUCIUS, AND, BY THE COMPARISON OF A HOUSE AND WALL, SHOWS HOW ORDINARY PEOPLE COULD NOT UNDERSTAND THE MASTER. 1. 武 was the hon. epithet of Chow Kew (州仇), one of the chiefs of the Shuh-sun family. From a mention of him in the 家語

顏回篇 we may conclude that he was given to envy and detraction. 賢, used here as in XI. 15, 1. 2 Tsze-fuh King pih, see XIV 28. 譬之宮牆—宮 is to be taken generally for a house or building and not in its now common acceptance of a palace. It is a poor house, as representing the disciple, and a ducal mansion as representing his master. Many comment. make the wall to be the sole object in the comparison, and 宮牆—宮之牆. It is better with the 合講 to take both the house and the wall as members of the comparison. 宮牆—宮與牆. The wall is not a part of the house but one inclosing it. 2. 仞 means 7 cubits. I have translated it—fathoms. 4. The 夫子 here refers to Woo-shuh.

叔孫武叔毀仲尼。子曰：「
 無以爲也。仲尼不可毀也。他
 人之賢者，丘陵也。猶可踰也。
 仲尼，日月也。無得而踰焉。人
 雖欲自絕，其何傷於日月乎？
 多見其不知量也。」
 一節
 陳子禽謂子貢曰：「子爲恭
 也，仲尼豈賢於子乎？」
 二節
 子貢曰：「以爲知，以爲
 不知，言不可不慎也。」
 三節
 人子之

CHAPTER XXIV Shuh-sun Woo-shuh having spoken revilingly of Chung-ne, Tsze-kung said, "It is of no use doing so. Chung-ne cannot be reviled. The talents and virtue of other men are hillocks and mountains, which may be stepped over. Chung-ne is the sun or moon, which it is not possible to step over. Although a man may wish to cut himself off *from the sage*, what harm can he do to the sun or moon? He only shows that he does not know his own capacity."

CHAPTER XXV 1. Tsze-k'in, addressing Tsze-kung, said, "You are too modest. How can Chung-ne be said to be superior to you?"

2 Tsze-kung said to him, "For one word a man is *often* deemed to be wise, and for one word he is *often* deemed to be foolish. We ought to be careful indeed in what we say."

3 "Our Master cannot be attained to, just in the same way as the heavens cannot be gone up to by the steps of a stair."

24 CONFUCIUS IS LIKE THE SUN OR MOON, HIGH ABOVE THE REACH OF DEPRECIATION — BY TSZE-KUNG 無以爲 is explained by Choo He (and the gloss of Hing Ping is the same) as = 無用爲此, 'it is of no use to do this' 他人之賢者, 他人 is to be understood, acc to the 備旨, as embracing all other sages 自絕, — I have supplied 'from the sage,' after most modern paraphrasts Hing Ping, however, supplies 'from the sun and moon.'

The meaning comes to the same. Choo He says that 多 here is the same with 祇, 'only' Hing Ping takes it as = 滴, 'just' Thus meaning of the char is not given in the dictionary, but it is necessary here, see supplement to Hing Ping's 疏, in loc.

25 CONFUCIUS CAN NO MORE BE EQUALLED THAN THE HEAVENS CAN BE CLIMBED — BY TSZE-KUNG We find it difficult to conceive of the sage's disciples speaking to one another, as Tsze-k'in does here to Tsze-kung, and Hing

不可及也。猶人之不可階而升也。^{〇四}人也。了之得邦家者。所謂立之斯立。道之斯行。綏之斯來。動之斯和。其生也榮。其死也哀。如之何其可及也。

4 "Were our Master in the position of the prince of a State or the chief of a Family, we should find verified the description *which has been given of a sage's rule*—he would plant the people, and forthwith they would be established, he would lead them on, and forthwith they would follow him, he would make them happy, and forthwith *multitudes* would resort to *his dominions*, he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?"

Ping says that this was not the disciple Tzeng-tsin, but another man of the same surname and design tion. But this is in itself probable, especially as we find the same parties, in L. 10, [†] talk about the character of their master. 1. 子爲恭 you are doing the modest. 2. 君子 has here its lightest meaning. The 備旨 ⁱⁿ has it—學者 a student, but a man, as in the

transl., is quite as much as it denotes. Comp. its use in L. 8, et al. 3. 夫子之得邦家者 must be understood hypothetically because he never was in the position here assigned to him. 斯—as in X. 10, 1. 道 is for 尊, as in L. 5. 來—as in XVI. 1 11. 動之—as in XV 8., 3. 之 then, the people being all ways understood.

BOOK XX. YAOU YUE

無以萬方萬方有罪、簡在帝心、朕躬有罪、罪不敢赦、帝臣不蔽、昭告于皇皇后帝、有小子履、敢用玄牡、敢終殛、亦以命禹、^{二節}中、四海困窮、人祿永曆、數在爾躬、允執其中、^{三節}堯曰咨爾舜、天之

CHAPTER I 1 Yaou said, "Oh! you, Shun, the Heaven-determined order of succession now rests in your person. Sincerely hold fast the Due Mean. If there shall be distress and want within the four seas, *your* Heavenly revenue will come to a perpetual end."

2. Shun also used the same language in giving charge to Yu.

3. *T'ang* said, "I, the child Le, presume to use a dark-coloured victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy mind, O God. If, in my person, I commit offences, they are not to be attributed to you, *the people of* the myriad regions. If you in the myriad regions commit offences, these offences must rest on my person."

HEADING OF THIS BOOK—堯曰第

1, 'Yaou said—No XX' Hing Ping says — "This records the words of the two emperors, the three kings, and of Confucius, throwing light on the excellence of the ordinances of Heaven, and the transforming power of government. Its doctrines are all those of sages, worthy of being transmitted to posterity. On this account, it brings up the rear of all the other books, without any particular relation to the one immediately preceding."

1. PRINCIPLES AND WAYS OF YAOU, SHUN, YU, T'ANG, AND WOO. The first five paragraphs here are mostly compiled from different parts of the Shoo-king. But there are many variations of language. The compiler may have

thought it sufficient, if he gave the substance of the original in his quotations, without seeking to observe a verbal accuracy, or, possibly, the Shoo-king, as it was in his days, may have contained the passages as he gives them, and the variations be owing to the burning of most of the classical books by the founder of the Ts'in dynasty, and their recovery and restoration in a mutilated state. 1. We do not find this address of Yaou to Shun in the Shoo-king, Pt I., but the different sentences may be gathered from Pt II. 11 14, 15, where we have the charge of Shun to Yu. Yaou's reign commenced B C 2356, and after reigning 73 years, he resigned the administration to Shun. He died, B C 2256, and, two years after, Shun occupied the throne, in obedience to the will of the people 人之曆數

罪在朕躬。周有人，責言。
 人是富。雖有周親，不如
 一人。百姓有過，在予。
 人謹權量，審法度，修廢
 官，四方之政行焉。興滅
 國，繼絕世，舉逸民，天下
 之民歸心焉。所重，民食。
 喪祭，寬則得眾，信則民
 狂。烏敏，則有功。公則說。

4 Chow conferred great gifts, and the good were enriched.

5 "Although he has his near relatives, they are not equal to my virtuous men. The people are throwing blame upon me, the one man."

6 He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the empire took its course.

7 He revived states that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the empire the hearts of the people turned towards him.

8 What he attached chief importance to, were the food of the people, the duties of mourning, and sacrifices.

9 By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

lit. the represented and calculated numbers of heaven, i.e., the divisions of the year its terms, months, and days, all described in a calendar as they succeed one another with determined regularity. Here, ancient and modern interpreters agree in giving to the expression the meaning which appears in the translation. I may observe here, that Choo Ho differs often from the old interpreters in explaining those passages of the Shoo-king but I have followed him, leaving the correctness or incorrectness of his views to be considered in the annotation on the Shoo-king. 3. Before 曰 here we must understand 湯 the designation of the founder of the Shang dynasty. The sentences here may in substance be collected from the Shoo-king,

Pt IV HL 4, 8. Down to 簡在帝心 is a prayer addressed to God by T'ang, on his undertaking the overthrow of the Hsia dynasty which he rehearses to his nobles and people, after the completion of his work. T'ang's name was 履 We do not find in the Shoo-king the remarkable designation of God—皇皇后帝. For the grounds on which I translate 帝 by God, see my work on The notions of the Chinese concerning God and Spirits. 后 now generally used for empress, was anciently used for sovereign, and applied to the usurpers. Here, it is an adjective or in apposition with 帝. The siner is K'ê (桀), the tyrant,

子曰：「何如斯可以從政？」曰：「尊五美，屏四惡，斯可以從政矣。」曰：「何謂五美？」曰：「君子惠而不費，勞而不怨，欲而不貪，泰而不驕，威而不猛。」曰：「何謂四惡？」曰：「巧言令色，巧言令色，巧言令色，巧言令色。」

CHAPTER II. 1. Tsze-chang asked Confucius, saying, "In what way should a person in authority act in order that he may conduct government properly?" The Master replied, "Let him honour the five excellent, and banish away the four bad, things, then may he conduct government properly." Tsze-chang said, "What are meant by the five excellent things?" The Master said, "When the person in authority is beneficent without great expenditure, when he lays tasks on the people without their repining, when he pursues what he desires without being covetous, when he maintains a dignified ease without being proud, when he is majestic without being fierce"

2 Tsze-chang said, "What is meant by being beneficent without great expenditure?" The Master replied, "When the person in

the last emperor of the Hea dynasty 'The ministers of God' are the able and virtuous men, whom T'ang had called, or would call, to office.

簡在帝心, T'ang indicates that, in his punishing or rewarding, he only wanted to act in harmony with the mind of God 無以萬

萬方小民何預焉, as in the Shoo-king, Pt V in 8, we find King

人資於四海而萬姓服, 'I distributed great rewards through the empire, and all the people were pleased and submitted' 5 See the Shoo-king, Pt V 1 sect 6 7 The subject in 雖有周親 is 紂, tyrant of the Yin dynasty 周, in sense of 過 is used in the sense of 紂, 'to blame'—The people found fault with him, because he did not come to save them from their sufferings, by destroying their oppressor.

The remaining paragraphs are descriptive of the policy of king Woo, but cannot, excepting the 8th one, be traced in the present Shoo-king.

任, par 9, is in the low 3d tone See XVII 6, which chap., generally, resembles this paragraph

2 HOW GOVERNMENT MAY BE CONDUCTED WITH EFFICIENCY, BY HONOURING FIVE EXCELLENT THINGS, AND PULLING AWAY FOUR BAD THINGS—A CONVERSATION WITH TSZE-CHANG. It is understood that this chapter, and the next, give the ideas of Confucius on government, as a sequel to those of the ancient sages and emperors, whose principles are set forth in the last chapter, to show how Confucius was their proper successor 1 On 從政 see VI 6, but

the gloss of the 備旨 says 從政只泛說行政, 不作爲人主, 從政 here denotes generally the practice of government. It is not to be taken as indicating a minister. We may, however, retain the proper meaning of the phrase, Confucius describing principles to be observed by all in authority, and which will find in the highest their noblest

斯不亦患而不費乎擇可
 勞而勞之又誰怨欲仁而
 得仁又焉貪君子無眾寡
 無小人無敢慢斯不亦泰
 而不驕乎君子止其衣冠
 尊其瞻視儼然人望而畏
 之斯不亦威而不猛乎ONE
 張曰何謂四忘子曰不教
 而殺謂之虐不戒視成謂
 之暴慢令致期謂之賊猶

authority makes more beneficial to the people the things from which they naturally derive benefit,—is not this being beneficent with out *great* expenditure? When he chooses the labours which are proper, and makes them labour on them, who will repine? When his desires are set on benevolent *government*, and he realizes it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect,—is not this to maintain a dignified ease with out any pride? He adjusts his clothes and cap and throws a dignity into his looks, so that, thus dignified, he is looked at with awe,—is not this to be majestic without being fierce?"

¹ 3 Tze-chang then asked, "What are meant by the four bad things?" The Master said, "To put the people to death without having instructed them,—this is called cruelty To require from them, *suddenly*, the full tale of work, without having given them warning —this is called oppression To issue orders as if without urgency, *at first*, and, when the time comes, to insist on them with

embodiment. The 日講 favours this view See its paraphrase in loc. I have therefore the label 君子 by— a person in authority

勞而不怨—see IV 18, though the appli-
 cation of the terms there is different. 泰而

不驕—see XIII 20. 威而不猛—see

VII 37 2. 因民云云 is instanced by
 the promotion of agriculture. 擇可勞云

云 is instanced by the employment of the people
 in advantageous public works 欲仁云云
 is explained:—Desire for what is not proper
 is covetousness, but if, while the wish to have
 the empire overshadowed by his benevolence
 has not reached to universal advantaging, his
 desire does not cease, then, with a heart impa-
 tient of people's evils, he administers a govern-
 ment impatient of those evils. What he desires
 is benevolence, and what he gets is the same;
 —how can he be regarded as covetous? 視

知人。知以。不知。爲知。謂出。之與。人。也。無也。禮。也。無也。以。不。司。吝。也。

severity, this is called injury. And, generally speaking, to give *pay or rewards* to men, and yet to do it in a stingy way, this is called acting the part of a mere official."

CHAPTER III 1 The Master said, "Without recognizing the ordinances of *Heaven*, it is impossible to be a superior man

2. "Without an acquaintance with the rules of Propriety, it is impossible for the character to be established

3 "Without knowing *the force of words*, it is impossible to know men."

is explained here by 責, 'to require from' We may get that meaning out of the char, which='to examine,' 'to look for' A good deal has to be supplied, here and in the sentences below, to bring out the meaning as in the translation 猶之 is explained by 均之, and seems to me to be nearly=our 'on the whole' 出納, 'giving out,' i e, from this and 'presenting,' i e, to that The whole is understood to refer to rewarding men for their services, and doing it in an unwilling and stingy manner

8 THE ORDINANCES OF HEAVEN, THE RULES

OF PROPRIETY, AND THE FORCE OF WORDS, ALL

NECESSARY TO BE KNOWN 1 知 here is not only 'knowing,' but 'believing and resting in' 命 is the will of Heaven regarding right and wrong, of which man has the standard in his own moral nature If this be not recognized, a man is the slave of passion, or the sport of feeling

2 Compare VIII 8, 2 3 知 here supposes much thought and examination of principles Words are the voice of the heart To know a man, we must attend well to what and how he thinks

THE GREAT LEARNING.

人學

了程子人學
孔氏之遺書而
初學入德之門
也於今可見古
人爲學次第者
獨賴此篇之存
而論孟次之學
者必由是而學
焉則庶乎其不

My master, the philosopher Ch'ing, says — "The Great Learning is a book left by Confucius and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning, is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must commence their course with this, and then it may be hoped they will be kept from error."

TITLE OF THE WORK.—大學 The Great Learning. I have pointed out, in the prolegomena, the great differences which are found among Chinese commentators on this Work, on almost every point connected with the criticism and interpretation of it. We encounter them here on the very threshold. The name itself is simply the adoption of the two commencing characters of the treatise, according to the custom noticed at the beginning of the Analects; but in explaining those two characters, the old and new schools differ widely. Anciently 大 was read as 太 and the oldest commentator whose notes on the work are preserved, Ch'ing K'ang-shing, in the last half of the second century, said that the book was called 大學 以其記博學 可以爲政 because it recorded that extensive learning, which was available for the administration of government. This view is approved by K'ung Ying-ta (孔穎達), whose expansion of K'ang-shing's notes, written in the first half of the 7th century still remains. He says—大學至道矣 大學 men the highest principles. Choo

He's definition, on the contrary is—大學者 大人之學也 大學 means the Learning of Adults. One of the paraphrasts who follow him says—大是大人 與小子對 大 means adults, in opposition to children. The grounds of Choo He's interpretation are to be found in his very elegant preface to the Book, where he tries to make it out, that we have here the subjects taught in the advanced schools of antiquity. I have contented myself with the title—The Great Learning, which is a literal translation of the characters, whether read as 太學 or 大學

THE INTRODUCTORY NOTE.—I have thought it well to translate this, and all the other notes and supplements appended by Choo He to the original text, because they appear in nearly all the editions of the work, which fall into the hands of students, and his view of the classics is what must be regarded as the orthodox one. The translation, which is here given, is also, for the most part, according to his views, though my own differing opinion will be found freely expressed in the notes. Another version, following the order of the text, before it was transposed by him and his masters, the Ch'ing and without reference to his interpretations, will be

后能靜而
宗定而后
有止。止
於至善。
親民在
明德。
道在
明明。
人學之
差矣。

THE TEXT OF CONFUCIUS.

1. What the Great Learning teaches, is to illustrate illustrious virtue, to renovate the people; and to rest in the highest excellence.

2 The point where to rest being known, the object of pursuit is then determined, and, that being determined, a calm unperturbedness may be attained. To that calmness there will succeed a tranquil

found in the translation of the Le-ke — 了程

了,—see note to the Ana I i The Ch'ing here, is the second of the two brothers, to whom reference is made in the prolegomena 孔氏,

'Confucius,' the K'ung, as 乎氏 is found continually in the Analects for the Ke, i e, the 'chief of the Ke family. But how can we say that 'The Great Learning' is a work left by Confucius? Even Choo He ascribes only a small portion of it to the Master, and makes the rest to be the production of the disciple Ts'ang, and before his time, the whole work was attributed generally to the sage's grandson. I should be glad if I had authority for taking

孔氏 as=孔門, the Confucian school

CHAPTER I THE TEXT OF CONFUCIUS Such Choo He, as will be seen from his concluding note, determines this chapter to be, and it has been divided into two sections (段), the first containing three paragraphs, occupied with the heads (綱領) of the Great Learning, and the second containing four paragraphs, occupied with the particulars (條目) of those

Par 1 The heads of the Great Learning 人學之道,—the way of the Great Learning, 道 being=修爲之方法, 'the methods of cultivating and practising it,'—the Great Learning, that is 在, 'is in' The first 明 is a verb, the second is an adjective, qualifying 德. The illustrious virtue is the virtuous nature which man derives from Heaven. This is perverted as man grows up, through defects of the physical constitution, through inward lusts, and through outward seductions, and the great business of life should be, to bring the nature back to its original purity.—'To renovate the people,'—this object of the Great Learning is made out, by changing the character 親 of the old text into 新. The Ch'ing first proposed the alteration, and Choo He approved of it. When a man has entirely illustrated his own illustri-

ous nature, he has to proceed to bring about the same result in every other man, till 'under heaven' there be not an individual, who is not in the same condition as himself.—'The highest excellence' is understood of the two previous matters. It is not a third and different object of pursuit, but indicates a perseverance in the two others, till they are perfectly accomplished.—According to these explanations, the objects contemplated in the Great Learning, are not three, but two. Suppose them realized, and we should have the whole world of mankind perfectly good, every individual what he ought to be!

Against the above interpretation, we have to consider the older and simpler 德 is there not the nature, but simply virtue, or virtuous conduct, and the first object in the Great Learning is the making of one's-self more and more illustrious in virtue, or the practice of benevolence, reverence, filial piety, kindness, and sincerity. See the 故本大學註辨, in loc.—There is nothing, of course, of the renovating of the people, in this interpretation. The second object of the Great Learning is 親民=親

愛於民, 'to love the people.'—The third object is said by Ying-t'ā to be 'in resting in conduct which is perfectly good (在止處

於个善之行), and here also, there would seem to be only two objects, for what essential distinction can we make between the first and third? There will be occasion below to refer to the reasons for changing 親 into 新, and their unsatisfactoriness. 'To love the people' is, doubtless, the second thing taught by the Great Learning.—Having the heads of the Great Learning now before us, according to both interpretations of it, we feel that the student of it should be an emperor, and not an ordinary man.

Par 2 The mental process by which the point of rest may be attained. I confess that I do not well understand this par, in the relation of its parts in itself, nor in relation to the rest of the chapter. Choo He says — 止 is the ground where we ought to rest,—namely, the highest ex-

靜而後能安，安而後能慮，慮而後能得。物有本末，事有終始，知所先後，則近道矣。
 占之欲明，明德於人，卜者，先治其國，欲治其國者，先齊其家，欲齊其家者，先脩其身，欲脩其身者，先止

repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end

3 Things have their root and their completion. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning

4. The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing

excellence mentioned above. But if this be known in the outset, where is the necessity for the **慮** or careful deliberation, which issues in its attainment? The paraphrasts make **知止** to embrace even all that is understood by **格物**

致知 below—Ying t's is perhaps rather more intelligible. He says:—When it is known that the rest is to be in the perfectly good, then the mind has fixedness. So it is free from concupiscence, and can be still, not engaging in disturbing pursuits. That still leads to a repose and harmony of the feelings. That state of the feelings fits for careful thought about affairs (**能思慮於事**), and thence it results that what is right in affairs is attained. Perhaps, the par just intimates that the objects of the G. L. being so great, a calm, serious, thoughtfulness is required in proceeding to seek their attainment.

Par 3. The order of things and methods in the two preceding paragraphs. So, acc. to Choo He, does this par wind up the two preceding. The illustration of virtue, he says, is the root, and the renovation of the people is the completion (lit., the branches). Knowing where to rest is the beginning, and being able to attain is the end. The root and the beginning are what is first. The completion and end are what is last.—The adherents of the old commentators say on the contrary that this par is introductory to the

succeeding ones. They contend that the illustration of virtue and renovation of the people are **deeds** (事), and not **things** (物). Acc. to them, the things are the person, heart, thoughts, &c. mentioned below which are the root, and the family, kingdom, and empire, which are the branches. The affairs are the various processes put forth on those things.—This, it seems to me, is the correct interpretation.

Par 4. The different steps by which the illustration of illustrious virtue throughout the empire may be brought about. **明明德於天下** is un-

derstood by the school of Choo He as embracing the two first objects of the Great Learning, the illustration, namely of virtue, and the renovation of the people. We are not aided in determining the meaning by the synthetic arrangement of the different steps in the next par for the result arrived at there is simply—**天下平** the whole empire was made tranquil.—

Ying t's comment is—**章明己之明德使徧於天下** to display illustriously their own illustrious virtue (or virtues), making them reach through the whole empire. But the influence must be very much transformative. Of the several steps described, the central one is **修身** the cultivation of the person, which, indeed, is called **本**, the root, in par

而物知其者誠其者正其
 后物^{五節}在知先其意先其心
 知格格致致意欲誠心欲

to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

5 Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their

6 This requires 'the heart to be correct,' and that again 'that the thoughts be sincere.' Choo He defines 心 as 身之所主, 'what the body has for its lord,' and 意 as 心之所發, 'what the 心 sends forth' Ying-tā says

總包萬慮謂之心, 'that which comprehends and embraces all considerations is called the 心,' 爲情所意念謂之意, 'the thoughts under emotion are what is called 意.' 心 is then the meta-physical part of our nature, all that we comprehend under the terms of mind or soul, heart, and spirit. This is conceived of as quiescent, and when its activity is aroused, then we have thoughts and purposes relative to what affects it. The 'being sincere' is explained by 實, 'real.' The sincerity of the thoughts is to be obtained by 致知, which means, acc. to Choo He, 'carrying our knowledge to its utmost extent, with the desire that there may be nothing which it shall not embrace.' This knowledge, finally, is realized 在格物. The same authority takes

物, 'things,' as embracing, 事, 'affairs,' as well 格, sometimes= 至, 'to come or extend to,' and assuming that the 'coming to' here is by study, he makes it= 窮究 'to examine exhaustively,' so that '格物' means exhausting by examination the principles of things and affairs, with the desire that their uttermost point may be reached. '—We feel that this explanation cannot be correct, or that, if it be correct, the teaching of the Chinese sage is far beyond and above the condition and capacity of men. How can we suppose that, in order to secure sincerity of thought and our self-cultivation, there is necessarily the study of all the phenomena of physics and metaphysics, and of the events of history? Moreover, Choo He's view of the two last clauses is a consequence of the alterations which he adopts in the order of the text. As that exists in the Le-ke, the 7th par. of this

chapter is followed by 此爲知本, 此爲

知之至也, which he has transferred and made the 5th chapter of annotations. Ying-tā's comment on it is — 'The root means the person. The person (i. e., personal character) being regarded as the root, if one can know his own person, this is the knowledge of the root, yea, this is the very extremity of knowledge.' If we apply this conclusion to the clauses under notice, it is said that wishing to make our thoughts sincere we must first carry to the utmost our self-knowledge, and this extension of self-knowledge 在格物. Now, the change of the style

indicates that the relation of 致知 and 格物 is different from that of the parts in the other clauses. It is not said that to get the one thing we must first do the other. Rather it seems to me that the 格物 is a consequence of 致知, that in it is seen the other. Now,

式, 'a rule or pattern,' and 正, 'to correct,' are accepted meanings of 格, and 物 being taken generally and loosely as=things, 在格

物 will tell us that, when his self-knowledge is complete, a man is a law to himself, measuring, and measuring correctly, all things with which he has to do, not led astray or beclouded by them. This is the interpretation strongly insisted on by 羅仲藩, the author of the 占

小人學註辨. It is the only view into any sympathy with which I can place my mind.

In harmony with it, I would print 致至在格物 as a par. by itself, between the analytic and synthetic processes described in par. 4, 5. Still there are difficulties connected with it, and I leave the vexed questions, regretting my own inability to clear them up.

Par 5 The synthesis of the preceding processes. Observe the 致 of the preceding par. is changed into 至, and how 治 now becomes 治, low.

者厚，木之有也。其所以厚者薄，而其所薄
 其本亂而木治者否矣。人，豈是皆以脩身爲本。
 卜子自人子，以卒於庶子。而后國治，國治而后人
 脩身，而后家齊，家齊而后心止，心止而后身
 卒，知卒而后怠誠，怠誠

thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole empire was made tranquil and happy.

6 From the emperor down to the mass of the people, all must consider the cultivation of the person the root of *every thing besides*.

7 It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for.

3d tone 治 is explained by 攻理 the work of ruling, and 治 by 理效 the result. 后 is used for 後 as in p. 2.

Par 6. The cultivation of the person is the prime, radical, thing required from all. I have said above that the Great Learning is adapted only to an emperor but it is intimated here that the people also may take part in it in their degree. 天子 Son of Heaven, a designation of the emperor, 以其命于天 'because he is ordained by Heaven. 壹是——一切 all. Ching K'ang-shi g. how it says 壹是專行是也 壹是 means that they uniformly do this.

Par 7. Restoration of the superlatives of attention to the root. Choo He makes the root here to be the person, but accord. to the prec. par., it is the cultivation of the person which is intended. By the 末 or branches is intended the proper ordering, of the family the state, the empire. 厚薄, thick, and thin,—used here metaphorically 所厚, acc. to Choo He, means the family and 所薄, the state and the empire, but that I cannot understand. 所厚 is the same as the root. Mencius has a saying which may illustrate the second part of the paragraph.—於所厚者薄,無所不薄. He, who is careless in what is important, will be careless in every thing.

右經一章蓋孔
子之言而曾子
述之其傳十章
則曾子之意而
門人記之也舊
本頗有錯簡今
因程子所定而
更考經文別爲
序次如左。
康誥曰克明德。

The preceding chapter of classical text is in the words of Confucius, handed down by the philosopher Ts'ang. The ten chapters of explanation which follow contain the views of Ts'ang, and were recorded by his disciples. In the old copies of the work, there appeared considerable confusion in these, from the disarrangement of the tablets. But now, availing myself of the decisions of the philosopher Ch'ing, and having examined anew the classical text, I have arranged it in order, as follows.

COMMENTARY OF THE PHILOSOPHER TSANG.

CHAPTER I 1 In the Announcement to K'ang it is said, "He was able to make his virtue illustrious."

CONCLUDING NOTE It has been shown in the prolegomena that there is no ground for the distinction made here between so much *king* attributed to Confucius, and so much 傳, or commentary, ascribed to his disciple Ts'ang. The invention of paper is ascribed to Ts'ae Lun (蔡倫), an officer of the Han dynasty, in the time of the emperor Hwo (和), A D 89—104. Before that time, and long after also, slips of wood and of bamboo (簡), were used to write and engrave upon. We can easily conceive how a collection of them might get disarranged, but whether those containing the Great Learning did so is a question vehemently disputed. 右經 序, 'the chapter of classic on the right,' 如左, 'on the left,'—these are expressions=our 'preceding,' and 'as follows,' indicating the Chinese method of writing and printing from the right side of a manuscript or book on to the left.

COMMENTARY OF THE PHILOSOPHER TSANG

1 THE ILLUSTRATION OF ILLUSTRIOUS VIRTUE The student will do well to refer here to the text of 'The Great Learning,' as it appears in the Le-ke. He will then see how a considerable portion of it has been broken up, and trans-

posed to form this and the five succeeding chapters. It was, no doubt, the occurrence of 明, in the four paragraphs here, and of the phrase 明德, which determined Choo He to form them into one chapter, and refer them to the first head in the classical text. The old commentators connect them with the great business of making the thoughts sincere. 1 See the Shoo-king, V x 3. The words are part of the address of King Woo to his brother Fung (封), called also K'ang-shuh (康叔, 康, the hon cp) on appointing him to the marquessate of 衛. The subject of 克 is king Wän, to whose example K'ang-shuh is referred.—We cannot determine, from this par, between the old interpretation of 德, as = 'virtues,' and the new which understands by it, 'the heart or nature, all-virtuous.' 2 See the Shoo-king, IV v Sect. I 2. Choo He takes 謂 as = 此, 'this,' or 審, 'to judge,' 'to examine.' The old interpr explain it by 正, 'to correct.' The sentence is part of the address of the premier, E-yin, to T'ae-keü, the 2d emperor of the Shang dynasty, B C 1752—1718. The subject of 顧 is T'ae-keü's father,

故君了無所不用其
 雖舊邦其命維新是
 誥曰作新民詩曰周
 新日日新又日新康
 湯之盤銘曰苟日
 明德
 右傳之首章釋明
 皆自明也
 命帝典曰克明峻德
 人甲曰顧諟人之明

2 In the T'ue K'ch, it is said, "He contemplated and studied the illustrious decrees of Heaven."

3 In the Canon of the emperor Yaou, it is said, "He was able to make illustrious his lofty virtue."

4. These passages all show how those sovereigns made themselves illustrious.

The above first chapter of commentary explains the illustration of illustrious virtue

CHAPTER II 1 On the bathing tub of T'ang, the following words were engraved—"If you can one day renovate yourself, do so from day to day Yea, let there be daily renovation"

2 In the Announcement to K'ang, it is said, "To stir up the new people."

3 In the Book of Poetry, it is said, "Although Chow was an ancient state, the ordinance which lighted on it was new"

4. Therefore, the superior man in every thing uses his utmost endeavours.

the great T'ang. Choo He understood it by 明命 the Heaven-given, illustrious nature of man. The other school takes the phrase more generally—the 顯道 displayed ways of Heaven. 2. See the Shoo-king I. 2. It is of the emperor Yaou that this is said. 4. The 皆 must be referred to the three quotations.

2. THE RENOVATION OF THE PEOPLE. Here the character 新 new to renovate, occurs five times, and it was to find something corresponding to it at the commencement of the work, which made the Ch'ing king the 親 of 親民 into 新 But the 新 here have

nothing to do with the renovation of the people. This is self-evident in the 1st and 3d part. The heading of the chapter as above, is a misnomer. 1. This fact about T'ang's bathing tub had come down by tradition. At least, we do not now find the mention of it anywhere but here. It was customary among the ancients, as it is in China at the present day, to engrave, all about them, on the articles of their furniture, such moral aphorisms and lessons. — See the K'ung Aesop, p. 7 where K'ang shuh is exhorted to assist the emperor to settle the decrees of Heaven, and 作新民 which may mean to make the bad people of Yin into good people or to stir up the new people i. e., new as recently subjected to Chow. 3. See the Shoo-king, III. I. Ode I. st. 1. The subject of this

止之處, 'every thing has the place where it ought to rest'. But that surely is a very sweeping conclusion from the words 2 See the *She-king*, II *ym* Ode VI st 2, where we have the complaint of a down-trodden man, contrasting his position with that of a bird. For 緇 here, we have 綿 in the *She-king*. 緇 緇 are intended to express the sound of the bird's singing or chattering. 'The yellow bird' is known by a variety of names. A com-

六、瞻彼淇澳，采芣猗猗，
有斐君子，如切如磋，如
琢如磨，**必**兮**閑**兮，**赫**兮
喧兮，有斐君子，終不可
誼兮。如切如磋者，道學
也，如琢如磨者，自脩也，
必兮**閑**兮者，恂慄也，**赫**
兮**喧**兮者，威儀也，有斐
君子，終不可誼兮者，道
盛德至善，民之不能忘

4 In the Book of Poetry, it is said, "Look at that winding course of the K'e, with the green bamboos so luxuriant! Here is our elegant and accomplished prince! As we cut and then file, as we chisel and then grind *so has he cultivated himself* How grave is he and dignified! How majestic and distinguished! Our elegant and accomplished prince never can be forgotten" *That expression—* "as we cut and then file, indicates the work of learning" "As we chisel, and then grind," indicates that of self culture. "How grave is he and dignified!" indicates the feeling of cautious reverence. "How commanding and distinguished, indicates an awe-inspiring deportment. "Our elegant and accomplished prince never can be forgotten," indicates how, when virtue is complete and excellence extreme, the people cannot forget them.

mon one is 倉庚 or properly 鷦鷯 *ts'ang* King. It is a species of oriole. The 子曰 are worthy of observation. If the first chapter of the classical text, a Choo lie calls it, really contains the words of Confucius, we might have expected it to be headed by these characters. 於止 lit. in resting. 3. See the She-king, III L Ode I. at 4. The stress is here all laid upon the final 止 which does not appear to have any force at all in the original, Choo lie himself saying there that it is 語詞 a mere supplemental particle. In 於緝 於 is read *seo*, and is an interjection. 4. See the She-king, I. v Ode I. st. 1. The ode celebrates the virtue of the duke Hoo (武) of Wei (衛). In his laborious endeavours to cultivate his person. There are some verbal differences between the ode in the She-king, and as here quoted; name-

ly 與 for 澳; 綠 for 萋; 匪 for 斐; 猗 here *postce* read 0 道 is used as 言 says, or means. It is to be understood before 自修 恂慄, and 威儀.—The transposition of this par. by Choo lie to this place does seem unhappy. It ought evidently to come in connection with the work of 脩身 5. See the She-king, IV L Sect. L Ode IV st. 3. The former kings are Wan and Woo, the founders of the Chow dynasty 於戲 are an interjection, read *woo hoo*. In the She-king we have 於乎 烏呼 are found with the same meaning. I translate 其賢 其親 by what they deemed worthy what they loved. When we try to determine *what* that *what* was, we are perplexed by the varying views of the

也。詩云：於戲前王，不忘君子。賢其賢而親其親，小人樂其樂而利其利，此以沒世不忘也。有傳之，章釋止於至善。子思曰：聽訟存猶人也，必也。使無訟乎？無情者，不得盡其辭。人畏民志，此謂之本。有傳之，四章釋本末。

5. In the Book of Poetry, it is said, "Ah! the former kings are not forgotten." *Future* princes deem worthy what they deemed worthy, and love what they loved. The common people delight in what they delighted, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quitted the world, are not forgotten.

The above third chapter of commentary explains resting in the highest excellence.

CHAPTER IV The Master said, "In hearing litigations, I am like any other body. What is necessary is to cause the people to have no litigations?" So, those who are devoid of principle find it impossible to carry out their speeches, and a great awe would be struck into men's minds, this is called knowing the root.

The above fourth chapter of commentary explains the root and the issue

old and new schools 沒世,—see Analects, XV 111—Acc to Ying-tā, 'this par illustrates the business of having the thoughts sincere' Acc to Choo He, it tells that how the former kings renovated the people, was by their resting in perfect excellence, so as to be able, throughout the empire and to future ages, to effect that there should not be a single thing but got its proper place

4 EXPLANATION OF THE ROOT AND THE BRANCHES. See the Analects XII, XIII, from

which we understand that the words of Conf. terminate at 訟乎, and that what follows is from the compiler. According to the old commentators, this is the conclusion of the chapter on having the thoughts made sincere, and that 誠其意 is the root. But acc. to Choo, it is the illustration of illustrious virtue which is the root, while the renovation of the people is the result therefrom. Looking at the words of Confucius, we must conclude that sincerity was the subject in his mind.

此謂知本。此謂知之至也。

右傳之五章，蓋釋格物致知之義。而今亡矣。閒嘗竊取程子之意，以補之。所謂致知在格物者，言欲致吾之知，在即物而窮其理也。蓋人心之靈，莫不有知，而人卜之物，莫不有理，惟於理有未窮，故其知有不盡也。是以人學始教，必使學者即凡天下之物，莫

CHAPTER V 1 This is called knowing the root.

2 This is called the perfecting of knowledge.

The above fifth chapter of the commentary explained the meaning of "investigating things and carrying knowledge to the utmost extent," but it is now lost. I have ventured to take the views of the scholar Ch'ing to supply it, as follows — The meaning of the expression, "The perfecting of knowledge depends on the investigation of things," is this — If we wish to carry our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing in which its principles do not inhere. But so long as all principles are not investigated, man's knowledge is incomplete. On this account, the Learning for Adults, at the outset of its lessons, instructs the learner, in regard to all things in the world, to proceed from what knowledge he has of their principles, and pursue his investiga-

5. ON THE 1. ILLUSTRATION OF THINGS, AND CARRYING KNOWLEDGE TO THE UTMOST EXTENT.

1 This is said by one of the Ch'ing to be 衍文 superfluous text. 2 Choo He considers this to be the conclusion of a chapter which is now lost. But we have seen that the two sen-

tences come in, as the work stands in the Le-ke, at the conclusion of what is deemed the classical text. It is not necessary to add anything here to what has been said there, and in the prolegomena, on the new dispositions of the work from the time of the Sung scholars, and the manner in which Choo He has supplied this supposed missing chapter.

不因其已知之理而益窮之，以求至乎其極。至於川力之久而一日豁然貫通焉，則衆物之表裏精粗無不到，而吾心之全體大用無不明矣。此謂物格，此謂知之至也。
 一節
 圖
 所謂誠其意者，毋自欺也。如惡臭，如好好色，此之謂自謙，故君子必慎其獨也。
 二節
 爲不善，無所不至，見君子而後

tion of them, till he reaches the extreme point. After exerting himself in this way for a long time, he will suddenly find himself possessed of a wide and far-reaching penetration. Then, the qualities of all things, whether external or internal, the subtle or the coarse, will all be apprehended, and the mind, in its entire substance and its relations to things, will be perfectly intelligent. This is called the investigation of things. This is called the perfection of knowledge.

CHAPTER VI 1. What is meant by "making the thoughts sincere," is the allowing no self-deception, as *when* we hate a bad smell, and as *when* we love what is beautiful. This is called self-enjoyment. Therefore, the superior man must be watchful over himself when he is alone.

2. There is no evil to which the mean man, dwelling retired, will not proceed, but when he sees a superior man, he instantly tries

6 ON HAVING THE THOUGHTS SINCERE 1
 The sincerity of the thoughts obtains, when they move without effort to what is right and wrong, and, in order to this, a man must be specially on his guard in his solitary moments. 自謙 is taken as if it were 自慊 = repose or enjoyment in one's-self. 慊, acc. to Choo He, is in the up

4th tone, but the dict. makes it up 2d. 2 An enforcement of the concluding clause in the last paragraph. 厭 up 2d tone, the same as 厭, meaning 閉藏貌 'the appearance of concealing'. 人之視己, 一人 refers to the superior man mentioned above, = 'the other'. 己 = 他, 'him,' and not = *himself*, which is its com-

厭然揜其不善而著其
 善人之視己如見其肺
 肝然則何益矣此謂誠
 於中形於外故君子必
 慎其獨也。一曰目
 所視一丁所指其嚴乎。
 富潤屋德潤身心廣體
 胖故君子必誠其意。
 右傳之六章釋誠意。

to disguise himself, concealing his evil and displaying what is good. The other beholds him, as if he saw his heart and reins — of what use is his disguise? This is an instance of the saying—"What truly is within will be manifested without." Therefore, the superior man must be watchful over himself when he is alone.

8 The disciple Ts'ang said, "What ten eyes behold, what ten hands point to, is to be regarded with reverence!"

4 Riches adorn a house, and virtue adorns the person. The mind is expanded, and the body is at ease. Therefore, the superior man must make his thoughts sincere.

The above sixth chapter of commentary explains making the thoughts sincere

mon signification. 肺肝 — the lungs and liver but with the meaning which we attach to the expression substituted for it in the translation. The Chinese make the lungs the seat of righteousness, and the liver the seat of benevolence. Compare 今予其敷心腹

腎腸 in the Shoo-king, IV. vii. Sect. III. 3.

1. The use of 曾子 at the beginning of this paragraph (and extending, perhaps, over to the next) should suffice to show that the whole work is not his, as assumed by Choo He. Ten, a round number, put for many. The recent commentator Lo Chung-fan, refers Ts'ang's expressions to the multitude of spiritual beings, servants of Heaven or God, who dwell in the regions of the air, and are continually beholding men's conduct. But they are probably only an emphatic way of exhibiting what is said in the preceding paragraph. 4 This par is commonly referred to Ts'ang Shu, but whether correctly so or not cannot be positively affirmed. It is of the

same as that of the two preceding, showing that hypocrisy is of no use. Compare Mencius, VII. Pt. I. xxi. 4. Ch'ing Hsiang-shing explains

肺 (real peace) by 大 large and Choo He by 安舒 as in the transl. The meaning is probably the same — It is only the first of these

par from which we can in any way ascertain the views of the writer on making the thoughts sincere. The other par contain only illustration or enforcement. Now the gist of the 1st

par seems to be in 毋自欺 allowing no self-deception. After knowledge has been carried to the utmost, this remains to be done and it is not true that, when knowledge has been completed, the thoughts become sincere. This fact overthrows Choo He's interpretation of the vexed passages in what he calls the text of Confucius. Let the student examine his note appended to this chapter and he will see that Choo was not unconscious of this pinch of the difficulty.

T. W. Ch'ang

身。有傳之七章釋正心脩
 正其心。而不知其味。此謂脩身。在
 焉。視而不見。聽而不聞。食
 憂患。則不得其正。心不在
 所好樂。則不得其正。有所
 有所恐懼。則不得其正。有
 身有所忿懣。則不得其正。
 所謂脩身。在正其心者。

CHAPTER VII. 1 What is meant by, "The cultivation of the person depends on rectifying the mind," *may be thus illustrated*. If a man be under the influence of passion, he will be incorrect in his conduct. He will be the same, if he is under the influence of terror, or under the influence of fond regard, or under that of sorrow and distress.

2 When the mind is not present, we look and do not see, we hear and do not understand; we eat and do not know the taste of what we eat.

3 This is what is meant by saying that the cultivation of the person depends on the rectifying of the mind.

The above seventh chapter of commentary explains rectifying the mind and cultivating the person

7 ON PERSONAL CULTIVATION AS DEPENDENT ON THE RECTIFICATION OF THE MIND. 1 Here Choo He, following his master Ch'ing, would again alter the text, and change the second 身 into 心. But this is unnecessary. The 身 in 修身 is not the mere material body, but the person, the individual man, in contact with things, and intercourse with society, and the 2d par. shows that the evil conduct in the first is a consequence of the mind's not being under control. In 忿懣, 恐懼, 好樂 (gaou), 憂患, the 2d term rises on the signification of the first, and intensifies it. Thus, 忿 is called

'a burst of anger,' and 懣, 'persistence in anger,' &c, &c—I have said above that 身 here is not the material body. Lo Chung-fan, however, says that it is 一身謂肉身, '身 is the body of flesh.' See his reasonings, in *loc.*, but they do not work conviction in the reader.

2 心不在焉, — this seems to be a case in point, to prove that we cannot tie 心 in this work to any very definite application. Lo Chung-fan insists that it is 'the God-given moral nature,' but 心不在焉 is evidently 'when the thoughts are otherwise engaged.'

家人所親愛而辟焉
 者人之其所親愛而辟焉
 之其所賤惡而辟焉之其
 所畏敬而辟焉之其所哀
 矜而辟焉之其所敖侮而
 辟焉故好而知其惡惡而
 知其美者人卜鮮矣故諺
 有之曰人莫知子之忠
 莫知其苗之碩此謂身不
 脩不可以齊其家

CHAPTER VIII 1 What is meant by "The regulation of one's family depends on the cultivation of his person," is this—Men are partial where they feel affection and love, partial where they despise and dislike, partial where they stand in awe and reverence, partial where they feel sorrow and compassion, partial where they are arrogant and rude. Thus it is that there are few men in the world, who love, and at the same time know the bad qualities of the object of their love, or who hate, and yet know the excellences of the object of their hatred.

2 Hence it is said, in the common adage, "A man does not know the wickedness of his son, he does not know the richness of his growing corn."

3 This is what is meant by saying that if the person be not cultivated, a man cannot regulate his family.

8. THE A LEASITY OF CULTIVATING THE PERSON, IN ORDER TO THE REGULATION OF THE FAMILY. The reason here is evidently that men are continually falling into error in consequence of the partiality of their feelings and affections. How this error affects their personal cultivation, and interferes with the regulating of their families, is not specially indicated. 1 The old interpreters seem to go far astray in their interpretation. They take 之 in 之其所親愛 and the other clauses, as=適 to go to, and 辟 as synonymous with 譬 to compare. Ying-ta thus expands K'ang-shing on 人之其所親愛而辟焉:—Suppose I go to

that man. When I see that he is virtuous, I feel affection for and love him. I ought then to turn round and compare him with myself. Since he is virtuous and I love him, then, if I cultivate myself and be virtuous, I shall so be able in like manner to make all men feel affection for and love me. In a similar way the other clauses are dealt with. Choo Ho takes 之 as=於 in regard to, and 辟 (read p'ei) as=偏 partial, one-sided. Even his opponent, Lo Chung fan, interprets here in the same way 親愛 and the other combine then are to be taken as if there were a 而 and, between them. 敖 is here=傲 proud, un

仁家讓國興讓人貪
 而後嫁者也。家仁國興
 雖不中不遠矣。木有學養子
 康誥曰如保赤子。心誠求之
 以事長也。慈者所以使眾也。
 國孝者所以事君也。弟者所
 之。故君子不出家而成教於
 其家。不可教而能教人者無
 所^二謂治國。必先齊其家者。
 有傳之八章。釋脩身齊家。

The above eighth chapter of commentary explains cultivating the person and regulating the family

CHAPTER IX 1 What is meant by "In order rightly to govern his State, it is necessary first to regulate his family," is this It is not possible for one to teach others, while he cannot teach his own family Therefore, the ruler, without going beyond his family, completes the lessons for the State There is filial piety there-with the sovereign should be served There is fraternal submission therewith elders and superiors should be served There is kindness therewith the multitude should be treated

2 In the Announcement to K'ang, it is said, "Act as if you were watching over an infant" If a mother is really anxious about it, though she may not hit *exactly the wants of her infant*, she will not be far from doing so There never has been a girl who learned to bring up a child, that she might afterwards marry.

3 From the loving *example* of one family, a whole State becomes loving, and from its courtesies, the whole State becomes courteous,

civil' 2 碩—'great,' 'tall,' 苗之碩,—
 'the tallness (richness, abundance) of his grow-
 ing crop' Farmers were noted, it would ap-
 pear, in China, so long ago, for grumbling about
 their crops

9 ON REGULATING THE FAMILY AS THE MEANS
 TO THE WELL-ORDERING OF THE STATE 1 There
 is here implied the necessity of self-cultivation to the
 rule, both of the family and of the State, and that

being supposed to exist,—which is the force of the
 故,—it is shown how the virtues that secure the
 regulation of the family, have their corresponding
 virtues in the wider sphere of the State 君子
 has here both the moral and the political mean-
 ing, it is 治國之君了, 'the superior
 man with whom is the government of the state'

國、在齊其家子而、詩云、桃之夭
 喻諸人者、末之有也、故治五而
 諸人、所藏乎身、不怨、而能
 后求諸人、無諸己、而后非
 不從、是故君子、有諸己、而
 之、其所令、反其所好、而民
 桀紂帥天下以暴、而民從
 舜帥天下以仁、而民從之、
 謂言、債事、人定國克四而此

while, from the ambition and perverseness of the one man, the whole State may be led to rebellious disorder—such is the nature of the influence. Thus verifies the saying, "Affairs may be ruined by a single sentence, a kingdom may be settled by its one man."

4 Yao and Shun led on the empire with benevolence, and the people followed them. Kc̄ and Chow led on the empire with violence, and the people followed them. The orders which these issued were contrary to the practices which they loved, and so the people did not follow them. On this account, the ruler must himself be possessed of the good qualities, and then he may require them in the people. He must not have the bad qualities in himself, and then he may require that they shall not be in the people. Never has there been a man, who, not having reference to his own character and wishes in dealing with others, was able effectually to instruct them.

5 Thus we see how the government of the State depends on the regulation of the family.

It being once suggested to Choo Ho that 不可教 should be 不能教, he replied—彼之不可教 卽我之不能教. The impossibility of that's being taught is just my inability to teach. See the Shoo-king V. x. Both in the Shoo-king and here, *some verb*, like *see* must be supplied. This *you* seems designed to show that the ruler must be carried on to an object by an *i* word, unconstrained, feeling like that of the mother for her infant. Lo Chung fan insists on this as harmonizing with 親民

to love the people as the second object proposed in the Great Learning. 3 How certainly and surely the influence of the family extends to the State. 一家 is the one family of the ruler and 一人 is the ruler. 一人 = I the one man, is a way in which the ruler speaks of himself; see Ana. X. 1. 5 一言一句 as in Ana. II. 11. 一言債事 一人定國—comp. Ana. XIII. xv 仁 and 誠 have

家。之。也。此。謂。治。國。在。齊。其。
 子。兄。弟。足。法。而。后。民。法。
 不。忒。正。是。四。國。其。爲。父。
 可。以。教。國。人。詩。六。其。儀。
 兄。宜。弟。宜。兄。宜。弟。而。后。
 后。可。以。教。國。人。詩。六。其。宜。
 宜。其。家。人。宜。其。家。人。而。
 夫。其。葉。蓁。蓁。之。子。歸。

6 In the Book of Poetry, it is said, "That peach tree, so delicate and elegant! How luxuriant is its foliage! This girl is going to her husband's house. She will rightly order her household." Let the household be rightly ordered, and then the people of the State may be taught.

7 In the Book of Poetry, it is said, "They can discharge their duties to their elder brothers. They can discharge their duties to their younger brothers." Let the ruler discharge his duties to his elder and younger brothers, and then he may teach the people of the State.

8 In the Book of Poetry, it is said, "In his deportment there is nothing wrong, he rectifies all the people of the State." Yes, when the ruler, as a father, a son, and a brother, is a model, then the people imitate him.

9. This is what is meant by saying, "The government of his kingdom depends on his regulation of the family."

reference to the 孝, 弟 (=悌), 慈, in par
 1. 4 An illustration of the last part of the last
 paragraph. But from the examples cited, the
 sphere of influence is extended from the State
 to the empire, and the family, moreover, does
 not intervene between the empire and the ruler.
 In 其 所 令, 其 must be understood as
 referring to the tyrants, K'ê and Chow. Their
 orders were good, but unavailing, in consequence
 of their own contrary example. 諸 = 於 所
 藏 乎 身, 'what is kept in one's own person,'
 i. e., his character and mind. 恕—see Ana
 V. xi, XV. iii. Ying-t'â seems to take 不 恕

as simply = 'good'. 6 See the She-king, I i.
 Ode VI st 3. The ode celebrates the wife of
 king W'ân, and the happy influence of their
 family government. 之 了 = 是 了. Obs

了 is feminine, as in Ana V. 1. 歸, 'going
 home,' a term for marriage, used by women. 7.
 See the She-king, II ii. Ode VI st 3. The ode
 was sung at entertainments, when the emperor
 feasted the princes. It celebrates their virtues.
 8 See the She-king, I iii. Ode III st 3. It
 celebrates, according to Choo He, the praises of some
 1 eun-tsze, or ruler. 四 國,—not 'four states,'
 but the four quarters of the state, the whole of
 it.

右傳之九章釋齊家
 治國。所謂平天下，在治其
 國者，上老老，而民興孝，
 上長長，而民興弟，上恤
 孤，而民不倍，是以君子
 有絜矩之道也。所惡於
 上，毋以使下，所惡於下，
 毋以事上，所惡於前，毋
 以先後，所惡於後，毋以

The above ninth chapter of commentary explains regulating the family and governing the kingdom

CHAPTER X. 1 What is meant by "The making the whole empire peaceful and happy depends on the government of his State," is this—When the sovereign behaves to his aged, as the aged should be behaved to, the people become filial, when the sovereign behaves to his elders, as elders should be behaved to, the people learn brotherly submission, when the sovereign treats compassionately the young and helpless, the people do the same. Thus the ruler has a principle with which, as with a measuring square, he may regulate his conduct

2 What a man dislikes in his superiors, let him not display in the treatment of his inferiors, what he dislikes in inferiors, let him not display in the service of his superiors, what he hates in those who are before him, let him not therewith precede those who are behind him, what he hates in those who are behind him, let him

10. ON THE WELL-ORDERING OF THE STATE, AND MAKING THE WHOLE EMPIRE PEACEFUL AND HAPPY. The key to this chapter is in the phrase 絜矩之道 the principle of reciprocity the doing to others as we would that they should do to us, though here, as elsewhere, it is put forth negatively. It is implied in the expression of the last ch.—所惡乎身不怨, but it is here discussed at length, and shown in its highest application. The following analysis of the chapter is translated freely from the 四書輯要—This ch. explains the well-ordering of the State, and the tranquillization of the empire. The greatest stress is to

be laid on the phrase—the measuring square. That, and the expression in the general commentary *loving and hating what the people love and hate and not thinking only of the profit* exhaust the teaching of the chap. It is divided into five parts. The first, embracing the two first paragraphs, teaches that the way to make the empire tranquil and happy is in the principle of the measuring square. The second part embraces three paragraphs, and teaches that the application of the measuring square is seen in loving, and hating, in common with the people. The consequences of *loving* and *governing* are mentioned for the first time in the 4th par. to wind up the ch. so far showing that the decree of Heaven goes or remains, according as the people's hearts are lost or gained. The third part embraces

從前所惡於右，毋以交
 於左，所惡於左，毋以交
 於右，此之謂絜矩之道。
 詩云：樂只君子，民之
 父母。民之所好好之，民
 之所惡惡之，此之謂民
 之父母。詩云：節彼南山，
 有巖巖赫赫，帥其民其
 爾瞻。有國者，不可以不
 慎，辟則爲人下，僂矣。詩

not therewith follow those who are before him, what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right—this is what is called "The principle, with which, as with a measuring square, to regulate one's conduct."

3 In the Book of Poetry, it is said, "How much to be rejoiced in are these princes, the parents of the people!" When a prince loves what the people love, and hates what the people hate, then is he what is called the parent of the people.

4 In the Book of Poetry, it is said, "Lofty is that southern hill, with its rugged masses of rocks! Greatly distinguished are you, O grand-teacher Yin, the people all look up to you." Rulers of kingdoms may not neglect to be careful. If they deviate to a mean selfishness, they will be a disgrace in the empire.

eight paragraphs, and teaches that the most important result of loving and hating in common with the people is seen in making the *root* the primary subject, and the *branch* only secondary. Here, in par. 11, mention is again made of *gaining* and *losing*, illustrating the meaning of the quotation in it, and showing that to the collection or dissipation of the people the decree of Heaven is attached. The *fourth* part consists of five paragraphs, and exhibits the extreme results of loving and hating, as shared with the people, or on one's own private feeling, and it has special reference to the sovereign's employment of ministers, because there is nothing in the principle more important than that. The 19th par. speaks of *gaining* and *losing*, for the third time, showing that from the 4th par. downwards, in reference both to the hearts of the people and the decree of Heaven, the application or non-application of the principle of the *measuring-square* depends on the mind of the

sovereign. The *fifth* part embraces the other paragraphs. Because the root of the evil of a sovereign's not applying that principle, lies in his not knowing how wealth is produced, and employs mean men for that object, the distinction between righteousness and profit is here much insisted on, the former bringing with it all advantages, and the latter leading to all evil consequences. Thus the sovereign is admonished, and it is seen how to be careful of his virtue is the root of the principle of the *measuring-square*, and his loving and hating, in common sympathy with the people, is its reality.

1 There is here no progress of thought, but a repetition of what has been insisted on in the two last chapters. In 老老, 長長, the first characters are verbs, with the meaning which it requires so many words to bring out in the translation. 弟=悌, 孤,—properly, 'fa-

六、殷之末，喪師，克
配上帝，儀監于殷，
峻命不易，道得衆，
則得國，失衆則失
國。是故君子先慎
乎德，有德此有人，
有人此有土，有土
此有財，有財此有
用，德者本也，財者
末也，外本內末，爭
人者也。

5 In the Book of Poetry, it is said, "Before the sovereigns of the Yin dynasty had lost the hearts of the people, they could appear before God. Take warning from the house of Yin. The great decree is not easily preserved." This shows that, by gaining the people, the kingdom is gained, and, by losing the people, the kingdom is lost.

6 On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure.

7 Virtue is the root, wealth is the result.

8 If he make the root his secondary object, and the result his primary, he will only wrangle with his people, and teach them rapine.

therless; here = the young and helpless. 倍

read as, and = 背 to rebel, to act contrary to.

君子 here and throughout the ch., has reference to office, and specially to the imperial or highest. 絜矩之道 — 絜 is a verb, read

for acc. to Choo He, = 度 to measure; 矩 —

the mechanical instrument, the square. It has

ing been seen that the ruler's example is so influ-

ential, it follows that the minds of all men are

the same in sympathy and tendency. He has

then only to take his own mind and measure

therewith the minds of others. If he act ac-

cordingly the grand result — the empire tranquil

and happy — will ensue. 2. A lengthened descrip-

tion of the principle of reciprocity. 先 — up. 3d

tone, to precede. 3. See the She-king, II. II.

Ode V. st. 8. The ode is one that was sung at

festivals, and celebrates the virtues of the

princes present. Choo He makes 只 (read

oh, up. 2d tone) an expletive. Ching's gloss, in

毛詩註疏 takes it as = 是 and the

whole is — I gladden these princes, the parents

of the people. 4. See the She-king, II. IV. Ode

VII. st. 1. The ode complains of the emperor

Yew (幽), for his employing unworthy minis-

ters. 節 read 𦵏, meaning rugged and

lusty looking. 具 = 俱 all. 辟, read p'ei,

as in ch. VIII. 倖 is explained in the diet. by

辱 disgrace. Choo He seems to take it as

一戮 to kill, as did the old commentators.

They say — he will be put to death by the

people, as were the tyrants, K'oo and Chow. 5.

See the She-king, III. I. Ode I. st. 6, where we

have 宜 for 儀 and 駿 for 峻. The ode is

supposed to be addressed to king Shing (成),

to stimulate him to imitate the virtues of his

grandfather Wan. 殷 = the sovereigns of the

Yin dynasty. The capital of the Shang dy-

nasty was changed to Yin by I 'wan kang, B. C.

惟^{○十三}善以爲寶^{○十三}勇犯^{○十三} 曰^{○十三}楚國無以爲寶^{○十三} 善則失之矣^{○十三} 楚^{○十三} 常道善則得之^{○十三} 不^{○十三} 康誥曰惟命不^{○十三} 而^{○十三} 入者亦悖而^{○十三} 出者亦悖而^{○十三} 入貨悖^{○十三} 聚^{○十三} 是故言悖而^{○十三} 出則^{○十三} 民散財散則^{○十三} 民聚^{○十三} 民施^{○十三} 奪^{○十三} 是故財聚^{○十三}

9 Hence, the accumulation of wealth is the way to scatter the people, and the letting it be scattered among them is the way to collect the people.

10 And hence, the ruler's words going forth contrary to right, will come back to him in the same way, and wealth, gotten by improper ways, will take its departure by the same

11 In the Announcement to K'ang, it is said, "The decree indeed may not always rest on *us*," that is, goodness obtains the decree, and the want of goodness loses it

12 In the Book of Ts'oo, it is said, "The kingdom of Ts'oo does not consider that to be valuable. It values, *instead*, its good men."

1400, after which the dynasty was so denominated 配上帝, acc to Choo He, means 'they were the sovereigns of the emperor, and corresponded to (fronted) God' K'ang-shing says —'Before they lost their people, from their virtue, they were also able to appear before Heaven, that is, Heaven accepted their sacrifices' Lo Chung-fan makes it —'They harmonized with God, that is, in loving the people' K'ang-shing's interpretation is, I apprehend, the correct one 道 = 言, as in ch iii 4 6

慎乎德, 德 here, accord to Choo He, is the 'illustrious virtue' at the beginning of the book His opponents say that it is the exhibition of virtue, that is, of filial piety, brotherly submission, &c This is more in harmony with the first par of the chapter 8 外和內 are used as verbs, = 輕, 重, 'to consider slight,' 'to consider important' 爭民, —'will wrangle the (i e, with the) people' The ruler will be trying to take, and the people will be trying to hold 施會, —'he will give'—(i e, lead the people to, = teach them)—'rapine' The two phrases = he will be against the people, and will set them against himself, and against one

another Ying-tā explains them—'people wrangling for gain will give reins to their rapacious disposition' 9 財散, 'wealth being scattered,' —that is, diffused, and allowed to be so by the ruler, among the people The collecting and scattering of the people are to be understood with reference to their feelings towards their ruler 10 The 'words' are to be understood of governmental orders and enactments 悖, read *pei*, = 逆, 'to act contrary to,' 'to rebel,' that which is outraged being 理, 'what is right,' or, in the first place, 民心, 'the people's hearts,' and, in the second place, 君心, 'the ruler's heart.' Our proverb—'goods ill-gotten go ill-spent' might be translated by 貨悖而入者, 亦悖而出, but those words have a diff meaning in the text 11 See the K'ang Kaou, p 23 The only difficulty is with 於. K'ang-shing and Ying-tā do not take it as an expletive, but say it = 於, 'in,' or 'on,'—'The appointment of Heaven may not constantly rest on one family' Treating 於 in this way, the supplement in the Shoo-king, should be 'us'

口亡人無以為寶。親以
 為寶。奈誓曰：召有介臣，
 斷斷兮，無他技。其心休休
 焉，其如有容。人之有技，
 若己有之；人之彥聖，其心
 好之，不啻若自其口出。實
 能容之，以能保我子孫黎
 民，尚亦有利哉！人之有技，
 媚疾以惡之；人之彥聖，而
 違之，俾不通，實不能容，以

13 Duke Wan's uncle, Fan, said, "Our fugitive does not account that to be precious. What he considers precious, is the affection due to his parent."

14 In the Declaration of the duke of Ts'in, it is said, "Let me have but one minister, plain and sincere, not pretending to other abilities, but with a simple, upright, mind, and possessed of generosity, regarding the talents of others as though he himself possessed them, and, where he finds accomplished and perspicacious men, loving them in his heart more than his mouth expresses, and really showing himself able to bear them and employ them—such a minister will be able to preserve my sons and grandsons, and black haired people, and benefits likewise to the kingdom may well be looked for from him. But if it be his character, when he finds men of ability, to be jealous and hate them, and, when he finds accomplished and perspicacious men, to oppose them and not allow their advancement, showing himself really not able to bear them—such a minister

道 as in p. 5, 12. The Book of Ts'oo is found in the 國語 National records, a collection purporting to be of the Chow dynasty and, in relation to the other states, what Confucius 'Spring and Autumn' is to Lo. The exact words of the text do not occur but they could easily be constructed from the narrative. An officer of Ts'oo being sent on an embassy to Ts'in (晉), the minister who received him asked about a famous girdle of Ts'oo, called 白珩 how much it was worth. The officer replied that his country did not look on such things as

its treasures, but on its able and virtuous ministers. 18. 舅犯 uncle Fan; that is, uncle to Wan, the duke of Ts'in. See Ana. XIV xvi. Wan is the 亡人 or fugitive. In the early part of his life he was a fugitive, and suffered many vicissitudes of fortune. Once, the duke of Ts'in (秦) having offered to help him, when he was in mourning for his father who had expelled him, to recover Ts'in, his uncle Fan gave the reply in the text. The 得國 that in the translation refers to getting the kingdom. 14. The Declaration of the duke of Ts'in is the last

不能保我子孫黎民，亦曰
殆哉。唯仁人放流之，迸諸
四夷，不與同中國，此謂唯
仁人爲能愛人，能惡人。見
賢而不能舉，舉而不能先，
命也。見不善而不能退，退
而不能遠，過也。好人之所
惡，惡人之所好，是謂拂人
之性，菑必逮夫身。是故君
子有大道，必忠信以得之，

will not be able to protect my sons and grandsons and black-haired people, and may he not also be pronounced dangerous to the State?"

15 It is only the truly virtuous man, who can send away such a man and banish him, driving him out among the barbarous tribes around, determined not to dwell along with him in the Middle kingdom. This is in accordance with the saying, "It is only the truly virtuous man who can love or who can hate others."

16 To see men of worth and not be able to raise them to office; to raise them to office, but not to do so quickly—this is disrespectful. To see bad men and not be able to remove them, to remove them, but not to do so to a distance—this is weakness.

17 To love those whom men hate, and to hate those whom men love, this is to outrage the natural feeling of men. Calamities cannot fail to come down on him who does so.

18 Thus we see that the sovereign has a great course to pursue. He must show entire self-devotion and sincerity to attain it, and by pride and extravagance he will fail of it.

book in the Shoo-king. It was made by one of the dukes of Ts'in to his officers, after he had sustained a great disaster, in consequence of neglecting the advice of his most faithful minister. Between the text here, and that which we find in the Shoo-king, there are some differences, but they are unimportant. 15 仁人 is here, acc. to Choo He and his followers, the prince who applies the principle of reciprocity, expounded in the second par. Lo Chung-fan contends that it is 親民者, 'the lover of the people.' The par is closely connected with the

preceding. In 放流之, 之 refers to the bad minister, there described. The 四夷, 'four E,' see the Le-ke, III in 14. 不與同中國 = 不與之同處中國, 'will not dwell together with him in the Middle kingdom.' China is evidently so denominated, from its being thought to be surrounded by barbarous tribes. 惟仁人能之, —see Ana IV in 16. I have translated 命 as if it were

驕泰以失之十九條牛財有人
道生之者衆食之者寡
爲之者疾用之者舒則
財恆足矣二十條仁者以財發
身不仁者以身發財廿一條末
有上好仁而卜不好義
者也末有好義其事不
終者也末有府庫財非
其財者也廿二條孟獻子畜
馬乘不祭於雞豚伐冰

19 There is a great course *also* for the production of wealth. Let the producers be many and the consumers few. Let there be activity in the production, and economy in the expenditure. Then the wealth will always be sufficient.

20 The virtuous ruler, by means of his wealth, makes himself more distinguished. The vicious ruler accumulates wealth, at the expense of his life.

21 Never has there been a case of the sovereign loving benevolence, and the people not loving righteousness. Never has there been a case where the people have loved righteousness, and the affairs of the sovereign have not been carried to completion. And never has there been a case where the wealth in such a State, collected in the treasuries and arsenals, did not continue in the sovereign's possession.

22 The officer Mǎng Heen said, "He who keeps horses and a carriage does not look after fowls and pigs. The family which

慢 which K'ang-shing thinks should be in the text. Ch'ing E (頤) would substitute 怠 idle, instead of 慢 and Choo He does not know which suggestion to prefer. Lo Chung fan stoutly contends for retaining 命 and in Japanese it is same fate, but he is obliged to supply a good ideal himself, to make any sense of the passage. See his argument, *in loc.* The paraphrasts all explain 先 by 早, early 遠 up 3d tone, but with a highfall force. 退 is referred to 放流 in last par. and 遠 to 不與同中國. 17 This is spoken of the

ruler not having respect to the common feelings of the people in his employment of ministers, and the consequences thereof to himself. 夫 low 1st tone is used as in Ana. VI. ix. 4 on the prep. 乎. This par speaks generally of the primal course of *gou-wei* and *hsiang*, and shows how the principle of the measuring square was here its root in the ruler's mind. So, in the 日講. The great *ta-ao* is explained by Choo He as—the art of occupying the throne and therein cultivating himself and governing others. Yung ts says it is—the course by which he practises filial piety, fraternal duty, benevolence, and righteousness. 驕 and 泰 are here qualities of the

亦無如之何矣此謂
 蓄蓄並今雖有善者
 之小人之使爲國家
 必自小人矣彼爲善
 長國家而務財用者
 利爲利以義爲利也
 有盜臣此謂國不以
 與具有聚斂之臣寧
 之家不畜牛羊自聚
 之家不畜聚斂之臣

keeps its stores of ice does not rear cattle or sheep So, the house which possesses a hundred chariots should not keep a minister to look out for imposts that he may lay them on the people Than to have such a minister, it were better for that house to have one who should rob it of its revenues" This is in accordance with the saying:

"In a State, pecuniary gain is not to be considered to be prosperity, but its prosperity will be found in righteousness"

23 When he who presides over a State or a family makes his revenues his chief business, he must be under the influence of some small, mean, man He may consider this man to be good, but when such a person is employed in the administration of a State or family, calamities from Heaven, and injuries from men, will befall it together, and, though a good man may take his place, he will not be able to remedy the evil This illustrates again the saying, "In a State, gain is not to be considered prosperity, but its prosperity will be found in righteousness"

same nature. They are not contrasted as in Ana XIII xxvi 19 This is understood by K'ang-shing as requiring the promotion of agriculture, and that is included, but does not exhaust the meaning The consumers are the salaried officers of the government The sentiment of the whole is good,—where there is cheerful industry in the people, and an economical administration of the government, the finances will be flourishing 20 The sentiment here is substantially the same as in parr 7, 8 The old interpretation is different—"The virtuous man uses his wealth so as to make his person distinguished He who is not virtuous, toils with his body to increase his wealth" 21 This shows how the people respond to the influence of the ruler, and that benevolence, even to the scattering of his wealth on the part of the latter, is the way to permanent prosperity and wealth 22 Heen was the hon epithet of Chung-sun Mēe (蔑) a worthy minister of Loo, under the

two dukes, who ruled before the birth of Confucius His sayings, quoted here, were preserved by tradition, or recorded in some work which is now lost 畜 (read hūh) 乘馬,—on a scholar's being first called to office, he was gifted by his prince with a carriage, and four horses He was then supposed to withdraw from petty ways of getting wealth The 卿, or high officers of a State, kept ice for use in their funeral rites and sacrifices 伐冰,—with reference to the cutting the ice to store it. 聚斂之臣,—see Ana. XI xvi 23 彼爲善之,—善 is used as a verb,=以爲善, 'considers to be good' 不以利爲利, 以義爲利,—see Mencius I Pt I 1, et passim

也。國不以利爲利，以義爲利。

右傳之一章，釋治國
人卜。凡傳一章，前四章，
統論綱領指趣，後六章，
細論條目。一人，其第力
章，乃明善之要，第六章，
乃誠身之本，在初學，尤
爲富務之急，讀者不可
以其近而忽之也。

The above tenth chapter of commentary explains the government of the State, and the making the empire peaceful and happy. There are thus, in all, ten chapters of commentary, the first four of which discuss, in a general manner, the scope of the principal topic of the Work, while the other six go particularly into an exhibition of the work required in its subordinate branches. The fifth chapter contains the important subject of comprehending true excellence, and the sixth, what is the foundation of the attainment of true sincerity. Those two chapters demand the especial attention of the learner. Let not the reader despise them because of their simplicity.

THE DOCTRINE OF THE MEAN.

中庸

事始於其門下天下中子
末復令爲一理放言以授孟子其書
散爲萬
不偏之謂

My master, the philosopher Ch'ing, says, "Being without inclination to either side is called CHUNG, admitting of no change is called YUNG. By CHUNG is denoted the correct course to be pursued by all under heaven, by YUNG is denoted the fixed principle regulating all under heaven. This work contains the law of the mind, which was handed down from one to another, in the Confucian school, till Tsze-sze, fearing lest in the course of time errors should arise about it, committed it to writing, and delivered it to Mencius. The book first speaks of one principle, it next spreads this out, and embraces all things, finally, it returns and gathers them all up under the one principle. Unroll it, and it

THE TITLE OF THE WORK — 中庸, 'The doctrine of the Mean.' I have not attempted to translate the Chinese character 庸, as to the exact force of which there is considerable difference of opinion, both among native commentators, and among previous translators. Ch'ing K'ang-shing said — 名曰中庸者, 以其記中和之爲用也, 'The Work is named 中庸, because it records the practice of the non-deviating mind and of harmony.' He takes 庸, in the sense of 用, 'to use,' 'to employ,' which is the first given to it in the dict, and is found in the Shoo-king, I. p. 9. As to the meaning of 中, and 和, see ch. 1 p. 4. This appears to have been the accepted meaning

of 庸, in this combination, till Ch'ing E introduced that of 不易, 'unchanging,' as in the introductory note, which, however, the dict does not acknowledge. Choo He himself says — 中者不偏不倚, 無過不及之名, 庸, 平常也, 'Chung is the name for what is without inclination or deflection, which neither exceeds nor comes short. Yung means ordinary, constant.' The dict gives another meaning of Yung, with special reference to the point before us. It is said — 又和也, 'It also means harmony,' and then reference is made to K'ang-shing's words given above, the compilers not having observed that he immediately subjoins — 庸, 中, 也, show-

謂教道也者不可
性之謂道修道之
人
能盡者矣
終身用之有不
索而有得焉則
學也書讀者玩
其味無窮皆實
之則退藏於密
之則彌六合卷

fills the universe, roll it up, and it retires and lies hid in mystery. The relish of it is inexhaustible. The whole of it is solid learning. When the skilful reader has explored it with delight till he has apprehended it, he may carry it into practice all his life, and will find that it cannot be exhausted.

CHAPTER I 1 What Heaven has conferred is called THE NATURE, an accordance with this nature is called THE PATH of duty, the regulation of this path is called INSTRUCTION

ing that he takes Yang in the sense of to employ, and not of harmony. Many, however, adopt this meaning of the term in ch. II, and my own opinion is decidedly in favour of it, here in the title. The work then treats of the human mind—in its state of *chung*, absolutely correct, as it is in itself and in its State of *heaven*, or harmony acting *ad extra*, according to its correct nature.—In the version of the work, given in the collection of *Mémoires concernant l'histoire les sciences, &c. des Chinois*, vol. I, it is styled—*Judeu M'fien*. Remusat calls it *Le caractère M'fien*, after Ch'ing K. Intorcetta, and his conjunctors call it—*Medium constantis vel inmutabilis*. The book treats, they say *De mediocritate illa, quæ est, ut ait Cicerò, inter summum et præsum, constantem et omnibus in rebus tanquàm*, Morrison, character 庸 says, *Chung Yang* the constant (golden) medium. Collie calls it—The golden medium. The objection which I have to all these names is, that from them it would appear as if 中 were a noun, and 庸 a qualifying adjective, whereas they are co-ordinate terms.

INTRODUCTORY NOTE. 子程子—see on Intro. note to the 大學. On Tzeu-sze, and his authorship of this work, see the prolegomena. 六合 is a phrase denoting—heaven, earth, and the four cardinal points,—the universe. 善讀者—not our good reader but as in the translation.—I will not here anti-

cipate the judgment of the reader on the eulogy of the enthusiastic Ch'ing.

1 It has been stated, in the prolegomena, that the current division of the Chung Yung into chapters was made by Choo He, as well as their subdivision into paragraphs. The 33 chapters, which embrace the work, are again arranged by him in five divisions, as will be seen from his supplementary notes. The first and last chapters are complete in themselves, as the introduction and conclusion of the treatise. The second part contains ten chapters; the third, nine, and the fourth, twelve.

Par 1 *The principles of duty have their root in the evidenced will of Heaven, and their full exhibition in the teaching of Yang.* By 性, or nature is to be understood the nature of man, though Choo He generalises it so as to embrace that of brutes also; but only man can be cognizant of the *know and know*. 命 he defines by 令 to command, to order. But we must take it as in a gloss on a pass. from the Yih king quoted in the dict.—命者人所稟受 *Ming* is what men are endowed with. Choo He also says that 性 is just 理 the principle, characteristic of any particular nature. But this only involves the subject in mystery. His explanation of 道 by 路 a path, seems to be correct, though some modern writers object to it.—What is taught seems to be this.—To man belongs a moral nature conferred on him by Heaven or God, by which he is constituted a

天下之大本也。和節謂之中，發而皆中，喜怒哀樂之未發，故君子慎其獨也。見乎隱，莫顯乎微，懼乎其所不聞，莫_{三節}愼乎其所不睹，道也。是故君子戒_{二節}須臾離也，可離非

2 The path may not be left for an instant. If it could be left, it would not be the path. On this account, the superior man does not wait till he sees things, to be cautious, nor till he hears things, to be apprehensive.

3 There is nothing more visible than what is secret, and nothing more manifest than what is minute. Therefore the superior man is watchful over himself, when he is alone.

4. While there are no stirrings of pleasure, anger, sorrow or joy, the mind may be said to be in the state of EQUILIBRIUM. When those feelings have been stirred, and they act in their due degree, there ensues what may be called the state of HARMONY. This EQUILIBRIUM is the great root from which grow all the human actions in the world, and this HARMONY is the universal path which they all should pursue.

law to himself. But as he is prone to deviate from the path in which, according to his nature, he should go, wise and good men—sages—have appeared, to explain and regulate this, helping all by their instructions to walk in it.

Par 2 The path indicated by the nature may never be left, and the superior man—體道之

人, he who would embody all principles of right and duty—exercises a most sedulous care that he may attain thereto. 須臾 is a name for a

short period of time, of which there are 30 in the 24 hours, but the phrase is commonly used for 'a moment,' 'an instant.' K'ung Ying-tā explains 可離非道, 'what may be left, is a wrong way,' which is not admissible. 離,

low 3d tone, = 去, 'to be, or go, away from.' If we translate the two last clauses literally, — 'is cautious and careful in regard to what he does not see, is fearful and apprehensive in regard to what he does not hear,—they will not be intelligible to an English reader. A question arises, moreover, whether 其所不睹,

其所不聞, ought not to be understood passively, = 'where he is not seen,' 'where he is not heard.' They are so understood by Ying-tā, and the 大學傳, ch vi, is much in favour, by its analogy, of such an interpretation.

Par 3 Choo He says that 隱 is 'a dark place,' that 細 means 'small matters,' and that 獨 is 'the place which other men do not know, and is known only to one's-self.' There would thus hardly be here any advance from the last par. It seems to me that the secrecy must be in the recesses of one's own heart, and the minute things, the springs of thought and stirrings of purpose there. The full development of what is intended here is probably to be found in all the subsequent passages about 誠, or 'sincerity.' See 山河合集, 中庸說, in loc.

Par 4 'This,' says Choo He, 'speaks of the virtue of the nature and passions, to illustrate the meaning of the statement that the path may not be left.' It is difficult to translate the par.,

也者，人卜之達道也。致中
和，大地位焉，萬物育焉。
右第一章，了思述所傳
之意，以立言，首明道之
本原出於人，而不可易。
其實體備於己，而不可
離。次言存養省察之要，
終言聖神功化之極。蓋
欲學者於此，反求諸身。

5 Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish

In the first chapter which is given above, Tze sze states the views which had been handed down to him, as the basis of his discourse. First, it shows clearly how the path of duty is to be traced to its origin in Heaven, and is unchangeable, while the substance of it is provided in our selves, and may not be departed from. Next, it speaks of the importance of preserving and nourishing this, and of exercising a watchful self scrutiny with reference to it. Finally, it speaks of the meritorious achievements and transforming influence of sage and spiritual men in their highest extent. The wish of Tze-sze was that hereby the learner should direct his thoughts inwards, and by searching in himself, there find these

because it is difficult to understand it. 謂之

is different from 之謂 in p. 1. That defines; this describes. What is described in the first clause, seems to be 性, the nature, capable of all feelings, but unacted on, and in equilibrium.

Par 5 On this Intorcetta and his colleagues observe: — Quis non videt eo demonstrat collusiones philosophorum et hominum male. in quibus ab origine sua actum, sed deinde iniquum et depravatum partem. Socrates docuit, ad primum innocens a statu reductus est. Atque ita reliquis res est. Iam homo ipsum rebellat, et in quendam rursus armatus, ad primum obsequium reductus. Hoc s. I. s. I. libri Ta Hsü, hoc item hic et alibi non semel indicat. Etiam autem perorat philosophos non a prima salute

p. 1. ut peritiam primum potestatem excedit, tamen et tot rerum quæ addeuntur et infertur sunt hominibus, et quæ in natura humana ad deteriora sunt prout. Hugo autem et contemptus bonis didicisse videtur, non posse hoc sustinere, quod homo virtutis quodam modo exharat, consuetudine non integritati et ordini resistit, nisi prius ipse homo per virtutem sui quærit, autem, quærit consuetudinem, integritatem et ordinem. Hugo vel. I fancied something of the same kind, before reading their note. Acc. to Choo Ha, the par describes the work and influence of sage and spiritual men in their highest lesson. The subject is developed in the 4th part of the work, in very extravagant and mystical language. The study of it will modify very much our assent to the views in the above passage. There is in this whole chapter a mixture of sense and

而自得之，以去夫外誘
之私，而充其本然之善。
楊氏所謂一篇之體要
是也。其下十章，蓋了思
引夫子之言，以終此章
之義。
仲尼曰：君子中庸，小人
反中庸。君子之中庸也，君
子而時中；小人之中庸也，小
人而無忌憚也。

truths, so that he might put aside all outward temptations appeal-
ing to his selfishness, and fill up the measure of the goodness
which is natural to him. This chapter is what the writer Yang
called it, "The sum of the whole work." In the ten chapters
which follow, Tszsze quotes the words of the Master to complete
the meaning of this

CHAPTER II 1 Chung-ne said, "The superior man embodies the
course of the Mean, the mean man acts contrary to the course of
the Mean

2 "The superior man's embodying the course of the Mean is
because he is a superior man, and so always maintains the Mean. The
mean man's acting contrary to the course of the Mean is because he
is a mean man, and has no caution"

mysticism,—of what may be grasped, and what
tantalizes and eludes the mind 位, acc to
Choo He, = 安其位, 'will rest in their
positions' K'ang-shung explained it by 止,
—'will be rectified' 'Heaven and Earth' are
here the parent powers of the universe. Thus
Ying-tā expounds —'Heaven and Earth will
get their correct place, and the processes of pro-
duction and completion will go on according to
their principles, so that all things will be nour-
ished and fostered'

CONCLUDING NOTE The writer Yang, quoted
here, was a distinguished scholar and author in
the reign of 英宗, A D 1064-1085. He
was a disciple of Ch'ing Haou, and a friend

both of him and his brother, E 體要, 'the
substance and the abstract,'=the sum

2 ONLY THE SUPERIOR MAN CAN FOLLOW
THE MEAN, THE MEAN IS ALWAYS VIOLATING IT
1 Why Confucius should here be quoted by his
designation, or marriage name, is a moot-point.
It is said by some that disciples might in this
way refer to their teacher, and a grandson to
his grandfather, but such a rule is constituted
probable on the strength of this instance, and
that in ch. XX. Others say that it is the
honorary designation of the sage, and=the 尼
父, which duke Gae used in reference to
Confucius, in eulogizing him after his death.
See the Le-ke, II Pt I in 43. Some verb
must be understood between 君了 and 中

味也。不飲也。鮮能知
肖者不及也。人莫
之矣。賢者過之。不
道之不明也。我知
過之。愚者不及也。
也。我知之矣。知者
了。口道之不行矣。
矣乎。民鮮能久矣。
了。中庸其全

CHAPTER III The Master said, "Perfect is the virtue which is according to the Mean! Rare have they long been among the people, who could practise it!"

CHAPTER IV 1 The Master said, "I know how it is that the path *the Mean* is not walked in —The knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the can is not understood —The men of talents and virtue go beyond and the worthless do not come up to it

2 "There is no body but eats and drinks But they are few who can distinguish flavours"

[and I have supposed it to be 體 with it of the paraphrasis. Nearly all seem to be of that 中庸 here is the same as 中] in the last chapter. On the change of 中, Choo He quotes from the scholar Yew 子, to the effect that 中和 is said with nature and feelings in view and 中庸

is reference to virtue and conduct. 2. 君

而時中 is explained by Choo— because he has the virtue of a superior man, moreover is able always to manage the way. But I rather think that the *know-how* is specially to be referred to the same as cribed in 1. 2, and 中—正中 Wang

1, the famous scholar of the Wei (魏) dynasty in the 1st part of the 3d cent., quotes 小

之中庸 with 反 before 中 of which

Choo He approves. If 反 be not introduced

to the text, it must certainly be understood.

憚 is the opposite of 戒慎恐懼 in

—This, and the ten chapters which follow

quote the words of Confucius with reference

to 中庸 to explain the meaning of the

first ch. and though there is no connection of composition between them, says Choo He, they are all related by their meaning

3 THE RARITY LONG EXISTING IN CONFUCIUS' TIME, OF THE PRACTICE OF THE MEAN. See the Ana. VI. xxvii. Kang shing and Ying ts take the last clause as— few can practise it long. But the view in the transl. is better. The change from 仲尼曰 to 子曰 is observable.

4. HOW IT WAS THAT FEW WERE ABLE TO PRACTISE THE MEAN. 1. 道 may be referred

to the 道 in the first chapter; immediately following 中庸 in the last, I translate it here

— the path of the Mean. 知者和賢

者 are not to be understood as meaning the truly wise and the truly worthy, but only those who in the degenerate times of Confucius deemed themselves to be such. The former thought the course of the Mean not worth their study and the latter thought it not sufficiently exalted for their practice. 肖— as, like. 不肖 following 賢 indicates individuals of a diff

character not equal to them. 2. We have here not a comparison, but an illustra which may help to an understanding of the former part, though it does not seem very apt. People don't

期月守也。器了口回之爲人也。擇乎中庸得善則拳拳服膺而弗失之矣。器了口人卜國家可均也。爵祿可辭也。白刃可蹈也。中庸不可能也。器了口路問強了口南方之強與北方之強與抑血強與寬柔以教不報

CHAPTER VIII The Master said, "This was the manner of Hwuy—he made choice of the Mean, and whenever he got hold of what was good, he clasped it firmly, as if wearing it on his breast, and did not lose it

CHAPTER IX The Master said, "The empire, its States, and its families, may be perfectly ruled, dignities and emoluments may be declined, naked weapons may be trampled under the feet,—but the course of the Mean cannot be attained to"

CHAPTER X 1 Tszee-loo asked about energy

2 The Master said, "Do you mean the energy of the South, the energy of the North, or the energy which you should cultivate yourself?"

the subject in hand, the second 子知 being to be specially understood with reference to the subject of the Mean. The conclusion in both parts is left to be drawn by the reader for himself. 提 read *tsai*, lower ad tone, a trap for catching animals. 期 read *ki* like 基 in Analects, XIII x, though it is here applied to a month, and not, as there, to a year

8. HOW HWUY HELD FAST THE COURSE OF THE MEAN Here the example of Hwuy is like he adduced, in oppos. to those mentioned in ch. iv. All the rest is exegetical of the first clause—回之爲人也 Hwuy's playing the mean. 一善 is not one good point, so much as any one. 拳 is the closed fist. 拳拳—the appearance of holding firm.

9 THE DIFFICULTY OF ATTAINING TO THE COURSE OF THE MEAN 天下—the empire;

we should say—the empire, but the Chinese know only of one empire, and hence this name for it. The empire is made up of States, and each State of families. See the Analects, V vii, XIII xx. 均 level here a verb,—平治 to bring to perfect order. 刃—a sharp, strong, weapon, used of swords, spears, javalins, &c. 不可能—lit. cannot be covered

10 ON ENERGY IN ITS RELATION TO THE MEAN In the Analects we find Tszee-loo, on various occasions, putting forward the subject of his valour (勇), and claiming, on the ground of it, such praise as the Master awarded to Hwuy. We may suppose, with the old interpreters, that hearing Hwuy commended, as in ch. viii, he wanted to know whether Confucius would not allow that he also could, with his forceful character, seize and hold fast the Mean. For 強 I have been disposed to coin the term forcedness. Choo He defines it correctly—力

無道南方之強也。君子居之。衽金革。死而不厭。北方之強也。故君子居之。和而不同。強哉矯。中而不倚。強哉矯。國有道。不。不變。寒暑。強哉矯。國無道。至死不變。強哉矯。

3. "To show forbearance and gentleness in teaching others; and not to revenge unreasonable conduct - this is the energy of Southern regions, and the good man makes it his study

4. "To lie under arms, and meet death without regret - this is the energy of Northern regions, and the forceful make it their study

5. "Therefore, the superior man cultivates a friendly harmony, without being weak. How firm is he in his energy! He stands erect in the middle, without inclining to either side. How firm is he in his energy! When good principles prevail in the government of his country, he does not change from what he was in retirement.

How firm is he in his energy! When bad principles prevail in the country, he maintains his course to death without changing. How firm is he in his energy!"

足以勝人之名, 'the name of strength sufficient to overcome others' 2 而(=汝)

強 must be 'the energy which you should cultivate,' not 'which you have.' If the latter be the meaning, no further notice of it is taken in Confucius' reply, while he would seem, in the three following paragraphs, to describe the three kinds of energy which he specifies. K'ang-shung and Ying-tū say that 而強 means the energy of the Middle kingdom, the North being 'the sandy desert,' and the South, 'the country south of the Yang-tsze.' But this is not allowable. 3 That climate and situation have an influence on character is not to be denied, and the Chinese notions on the subject may be seen in the amplification of the 9th of K'ang-he's celebrated maxims (聖諭廣訓).

But to speak of their effects as Confucius here does is extravagant. The barbarism of the South, accord to the interpretation mentioned above, could not have been described by him in these terms. The energy of mildness and forbearance, thus described, is held to come short of the Mean, and therefore 君子 is taken

with a low and light meaning far short of what is has in par 5. This practice of determining the force of phrases from the context makes the reading of the Ch. classics perplexing to a student. 居之, - see the Ann. XII. vi.

衽, 'the lapel in front of a coat,' also a mat. 衽金革, 'to make a mat of the leather dress (革) and weapons (金)'. This energy of the North, it is said, is in excess of the Mean, and the 故, at the beginning of p. 5, 'therefore,' = 'those two kinds of energy being thus respectively in defect and excess' 矯

is 強貌, 'the appearance of being energetic'. This illustrates the energy which is in exact accord with the Mean, in the individual's treatment of others, in his regulation of himself, and in relation to public affairs. 有道, 無道, -

often in the Analects. I have followed Chao. He in translating 塞 Ying-tū phrases - 守而不變, 德行允實, 'He holds

隱。人君了之道，費而
 能之。知而不悔，唯聖者
 中庸，遯世不見
 弗能已矣。君了依
 而行，半途而廢，吾
 爲之矣。君了，遵道
 後世有述焉。吾弗
 了。曰：素隱，行怪，

CHAPTER XI 1 The Master said, "To live in obscurity, and yet practise wonders, in order to be mentioned with honour in future ages —this is what I do not do

2 "The good man tries to proceed according to the right path, but when he has gone halfway, he abandons it,—I am not able so to stop

3 "The superior man accords with the course of the Mean. Though he may be all unknown, unregarded by the world, he feels no regret—It is only the sage who is able for this.

CHAPTER XII 1 The way which the superior man pursues, reaches wide and far, and yet is secret.

to what is upright, and does not change, his virtuous conduct being all-complete. A modern writer makes the meaning:—He does not change through being puffed up by the fulness of office. Both of these views go on the interpretation of 塞 as 實

11 ONLY THE SAGE CAN COME UP TO THE REQUIREMENTS OF THE MEAN 1 索 is found written 索 to examine, to study in a work of the Han dynasty and Choo He adopts that character as the true reading and explains accordingly:—To study what is obscure and wrong (隱僻). H'ang-shing took it as 索 towards, and both he and Ying li explain as in the translation. It is an objection to Choo He's view that, in the next ch., 隱 is given as one of the characteristics of the Mean. The 遯世云云 in p. 3, moreover agrees well with the older view 2 君子 is here the same as in last ch. p. 3. A distinction is made between 遯道 here and 依道 below. The former, it is said, implies endeavour, while the latter is natural and uncontrained according to 3 君子 here has its very high

est signification, and 聖者 in the last of the 遯世 is said to be diff. from 遯世 the latter being applicable to the recluse who withdraws from the world, while the former may describe one who is in the world, but does not act with a reference to its opinion of him. It will be observed how Confucius declines saying that he had himself attained to this highest style.—With this ch., says Choo He, the quotations by Tszu-ze of the Master's words, to explain the meaning of the first chapter stop. The great object of the work is to set forth wisdom, benevolent virtue, and valour as the three grand virtues whereby entrance is effected into the path of the Mean, and therefore, at its commencement, they are illustrated by reference to Shun Yen Yuen, and Tszu-loo, Shun possessed of the wisdom, Yen Yuen the benevolence, and Tszu-loo the valour. If one of these virtues be absent, there is no way of advancing to the path, and perfecting the virtue. This will be found fully treated of in the 20th chapter. So, Choo He. The student forming a judgment for himself however will not see very distinctly any reference to these cardinal virtues. The utterances of the sage illustrate the phrase 中庸 showing that the course of the Mean had fallen out of observance, some overshooting it, and others coming short of it. When we want some

與知焉及其致也。雖
 聖人亦有所不知焉。
 大婦之不肖，可以能
 行焉及其至也。雖聖
 人亦有所不能焉。天
 地之大也，人猶有所
 憾。故君子語大人，下
 莫能載焉。語小，大下
 莫能破焉。詩云：『飛
 戾天，魚躍于淵。』其

2. Common men and women, however ignorant, may intermeddle with the knowledge of it, yet in its utmost reaches, there is that which even the sage does not know. Common men and women, however much below the ordinary standard of character, can carry it into practice, yet in its utmost reaches, there is that which even the sage is not able to carry into practice. Great as heaven and earth are, men still find some things in them with which to be dissatisfied. Thus it is, that were the superior man to speak of his way in all its greatness, nothing in the world would be found able to embrace it, and were he to speak of it in its minuteness, nothing in the world would be found able to split it.

3 It is said in the Book of Poetry, "The hawk flies up to heaven; the fishes leap in the deep." This expresses how this *way* is seen above and below.

precise directions how to attain to it, we come finally to the conclusion that only the sage is capable of doing so. We greatly want teaching, more practical and precise.

12 THE COURSE OF THE MEAN REACHES FAR AND WIDE, BUT YET IS SECRET. With this the third part of the work commences, and the first sentence, — 君了之道，費而隱， may be regarded as its text. If we could determine satisfactorily the signification of those two terms, we should have a good clue to the meaning of the whole, but it is not easy to do so. The old view is inadmissible. K'ang-shing takes 費 as = 危, 'doubly involved,' 'perverted,' and both he and Ying-tā explain — 'When right principles are opposed and disallowed, the superior man retires into obscurity, and does not hold office.' On this view of it, the sentence has nothing to do with the succeeding chapters. The two meanings of 費 in the dict are 'the free expenditure of money,' and 'dissipation,' or 'waste.' Acc. to Choo He, in this passage, 費

即用之廣也，'費 indicates the wide range of the *taou* in practice.' Something like this must be its meaning — the course of the Mean, requiring everywhere to be exhibited.

Choo then defines 隱 as 體之微, 'the minuteness of the *taou* in its nature or essence.' The former answers to the *what* of the *taou*, and the latter, to the *why*. But it rather seems to me, that the 隱 here is the same with the 隱

and 微, 1 4, and that the author simply intended to say, that the way of the superior man reaching everywhere, — embracing all duties, — yet had its secret spring and seat in the Heaven-gifted nature, the individual consciousness of duty in every man. 2 人婦 = 匹人，

匹婦, Ana. XIV xviii. 3 But I confess to be all at sea in the study of this par. Choo quotes from the scholar How (侯氏), that what the superior man fails to know, was exemplified in Conf. having to ask about ceremonies,

上、下、察也。君了之道，造端
 人婦及貝牟也。察乎人
 地。
 右第一章，了思之言，
 蓋以申明首章道不可
 離之意也。其卜八章，雜
 引孔了之言以明之。
 了口道不遠人，人之爲
 道而遠人，不可以爲道。討
 伐柯伐柯，其則不遠，執

4. The way of the superior man may be found, in its simple elements, in the intercourse of common men and women, but in its truest reaches, it shines brightly through heaven and earth.

The twelfth chapter above contains the words of Tze-sze, and is designed to illustrate what is said in the first chapter, that "The path may not be left." In the eight chapters which follow, he quotes, in a miscellaneous way, the words of Confucius to illustrate it.

CHAPTER XIII 1 The Master said, "The path is not far from man. When men try to pursue a course, which is far from the common indications of consciousness, this course cannot be considered THE PATH.

2 "In the Book of Poetry, it is said, 'In hewing an axe-handle, in hewing an axe-handle, the pattern is not far off. We grasp the axe handle to hew the other, and yet, if we look askance from

about offices, and what he fails to practise, as exemplified in Conf. not being on the throne, as in Yao and Shun, being dissatisfied that they could not make every individual enjoy the benefits of their rule. He adds his own opinion, that wherein men complained of Heaven and Earth, was the partiality of their operations overshadowing and supporting, producing and completing, the heat of summer the cold winter, &c. If such things were intended the writer we can only regret the vagueness of his language, and the want of coherence in his argument. In translating 君子語大

云 I have followed Maou Se-ho. 3. See

the She-king, III 1. Ode V st. 2. The ode is in praise of the virtue of king Wan. 察 is in the sense of 昭著 brightly displayed. The application of the words of the ode does appear strange.

18. THE PATH OF THE HUMAN IS NOT FAR TO SEEK. EACH MAN HAS THE LAW OF IT IN HIMSELF AND IT IS TO BE PURSUED WITH A TRUE SINCERITY 1 人之爲道而遠人

— When men practise a course, and wish to be far from men. The meaning is as in the translation. 2. See the She-king I. xv Ode V st. 2. The object of the par. seems to be to show that

庸德之行，庸言之謹，有所
 求乎朋友，先施之，未能也。
 求乎弟，以事兄，未能也。
 求乎臣，以事君，未能也。
 求乎子，以事父，未能也。
 子之道，四，丘未能焉，所
 已而不願，亦勿施於人。
 而止。忠恕，違道不遠，施諸
 爲遠，故君子以人治人，改
 柯以伐柯，睨而視之，猶以

the one to the other, we may consider them as apart. Therefore, the superior man governs men, according to their nature, with what is proper to them, and as soon as they change *what is wrong*, he stops.

3 "When one cultivates to the utmost the principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like, when done to yourself, do not do to others.

4 "In the way of the superior man there are four things, to not one of which have I as yet attained. To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained. Earnest in practising the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but

the rule for dealing with men, according to the principles of the Mean, is nearer to us than the axe in the hand is to the one which is to be cut down with, and fashioned after, it. The branch is hewn, and its form altered from its natural one. Not so with man. The change in him only brings him to his proper state. 3 Comp. Ana IV ㄨ 違 is here a neuter verb, = 'to be distant from'. 4 Comp. Ana VII. 1, 11, ㄨ ㄨ, et al. The admissions made by Conf. here are important to those who find it necessary, in their

intercourse with the Chinese, to insist on his having been, like other men, compassed with infirmity. It must be allowed, however, that the cases, as put by him, are in a measure hypothetical, his father having died when he was a child. In the course of the paragraph, he passes from speaking of himself by his name (丘), to speak of the *keun-tsze*, and the change is most naturally made after the last 能也. 庸德之行, 庸言之謹, — 'in the prac-

不足不敢不勉有餘不
敢盡言顧行行顧言君
子胡不慥慥爾
爾君子素其位而行不
願乎其外素富貴行乎
富貴素貧賤行乎貧賤
素夷狄行乎夷狄素患
難行乎患難君子無入
而不自得焉在下位不
陵下在上位不援上正

exact himself, and if, in his word, he has any excess, he dares not allow himself such license. But his words have respect to his actions, and his actions have respect to his words: is it not just an entire sincerity which marks the superior man?"

CHAPTER XIV. 1. The superior man does what is proper to the station in which he is, he does not desire to go beyond this.

2. In a position of wealth and honour, he does what is proper to a position of wealth and honour. In a poor and low position, he does what is proper to a poor and low position. Situated among barbarous tribes, he does what is proper to a situation among barbarous tribes. In a position of sorrow and difficulty, he does what is proper to a position of sorrow and difficulty. The superior man can find himself in no situation in which he is not himself.

3. In a high situation, he does not treat with contempt his inferiors. In a low situation, he does not court the favour of his

view of ordinary virtues. 4. = the date of a man, to let her be mentioned also, and in the carefulness of ordinary of each, 4. = talking about these virtues. So the practice 1. in 2. the clauses 有所不足, 不敢不免, 附 and to the speaking, the two next clauses.

—as a final particle —耳, simply just.

14. HOW THE SUPERIOR MAN, IN EVERY VARYING SITUATION, FINDS THE MEAN WITHIN WHAT IS RIGHT AND FORTH WITHIN HIMSELF. 1. Chou He (ak) 素 = 見在 at present, now; but that meaning was made to meet the exigency of the present passage. Wang Bing takes it, as in ch. XI, as 仍 towards, Maou endeavours to establish this view — 素位者

即本來故有之位 素位 is the proper station in which he has been. The meaning comes to much the same in all these interpretations. 不願乎其外 — comp.

Ana. XIV. xxviii. 2. 行乎富貴行乎貧賤所當行之道 He pursues the path, which ought to be pursued amid riches and honours. So, in the other clauses, 自

得 — lit. = self possessing. The paraphrasts make it — happy in conforming himself to his position. I consider it equivalent to what is said in ch. II, — 君子之中庸也 君子而時中 2. 援 is explained in the

己而不求於人，則無怨。
 上不怨天，下不尤人，故
 君子居易以俟命，小人
 行險以徼幸。^{五節}
 似乎君子，失諸正鵠，反
 求諸其身。^{一節}
 君子之道，辟如行遠，
 必自邇，辟如登高，必自
 卑。^{二節}
 詩曰：『妻了，好合如鼓
 瑟琴，兄弟既翕，和樂且
 日。』

superiors He rectifies himself, and seeks for nothing from others, so that he has no dissatisfactions. He does not murmur against heaven, nor grumble against men.

4. Thus it is that the superior man is quiet and calm, waiting for the appointments of *Heaven*, while the mean man walks in dangerous paths, looking for lucky occurrences.

5. The Master said, "In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns round and seeks for the cause of his failure in himself."

CHAPTER XV 1 The way of the superior man may be compared to what takes place in travelling, when to go to a distance we must first traverse the space that is near, and in ascending a height, when we must begin from the lower ground.

2 It is said in the Book of Poetry, "Happy union with wife and children, is like the music of lutes and harps. When there

dict, after K'ang-shing, by 牽持, 'to drag and cling to.' The opposition of the two clauses makes the meaning plain. 上不怨人,

下不尤人,—see Ana XIV 〰〰〰 4

易, acc to K'ang-shing, 猶平安, 'is equivalent to peaceful and tranquil.' Choo He says,

一易平地也, '易 means level ground.'

This is most correct, but we cannot so well express it in the translation. 幸, as used here, is

often written 倖. 5 止, up 1st tone, and 鵠, are both names of birds, small and alert, and difficult to be hit. On this account, a picture of the former was painted on the middle of the target,

and a figure of the latter was attached to it in leather. It is not meant, however, by this, that they were both used in the same target, at the same time. For another illustration of the way of the superior man from the customs of archery, see Ana, III 〰.

15 IN THE PRACTICE OF THE MEAN THERE IS AN ORDERLY ADVANCE FROM STEP TO STEP.

1 辟 is read as, and = 譬. 2 See the She-king, II 1 Ode IV st 7, 8. The ode celebrates, in a regretful tone, the dependence of brethren on one another, and the beauty of brotherly harmony. Maou says — 'Although there may be the happy union of wife and children, like the music of lutes and harps, yet there must also be the harmonious concord of brethren, with its exceeding delight, and then may wife and

服以承祭祀洋
卜之人齊明盛
而不可遺使天
之而弗聞體物
視之而弗見聽
爲德其盛矣乎
矣了曰鬼神之
月其順矣乎
爾妻祭了曰父
耽官爾宰家樂

is concord among brethren, the harmony is delightful and enduring. Thus may you regulate your family, and enjoy the pleasure of your wife and children."

3 The Master said, "In such a state of things, parents have entire complacence!"

CHAPTER XVI 1 The Master said, "How abundantly do spiritual beings display the powers that belong to them!"

2 "We look for them, but do not see them, we listen to, but do not hear them, yet they enter into all things, and there is nothing without them."

3 "They cause all the people in the empire to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left of their worshippers."

children be regulated and enjoyed. Brothers are near to us, while wife and children are more remote. Thus it is, that from what is near we proceed to what is remote. He adds that anciently the relationship of husband and wife was not among the five relationships of society because the union of brothers is from heaven, and that of husband and wife is from man. This is understood to be a remark of Confucius on the ode. From wife, and children, and brothers, parents at last are reached, illustrating how from what is low we ascend to what is high. But all this is far fetched and obscure.

16. AN ILLUSTRATION, FROM THE OPERATION AND DEPLEXION OF SPIRITUAL BEINGS, OF THE WAY OF THE MEAN. What is said of the *tsze-shan* in this chapter is only by way of illustration. There is no design, on the part of the sage, to develop his views on those beings or agencies. The key of it is to be found in the last par. where the *夫微之顯* evidently

refers to *莫顯乎微* in ch. I. This par. therefore should be separated from the others, and not interpreted specially of the *tsze-shan*. I think that Dr. Medhurst, in rendering it (Theology of the Chinese, p. 22)—How great than is the manifestation of their abstruseness! Whilst displaying their incertitude they are not to be concealed was wrong, notwithstanding ruling

that he may be defended by the example of many Chinese commentators. The second clause of par. 5,—*誠之不可揜如此* appears altogether synonymous with the *誠於中必形於外*, in the *大學傳*, ch. vi. 2 to which chapter we have seen that the whole of ch. I, pp. 2, 3, has a remarkable similarity. However we may be driven to find a recondite mystical meaning for *誠* in the 4th part of this work, there is no necessity to do so here. With regard to what is said of the *tsze-shan*, it is only the first two paragraphs which are a little difficult. In the 3d par., the sage speaks of the spiritual beings that are sacrificed to, *郊*—*road chao*; see Ana. VII. xii. The same is the subject of the 4th par.; or rather spiritual beings generally whether sacrificed to or not, invisible themselves and yet able to behold our conduct. See the *Sze-king*, III. iii. Ode II. st. 7. The ode is said to have been composed by one of the dukes of Wei, and was repeated daily in his hearing for his admonition. In the context of the quotation, he is warned to be careful of his conduct, when alone as when in company. For in truth we are never *alone*. Billions of spiritual beings walk the earth, and can take note of us.

人 曰 此 之 大 思 格 有 上 洋
 子 大 不 微 矧 思 討 如 乎
 也 曰 可 之 可 不 曰 在 如
 與 舜 拊 顯 躬 可 神 其 在
 德 其 如 誠 思 度 之 左 其

4 "It is said in the Book of Poetry, 'The approaches of the spirits, you cannot surmise, and can you treat them with indifference?'"

5 "Such is the manifestness of what is minute! Such is the impossibility of repressing the outgoings of sincerity!"

CHAPTER XVII 1 The Master said, "How greatly filial was Shun! His virtue was that of a sage, his dignity was the imperial

(思 is a final particle here, without meaning

It is often used so in the She-king 度, read *tūh*, lower 4th tone, 'to conjecture,' 'to surmise' 射, read *yih*, low 4th tone, 'to dislike')

What now are the *kwei-shun* in the first two paragraphs. Are we to understand by them something different from what they are in the 3d par, to which they run on from the first as the nominative or subject of 使? I think not.

The precise meaning of what is said of them in 體物而不可遺 cannot be determined.

The old interpreters say that 體=ノ, 'to give birth to,' that 可=所, 'that which,' that

不可遺=不有所遺, 'there is nothing which they neglect,' and that the meaning of the whole is—'that of all things there is not a single thing which is not produced by the

breath (or energy, 氣) of the *kwei-shun*.' This is all that we learn from them. The Sung school explain the terms with reference to their physical theory of the universe, derived, as they think, from the *Yih-king*. Ch'ao He's master, Ch'ing, explains—"The *kwei-shun* are the energetic operations of Heaven and Earth, and the traces of production and transformation."

The scholar Chang (張氏) says—"The *kwei-shun* are the easily acting powers of the two breaths of nature (一氣)." Ch'ao He's own account is

—"If we speak of two breaths, then by *kwei* is denoted the efficaciousness of the secondary or inferior one, and by *shun*, that of the superior one. If we speak of one breath, then by *shun* is denoted its advancing and developing, and by *kwei*, its returning and reverting. They are really only one thing." It is difficult—not to say impossible—to conceive to one's-self what is meant by such descriptions. And nowhere

else in the Four Books is there an approach to this meaning of the phrase. Maou Se-ho is more comprehensible, though, after all, it may be doubted whether what he says is more than a play upon words. His explanation is—"But in truth, the *kwei-shun* are 道. In the *Yih-king*

the 陰 and 陽 are considered to be the *kwei-shun*, and it is said—one 陰 and one 陽 are called 道. Thus the *kwei-shun* are the 道,

embodied in Heaven (體人) for the nourishment of things. But in the text we have the term 德 instead of 道, because the latter is the name of the absolute as embodied in Heaven, and the former denotes the same not only embodied, but operating to the nourishing of things, for Heaven considers the production of things to be 德. See the 中庸說, *in loc*.

Remusat translates the first par—"Que les vertus des esprits sont sublimes!" His Latin version is—"spirituum genitorumque est virtus ea capax." Intorcetta renders—"spiritibus inest operativa virtus et effluatitas, et hac o quam præstans est quam multiplex! quam sublimis!" In a note, he and his friends say that the dignitary of the empire who assisted them, rejecting other interpretations, understood by *kwei-shun* here "those spirits for the veneration of whom and imploring their help, sacrifices were instituted."

神 signifies 'spirits,' 'a spirit,' 'spirit,' and 鬼, 'a ghost,' or 'demon.' The former is used for the *animus*, or intelligent soul separated from the body, and the latter for the *anima*, or animal, grosser, soul, so separated. In the text, however, they blend together, and are not to be separately translated. They are together equivalent to 神 in par 4, 'spirits,' or 'spiritual beings.'

爲聖人尊爲人子，富有四海之內，宗廟饗之，了孫保之。故人德必得其位，必得其祿，必得其名，必得其壽。故人之生物，必因其材，而篤焉。故栽者培之，傾者覆之。詩曰：嘉樂君子，遐不作。令

throne, his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself.

2. "Therefore having such great virtue, it could not but be that he should obtain the throne, that he should obtain those riches, that he should obtain his fame, that he should attain to his long life.

3. "Thus it is that Heaven, in the production of things, is surely bountiful to them, according to their qualities. Hence the tree that is flourishing, it nourishes, while that which is ready to fall, it overthrow.

4. "In the Book of Poetry, it is said, 'The admirable, amiable, prince, displayed conspicuously his excelling virtue, adjusting his people and adjusting his officers. Therefore, he received from Heaven

17. THE VIRTUE OF FILIAL PIETY REVEALED IN SHUN AS CARRIED TO THE HIGHEST POINT AND REWARDED BY HEAVEN. 1. One does not readily see the connection between Shun's great filial piety and all the other predicates of him that follow. The paraphrasts, however, try to trace it in this way:— 'A son without virtue is insufficient to distinguish his parents. But Shun was born with all knowledge and acted without any effort—in virtue, a sage. How great was the distinction which he thus conferred on his parents!' And so with regard to the other predicate. See the 日講 四海之內—on this expression it is said in the encyclopedia called 博物志—The four cardinal points of heaven and earth are connected together by the waters of seas, the earth being a small space in the midst of them. Hence, he who rules over the empire (天下) is said to govern all within the four seas. See also on Ana. XII. v. 4. The characters 宗廟 are thus explained—They mean honourable. *Mao* means figure. The two together mean the place where the figures of one's

ancestors are. Choo He says nothing on 宗廟饗之—here we have had given in to the views of some who thought that Shun sacrificed merely in the ancestral temple of Yao. But it is capable of proof that he erected one of his own, and ascended to Hwang te, as his great progenitor. See Maou's 中庸說 in loc. 饗—to entertain a guest; and sometimes for 享 to enjoy. So we must take it here,—enjoyed him; that is, his sacrifices. As Shun reigned the throne to Yu, and it did not run in the line of his family we must take 保之 as in the text. In the time of the Chow dynasty there were descendants of Shun, preserved of the state of Ch'in (陳), and of course sacrificing to him. 2. The 其 must refer in every case to 大德—its place, its environment, &c.; that is, what is appropriate to such great virtue. The whole is to be understood with reference to Shun. He died at the age of 100 years. The word virtue, takes here the place of filial piety in the last par-

德宜民宜人受祿丁
 天保佑命之自天申
 之故○_{五節}人德者必受命
 子○_{一節}曰無夢者其惟
 文王乎以王季爲父
 以武王爲子父作之
 子述之○_{二節}武王續人王
 王季文王之緒心戎
 衣而有天下身不失
 天下之顯名尊爲天

ven the emoluments of dignity It protected him, assisted him, decreed him the throne, sending from heaven these favours, *as it were* repeatedly'

5 "We may say therefore that he who is greatly virtuous will be sure to receive the appointment of Heaven"

CHAPTER XVIII 1 The Master said, "It is only king Wān of whom it can be said that he had no cause for grief! His father was king Ke, and his son was king Woo His father laid the foundations of his dignity, and his son transmitted it.

2 King Woo continued the enterprise of king T'ae, king Ke, and king Wān He once buckled on his armour, and got possession of the empire He did not lose the distinguished personal reputation which he had throughout the empire His dignity was the im-

acc to Maou, because that is the root, the first and chief, of all virtues 3 材 and 篤 (acc to Choo He, = 厚, 'thick,' liberal') are explained by most commentators as equally capable of a good and bad application This may be said of 材, but not of 篤, and the 牛 in 人之 牛物 would seem to determine the meaning of both to be only good If this be so, then the last clause 傾者覆之 is only an after-thought of the writer, and, indeed, the sentiment of it is out of place in the chapter 栽 is best taken, with K'ang-chung, as = 殖, and not, with Choo He, as merely = 植 4 See the She-king, III in ode V st 1, where we have two slight variations of 假 for 嘉 and 顯 for 憲 The prince spoken of is king Wān, who is thus brought forward to confirm the lesson taken from Shun That lesson, however, is stated much too broadly in the last par.

It is well to say that only virtue is a solid title to eminence, but to hold forth the certain attainment of wealth and position as an inducement to virtue is not favourable to morality. The case of Confucius himself, who attained neither to power nor to long life, may be adduced as inconsistent with these teachings.

18 ON KING WAN, KING WOO, AND THE DUKE OF CHOW 1 Shun's father was bad, and the fathers of Yaou and Yu were undistinguished Yaou and Shun's sons were both bad, and Yu's not remarkable But to Wān neither father nor son gave occasion but for satisfaction and happiness King Ke was the duke Ke-lik (平歷), the most distinguished by his virtues, and prowess, of all the princes of his time He prepared the way for the elevation of his family In 父作之, 子述之, the 之 is made to refer to 基業, 'the foundation of the empire, but it may as well be referred to Wān himself 2 人, —this was the duke T'an-foo (曾父), the father of Ke-

了富有四海之內宗廟
饗之了孫保之武三箇木
受命周公成文武之德
追王太王王季王
公以人之禮斯禮也
達乎諸侯人人及庶
人父爲人人爲士葬
以人人祭以人父爲人
了爲人人葬以人祭以
人人期之喪達乎人人

perial throne. His riches were the possession of all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants maintained the sacrifices to himself.

3 "It was in his old age that king Woo received the appointment to the throne, and the duke of Chow completed the virtuous course of W'in and Woo. He carried up the title of king to T'ao and K'c, and sacrificed to all the former dukes above them with the imperial ceremonies. And this rule he extended to the princes of the empire, the great officers, the scholars, and the common people. Was the father a great officer and the son a scholar, then the burial was that due to a great officer, and the sacrifice that due to a scholar. Was the father a scholar, and the son a great officer, then the burial was that due to a scholar, and the sacrifice that due to a great officer. The one year's mourning was made to extend *only* to the great officers,

lik, a prince of great eminence and who, in the decline of the Yin dynasty drew to his family the thoughts of the people. 終—the end of a person. It is used here for the beginnings of imperial sway traceable to the various progenitors of king Woo. 立我衣 is interpreted by K'ang shing:—He destroyed the great Yin; and recent commentators defend his view. It is not worth while setting forth what may be said for and against it. He did not lose his distinguished reputation; that is, tho he proceeded against his rightful sovereign, the people did not change their opinion of his virtue. 3. 末—老 when old. Woo was 87 when he became emperor and he only reigned 7 years. His brother Tan (旦), the duke of Chow (see Ana. VI. xiii; VII. v) acted as

his chief minister. In 追王王 is in the 3d tone in which the character mean—to exercise the sovereign power. 上祀先公

云云—the house of Chow traced their lineage up to the emperor 昭 B. C. 2132. But in various passages of the Shoo-king king T'ao and king K'c are spoken of, as if the conference of those titles had been by king Woo. On this there are very long discussions. See the 中

庸說 in loc. The truth seems to be that Chow kung, carrying out his brother's wishes by laws of State, confirmed the titles, and made the general rule about burials and sacrifices which is described. From 斯禮也 to the end, we are at first inclined to translate in the present tense, but the text with a reference to

三年之喪達乎天子，
 父母之喪無貴賤，
 也。一節
 國子武王周公其
 達孝矣乎。二節
 繼人之志，善述人之
 事者也。三節
 春秋脩其祖
 廟，陳其宗器，設其裳
 衣，薦其時食。四節
 禮所以序昭穆也，序

but the three years' mourning extended to the emperor. In the mourning for a father or mother, he allowed no difference between the noble and the mean "

CHAPTER XIX 1 The Master said, "How far-extending was the filial piety of king Woo and the duke of Chow !

2 "Now filial piety is seen in the skilful carrying out of the wishes of our fore-fathers, and the skilful carrying forward of their undertakings

3 "In spring and autumn, they repaired and beautified the temple-halls of their fathers, set forth their ancestral vessels, displayed their various robes, and presented the offerings of the several seasons

4 "By means of the ceremonies of the ancestral temple, they distinguished the imperial kindred according to their order of descent By ordering the parties present according to their rank, they

Chow-kung is more correct. The 'year's mourning' is that principally for uncles and it did not extend beyond the great officers, because their uncles were the subjects of the princes and the emperor, and feelings of kindred must not be allowed to come into collision with the relation of governor and governed. On the 'three years' mourning,' see Ana XVII 11.

19 THE FAR-REACHING FILIAL PIETY OF KING WOO, AND OF THE DUKE OF CHOW 1 達 is taken by Choo He as meaning—'universally acknowledged,' 'far-extending' is better, and accords with the meaning of the term in other parts of the work. 2 This definition of 孝, or 'filial piety,' is worthy of notice. Its operation ceases not with the lives of parents and parents' parents. 人=前人, 'antecedent men,' but English idiom seems to require the addition of our. 3 春秋.—The emperors of China sacrificed, as they still do, to their ancestors every

season. Reckoning from the spring, the names of the sacrifices appear to have been—祠, 禴 or 禴, 嘗, and 烝. Others, however, give the names as 禴, 禴, 嘗, 烝, while some affirm that the spring sacrifice was 禴. Though spring and autumn only are mentioned in the text, we are to understand that what is said of the sacrifices in those seasons applies to all the others. 祖廟.—'Halls or temples of ancestors,' of which the emperors had seven (see the next par.), all included in the name of 宗廟. 宗器, 'ancestral,' or 'venerable, vessels.' Choo He understands by them relics, something like our regalia. Ch'ing K'ang-shing makes them, and apparently with more correctness, simply 'the sacrificial vessels.' 裳衣.—'lower and upper garments,' with the latter of which the

已如事存孝之
 事死如事生事
 所尊愛其所親
 禮奏其樂敬其
 也踐其位行其
 燕毛所以序齒
 上所以逮賤也
 賢也旅酬下爲
 也序事所以辨
 爵所以辨貴賤

distinguished the more noble and the less. By the arrangement of the services, they made a distinction of talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given the lowest to do. At the concluding feast, places were given according to the hair, and thus was made the distinction of years.

5 "They occupied the places of their fore fathers, practised their ceremonies, and performed their music. They revered those whom they honoured, and loved those whom they regarded with affection. Thus they served the dead as they would have served them alive, they served the departed as they would have served them had they been continued among them.

parties personating the deceased were invested. 4. It was an old interpretation that the sacrifices and accompanying services, spoken of here, were not the seasonal services of every year which are the subject of the preceding par. but the great 禘 and 祫 sacrifices, and to that view I would give in my adhesion. The emperor as mentioned above had seven 廟. One belonged to the remote ancestor to whom the dynasty traced its origin. At this great sacrifice his spirit-tablet was placed fronting the east, and on each side were ranged, three in a row, the tablets belonging to the six others, those of them which fronted the south being in the genealogical line, the fathers of those who fronted the north. As fronting the south, the region of *brilliance*, the former were called 昭; the latter from the north, the sombre region were called 穆. As the dynasty was prolonged, and successive emperors died, the older tablets were removed, and transferred to what was called the 祫廟, yet so as that one in the 昭 line displaced the topmost 昭 and so with the 穆. At the sacrifices, the imperial kindred arranged themselves as they were descended from a 昭 on the left, and from a 穆 on the right, and thus a genealogical correctness of

place was maintained among them. The ceremony of general (旅—衆) pledging occurred towards the end of the sacrifice. Choo Ho takes 爲 in the low 3d tone, saying that to have anything to do at those services was accounted honourable, and after the emperor had commenced the ceremony by taking a cup of blessing, all the juniors presented a similar cup to the seniors, and thus were called into employment. Ying takes 爲 in its ordinary tone, 下爲上 the inferiors were the seniors, i. e., the juniors did present a cup to their elders, but had the honour of drinking first themselves. The 燕 was a concluding feast and not to the imperial kindred. 5. 踐其位 acc. to K'ang shing, is—ascended their thrones; acc. to Choo Ho it is trod on—i. e., occupied—their places in the ancestral temple. On either view the statement must be taken with allowance. The ancestors of king Woo had not been emperors, and their places in the temples had only been those of princes. The same may be said of the four particulars which follow. By those whom they—i. e., their progenitors—honoured are intended their ancestors, and by those whom they loved, their dearest nia, and indeed all the people of their government. The two concluding sentences are



 乎。其如小諸掌。郊社之禮。禘。其先也。明乎。禮所以祀乎。帝也。宗廟之。禮所以事上。

6 "By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm."

CHAPTER XX. 1. The duke Gae asked about government.

important, as the Jesuits mainly based on them the defence of their practice in permitting their converts to continue the sacrifices to their ancestors. We read in '*Confucius Sinarum philosophus*,'—the work of Intoreetta and others, to which I have made frequent reference —*Ex plurimis et clarissimis textibus Sinicis probari potest, legitimum prædicti axiomatis sensum esse, quod eadem intentione et formali motivo Sinenses naturalem pietatem et politicum obsequium erga defunctos exerceant, sicuti erga eosdem adhuc superstites exercebant, ex quibus et ex infra dicendis prudens lector facile deducet, hos ritus circa defunctos fuisse mere civiles, institutos dumtaxat in honorem et obsequium parentum, etiam post mortem non intermittendum, nam si quid illic divinum agnovissent, cur diceret Confucius—Priscos servare solitos defunctis, uti eosdem serviebant viventibus*' Thus is ingenious reasoning, but it does not meet the fact that sacrifice is an entirely new element introduced into the service of the dead. 6 I do not understand how it is that their sacrifices to God are adduced here as an illustration of the filial piety of king Wān and king Woo. What is said about them, however, is important, in reference to the views which we should form about the ancient religion of China. K'ang-shing took 郊 to be the sacrifice to Heaven, offered, at the winter solstice, in the southern suburb (郊) of the imperial city, and 社 to be that offered to the Earth, at the summer solstice, in the northern Choo He agrees with him. Both of them, however, add that after 上帝 we are to understand 后土, 'Sovereign Earth (不曰后土者省文)' This view of 社 here is vehemently controverted by Maou and many others. But neither the opinion of the two great commentators that 后土 is suppressed for the sake of brevity, nor the opinion of others that

by 社 we are to understand the tutelary deities of the soil, affects the judgment of the sage himself, that the service of one being—even of God—was designed by all those ceremonies. See my '*Notions of the Chinese concerning God and Spirits*,' pp 50–52. The ceremonies of the ancestral temple embrace the great and less frequent services of the 禘 and 祫 (see the Ana, III x xi) and the seasonal sacrifices, of which only the autumnal one (嘗) is specified here. The old commentators take 示 as = 寅, with the meaning of 置, 'to place,' and interpret—'the government of the kingdom would be as easy as to place anything in the palm.' This view is defended in the 中庸說. It has the advantage of accounting better for the 諸. We are to understand 'the meaning of the sacrifices to ancestors,' as including all the uses mentioned in par 4. I said above that I could not understand the connection between the first part of this par and the general object of the chapter. Taking the par by itself, it teaches that a proper knowledge and practice of the duties of religion and filial piety would amply equip a ruler for all the duties of his government.

20 ON GOVERNMENT SHOWING PRINCIPALLY HOW IT DEPENDS ON THE CHARACTER OF THE OFFICERS ADMINISTERING IT, AND HOW THAT DEPENDS ON THE CHARACTER OF THE SOVEREIGN HIMSELF. We have here one of the fullest expositions of Confucius' views on this subject, though he unfolds them only as a description of the government of the kings Wān and Woo. In the chapter there is the remarkable intermingling, which we have seen in '*The Great Learning*,' of what is peculiar to a ruler, and what is of universal application. From the concluding paragraphs, the transition is easy to the next and most difficult part of the Work.

^二了口文武之政布
 在方策其人存則
 其政舉其人亡則
 其政息^{〇三}人道敏政
 地道敏樹大政也
 者蒲盧也故爲政
 在人取人以身脩
 身以道脩道以仁
 仁者人也親親爲
 人義者官也尊賢

2 The Master said, "The government of Wán and Woo is displayed in *the records*,—the tablets of wood and bamboo. Let there be the men and the government will flourish, but without the men, their government decays and ceases."

3 "With the *right* men the growth of government is rapid, just as vegetation is rapid in the earth, and moreover *their* government *might be called* an easily growing rush."

4 "Therefore the administration of government lies in *getting proper* men. Such men are to be got by means of *the ruler's own* character. That character is to be cultivated by his treading in the ways of *duty*. And the treading those ways of duty is to be cultivated by the cherishing of benevolence."

5 "Benevolence is *the characteristic element* of humanity, and the great exercise of it is in loving relatives. Righteousness is *the accordance of actions with what is* right, and the great exercise of

This chapter is found also in the 家語 but with considerable additions.

1. 哀公.—See Ana, II. xix, et al. 2. The 方 were tablets of wood, one of which might contain up to 100 characters. The 策 were 簡 or slips of bamboo tied together. In 其 人 其—sect, i. e., rulers like Wán and Woo, and ministers such as they had. 3. K'ang shing and Ying ts take 敏 as—勉 to exert one's self and interpret:—A ruler ought to exert himself in the practice of government, as the earth exerts itself to produce and to nurture (樹—殖). Choo Ho takes 敏 as—速 hasty to make haste. 人道敏政—man's way hastens; argument; but the 人 must be taken with special reference to the preceding par. as in the translation. The old version took 蒲盧 as the name of an insect,

(so it is defined in the 爾雅) a kind of bee, said to take the young of the mulberry caterpillar and keep them in its hole, where they are transformed into bees. So, they said, does government transform the people. This is in accord with the paragraph, as we find it in the 家語—天道敏生人道敏政地道敏樹夫政者猶蒲盧也待化以成. This view is maintained also in the 中庸說. But we cannot hesitate in preferring Choo Ho's, as in the translation. The other is too absurd. He takes 盧 as if it were 蘆—葦 which, as well as 蒲 is the name of various rushes or sedges. 4. In the 家語 for 在人 we have 在於得人 which is, no doubt, the true i. g. By 道 here, says Choo Ho, are intended the duties of universal obligation. In par 8, which, adds Maou, are the

爲人親親之殺^六賢
 之等禮所生也^六
 位不獲乎上^七民不可
 得而治矣^七故君子不
 可以不脩身思脩身
 不可以不事親思事
 親不可以不知人思
 知人不可以不^八知天
 天下之達道五所以
 行之者^八曰君臣也

it is in honouring the worthy. The decreasing measures of the love due to relatives, and the steps in the honour due to the worthy, are produced by *the principle of propriety*

6 "When those in inferior situations do not possess the confidence of their superiors, they cannot retain the government of the people

7. "Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

8. "The duties of universal obligation are five, and the virtues wherewith they are practised are three. The duties are those between sovereign and minister, between father and son, between hus-

ways of the Mean, in accordance with the nature' 5 仁者人也, 'Benevolence is man' We find the same language in Mencius, and in the Le-ke, XXXII 15. This virtue is called MAN, 'because loving, feeling, and the forbearing nature, belong to man, as he is born. They are that whereby man is man' See the

中庸說, in loc 殺, —upper 3d tone, read shae. It is opposed to 隆, and means 'decreasing,' 'growing less' For 禮所生, we have,

in the 家語, 禮所以生, which would seem to mean—'are that whereby ceremonies are produced' But there follow the words—禮

省政之小也. The 'produced' in the translation can only be 'distinguished' Ying-tā explains 生 by 辨明. 6 This has crept into the text here by mistake. It belongs to par. 17, below. We do not find it here in the 家

語 7 君了 is here the ruler or sovereign. I fail in trying to trace the connection between the different parts of this par. 'He may not be without knowing men'—Why? 'Because,' we are told, 'it is by honouring, and being courteous to the worthy, and securing them as friends, that a man perfects his virtue, and is able to serve his relatives.' 'He may not be without knowing Heaven'—Why? 'Because,' it is said, 'the gradations in the love of relatives and the honouring the worthy, are all heavenly arrangements, and a heavenly order, natural, necessary, principles' But in this explanation, 知人 has a very different meaning from what it has in the previous clause. 親, too, is here parents, its meaning being more restricted than in par. 5. 8 From this down to par. 11, there is brought before us the character of the 'men,' mentioned in par. 2, on whom depends the flourishing of 'government,' which government is exhibited in par. 12—15. 人下之達道, —'the paths proper to be trodden by all under heaven,'

知^{十二節}斯名則知所
 以脩身知所以脩
 身則知所以治人
 知所以治人則知
 所以治天下國家
 矣。凡爲天下國家
 有九經曰脩身也
 尊賢也親親也敬
 大臣也體群臣也
 子庶民也來百工

10. The Master said, "To be fond of learning is to be near to knowledge To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy"

11. "He who knows these three things, knows how to cultivate his own character Knowing how to cultivate his own character, he knows how to govern other men Knowing how to govern other men, he knows how to govern the empire with all its States and families"

12 "All who have the government of the Empire with its States and families have nine standard rules to follow, viz, the cultivation of their own characters, the honouring of men of virtue and talents, affection towards their relatives, respect towards the great ministers; kind and considerate treatment of the whole body of officers, dealing with the mass of the people as children, encouraging the resort of all classes of artizans, indulgent treatment of men from a distance, and the kindly cherishing of the princes of the States.

who can practise them with entire ease? 10 Choo He observes that 了 is here superfluous In the 家語, however, we find the last par followed by—'The duke said, Your words are beautiful and perfect, but I am stupid, and unable to accomplish this' Then comes this par—'Confucius said,' &c The 了 is, therefore, prove, that Tsze-sze took this chapter from some existing document, that which we have in the 家語, or some other Conf words were intended to encourage and stimulate the duke, telling him that the three grand virtues might be nearly, if not absolutely, attained to 知恥, —'knowing to be ashamed,' i.e., being ashamed at being below others, leading to the determination not to be so 11 'These three things' are the three things in the last paragraph, which make an approximation at least to the three virtues which connect with the discharge of duty attainable by every one. What connects

the various steps of the climax is the unlimited confidence in the power of the example of the ruler, which we have had occasion to point out so frequently in 'The Great Learning' 12 These nine standard rules, it is to be borne in mind, constitute the government of Wän and Woo, referred to in par 2 Comm arrange the 4th and 5th rules, under the second, and the 6th, 7th, 8th, and 9th, under the third, so that after 'the cultivation of the person,' we have here an expansion of 親親 and 尊賢, in par 5 凡爲一爲治, 'to govern' The student will do well to understand a 者 after 家 尊賢,—by the 賢 here are understood specially the officers called 師, 傅, and 保, the 公 and the 孤, who, as teachers, and guardians, were not styled 臣, 'ministers,' or 'servants' See the Shoo-king V 卷五 5, 6 敬人 臣,—by the 人 臣 are understood

也、不遠人也、懷諸
侯也、脩身則道立、
尊賢則不惑、親親
則諸父昆弟不怨、
敬人則不眩、體
群臣則事之報禮
申了庶民則百姓
勸來百工則財用
足、不遠人則四方
歸之、懷諸侯則人

13 "By the ruler's cultivation of his own character, the duties of universal obligation are set forth. By honouring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort of all classes of artizans, his resources for expenditure are rendered ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the States, the whole empire is brought to revere him.

the six 卿—the minister of Instruction, the minister of Religion, &c. See the Shoo-king, V. xxi. —13. 體羣臣—the 羣臣 are the host of subordinate officers after the two preceding classes. K'ang shing says, 體猶接納. 體—to receive, to which Yung ts adds—與之同體 'being of the same body with them.' Choo He brings out the force of the term in this way:—體謂設以身處其地而察其心也. 體 means that he places himself in their place, and so receives their feelings. 子庶民 is a verb, to make children of, to treat kindly as children. 來百工—來—招來—to call to come, = to encourage. The 百工 or various artizans were, by the statutes of Chow under the superintendence of a special officer and it was his business to draw them out and forth from among the people. See the Chow-ki, 卷之十一—5. 采遠人—Choo

He by 遠人 understands 賓旅 guests or envoys, and travellers, or travelling merchants. K'ang shing understands by them 蕃國之諸侯, the princes of surrounding kingdoms, i. e., of the tribes that lay beyond the six 采 (服), or feudal tenures of the Chow rule. But these would hardly be spoken of before the 諸侯. And among them, in the 9th rule, would be included the 賓 or guests, the princes themselves at the Imperial court, or their envoys. I doubt whether any others beside the 旅 or travelling merchants, are intended by the 遠人. If we may adopt, however K'ang shing's view this is the rule for the treatment of foreigners by the government of China. 13 This par describes the happy effects of observing the above nine rules. 道立—by 道 are understood the five duties of universal obligation. We read in the 日誦—About these nine rules, the only trouble is, that sovereigns

下畏之。○^{十四節}齊明盛服，非
 禮不動，所以脩身也。
 大譏遠色，賤貨而貴
 德，所以勸賢也。尊其
 位，重其祿，同其好惡，
 所以勸親親也。官盛
 任使，所以勸大臣也。
 忠信重祿，所以勸
 也。時使薄斂，所以勸
 百姓也。日省月試，既

14 "Self-adjustment and purification, with careful regulation of his dress, and the not making a movement contrary to the rules of propriety—this is the way for the ruler to cultivate his person. Discarding slanderers, and keeping himself from the seductions of beauty, making light of riches, and giving honour to virtue—this is the way for him to encourage men of worth and talents. Giving them places of honour and large emolument, and sharing with them in their likes and dislikes—this is the way for him to encourage his relatives to love him. Giving them numerous officers to discharge their orders and commissions—this is the way for him to encourage the great ministers. According to them a generous confidence, and making their emoluments large—this is the way to encourage the body of officers. Employing them only at the proper times, and making the imposts light—this is the way to encourage the people. By daily examinations and monthly trials, and by making their rations in accordance with their labours—this is the way to encourage the classes of artizans. To escort them on their departure and meet

are not able to practise them strenuously. Let the ruler be really able to cultivate his person, then will the universal duties and universal virtues be all-complete, so that he shall be an example to the whole empire, with its States and families. Those duties will be set up (道), and men will know what to imitate. 不惑 means, acc. to Choo He, '不疑於理,' 'he will have no doubts as to principle.' K'ang-shing explains it by 謀者良, 'his counsels will be good.' This latter is the meaning, the worthies being those specified in the note on the preceding par, their sovereign's counsellors and guides. The addition of 諸 determines the 父 to be uncles. See the 爾雅, I 14 昆弟

are all the younger branches of the ruler's kindred. 不眩 = 不惑, but the deception and mistake will be in the affairs in charge of those great ministers. 羣臣 and 臣 are the same parties. 勸—as in Ana II 11. Ying-t'ā explains it here—'They will exhort and stimulate one another to serve their ruler.' On 財用足, Choo He says—'來自工, 則通功易事, 農人相資, 故財用足.' 'The resort of all classes of artizans being encouraged, there is an intercommunication of the productions of labour, and an interchange of men's services, and the husbandman and the trafficker,' (it is this class which is designed by 木)

豫則廢言前定則不
 也凡事豫則立不
 有九經所以行之者
 侯也凡爲人卜國家
 往而薄來所以懷諸
 亂持危朝聘以時厚
 也繼絕世舉廢國治
 矜不能所以不遠人
 也送往迎來嘉善而
 稟稱事所以勸白

them on their coming, to commend the good among them, and show compassion to the incompetent —thus is the way to treat indulgently men from a distance. To restore families whose line of succession has been broken, and to revive States that have been extinguished, to reduce to order States that are in confusion, and support those which are in peril, to have fixed times for their own reception at court, and the reception of their envoys, to send them away after liberal treatment, and welcome their coming with small contributions —thus is the way to cherish the princes of the States.

15 "All who have the government of the empire with its States and families have the above nine standard rules. And the means by which they are carried into practice is singleness.

16 "In all things success depends on previous preparation, and without such previous preparation there is sure to be failure. If what is to be spoken be previously determined, there will be no

are adding to one another. Hence the *four* *uses* for expenditure are sufficient. I suppose that Choo felt a want of some mention of agriculture in connection with these rules, and thought to find a place for it here. Maoc would make 財—材 and 用—器物. See the

中庸說 *in* *cc.* Comp. also 大學傳 *x.* 12. K'ang-shing under: 四方 as mean-

ing 蕃國 frontier kingdoms, but the usage of the phrase is against such an interpretation.

14 After 天下畏之 we have in the 家語—公曰爲之奈何 The duke said, *How are these rules to be practised?* and then follows this par., preceded by 孔子曰

—Confucius said. 齊明盛服—comp. ch. xyl. 5. The *vesting* together as equally im-

portant, attention to inward purity and to dress, *seem* strange enough to a western reader. 勸

throughout, = to encourage, to stimulate in a friendly way. I have translated 親親 after

the 合講 which says 勸親親謂親之親我. The up. 親 is the noun, and the 2d the verb, just the reverse of the phrase

in its previous occurrences. The use of 忠 in reference to the prince's treatment of the offi-

cers is strange, but the translation gives what appears to be the true ing. K'ang-shing explained—

It is glaze the emolument of the loyal and sincere; but, according to the analogy of all the other clauses, 忠 and 信 must be descrip-

tive of the ruler. 時使—comp. Ana. I. v For 既稟 we have in the 家語 餽稟

不誠不順乎親矣
 順乎親有道反諸身
 不親不信乎朋友矣
 信乎朋友有道不順
 乎朋友不獲乎上矣
 矣獲乎上有道不信
 乎上民不可得而治
 則不窮在下位不獲
 前定則不疚道前定
 踰事前定則不困行

stumbling If affairs be previously determined, there will be no difficulty with them. If one's actions have been previously determined, there will be no sorrow in connection with them. If principles of conduct have been previously determined, the practice of them will be inexhaustible

17 "When those in inferior situations do not obtain the confidence of the sovereign, they cannot succeed in governing the people. There is a way to obtain the confidence of the sovereign, if one is not trusted by his friends, he will not get the confidence of his sovereign. There is a way to being trusted by one's friends; if one is not obedient to his parents, he will not be true to friends. There is a way to being obedient to one's parents, if one, on turning his

which K'ang-shung explains by 稍食, 'rations allowed by government' See Morrison, char 稍 Choo He follows K'ang-shung in this, but

I agree with Maou, that 槩 and not 飭 is to be substituted here for 既 稱, up 3d tone, 'to weigh,' 'to be according to' The trials and examinations, with these rations, show that the artizans are not to be understood of such dispersed among the people, but as collected under the superintendence of the government. Ambassadors from foreign countries have been received up to the present century, according to the rules here prescribed, and the two last regulations are quite in harmony with the moral and political superiority that China claims over the countries which they may represent. But in the case of travellers, and travelling merchants, passing from one state to another, there were anciently regulations, which may be adduced to illustrate all the expressions here. See the 中庸說, and the 日誦 in loc 繼絕 出, 舉廢國, —see Ana xx. 1 7 15 We naturally understand 所以行之者

也, as meaning—'the means by which they are carried into practice is one and the same' Then this means will be the 豫, or 'previous preparation' of the next par. This is the interpretation of K'ang-shung and Ying-tā, who take the two par together. But acc to Choo He, 'the one thing' is sincerity, as in par 8 16. The 'all things' is to be understood with reference to the universal duties, the universal virtues, and the nine standard rules. 17 The object of this par seems to be to show that the singleness, or sincerity, lies at the basis of that previous preparation, which is essential to success in any and every thing. The steps of the climax conduct us to it as the mental state, necessary to all virtues, and this sincerity is again made dependent on the understanding of what is good, upon which point see the next chapter. 不獲乎上, = acc to Ying-tā, 不得於君上之意, 'do not get the mind—pleased feeling—of the sovereign' We use 'to gain,' and 'to win,' sometimes, in a similar way. 18 Premare (Not, Lin, Sin, p 156) says, — '誠者 est in abstracto, et 誠之者 est in con-

身有道，不明乎善，不誠乎身矣。誠者，人之道也。誠之者，人之道也。誠者，不勉而中，不思而得，從容中道，聖人也。誠之者，擇善而固執之者也。博學之，審問之，慎思之，明辨之，篤行之。有弗學，有弗能，有弗措也，有弗能，有弗措也。

thoughts in upon himself, finds a want of sincerity, he will not be obedient to his parents. There is a way to the attainment of sincerity in one's self,—if a man do not understand what is good, he will not attain sincerity in himself.

18 "Sincerity is the way of Heaven. The attainment of sincerity is the way of men. He who possesses sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought,—he is the sage who naturally and easily embodies the right way. He who attains to sincerity, is he who chooses what is good, and firmly holds it fast.

19 "To this attainment there are requisite the extensive study of what is good, accurate inquiry about it, careful reflection on it, the clear discrimination of it, and the earnest practice of it.

20 "The superior man, while there is any thing he has not studied, or while in what he has studied there is any thing he cannot understand, will not intermit his labour. While there is any thing

creta. This is not quite correct. For 誠者 is in the concrete, as much as the other and is said, below to be characteristic of the sage. 誠者 is the quality possessed absolutely. 誠之者 is the same acquired. The way of Heaven,—this, acc. to Ying-ti,—the way which Heaven pursues. Choo He explains it 天理之本然, the fundamental natural course of heavenly principle. Maou says 一此猶中庸之率性以爲道者也. 本乎天也. this is like the accordance of nature in the Mean, considered to be *tiên ratu*, having its root in Heaven. We might acquiesce in this, but for the opposition of 人之道 on

which Maou says 一此猶中庸之修道以爲道者也. 成乎人也. —this is like the cultivation of the path in the Mean, considered to be *tiên ratu*, having its completion from man. But this takes the second and third utterances in the Work as independent sentiments, which they certainly are not. I do not see my way to rest in any but the old interpretation extravagant as it is.—At this point, the chapter in the 家語 ceases to be the same with that before us, and diverges to another subject. 19 There are here described the different processes which lead to the attainment of sincerity. The gloss in the 備旨 says that the five 之 all refer to the what is good in the last ch., the five universal duties, and the nine standard rules being included therein. R. then it seems

問問之弗知弗措也。有弗思思之弗得弗措也。措也。有弗辨辨之弗明弗措也。有弗措也。有弗行行能之弗篤弗措也。人不能之已自之。人不能之已自之。果能此道矣。雖愚必明。雖柔必強。自誠明謂之性。自

he has not inquired about, or any thing in what he has inquired about which he does not know, he will not intermit his labour. While there is any thing which he has not reflected on, or any thing in what he has reflected on which he does not apprehend, he will not intermit his labour. While there is any thing which he has not discriminated, or his discrimination is not clear, he will not intermit his labour. If there be any thing which he has not practised, or his practice fails in earnestness, he will not intermit his labour. If another man succeed by one effort, he will use a hundred efforts. If another man succeed by ten efforts, he will use a thousand

21 "Let a man proceed in this way, and, though dull, he will surely become intelligent, though weak, he will surely become strong"

CHAPTER XXI. When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed

to me, that the 之, acc to the idiom pointed out several times in the Analects, simply intensifies the meaning of the diff verbs, whose regimen it is. 20 Here we have the determination which is necessary in the prosecution of the above processes, and par 21 states the result of it. Choo He makes a pause at the end of the first clause in each part of the par, and interprets thus —'If he do not study, well. But if he do, he will not give over till he understands what he studies,' and so on. But it seems more natural to carry the supposition in 有 over the whole of every part, as in the translation, which moreover substantially agrees with Yung-tā's interpretation.—Here terminates the third part of the Work. It was to illustrate, as Choo He told us, how 'the path of the Mean cannot be left.' The author seems to have kept this point before him in chapters xiii—xvi, but the next

three are devoted to the one subject of filial piety, and the 20th, to the general subject of government. Some things are said worthy of being remembered, and others which require a careful sifting, but, on the whole, we do not find ourselves advanced in an understanding of the argument of the Work.

21 THE RECIPROCAL CONNECTION OF SINCERITY AND INTELLIGENCE. With this chapter commences the fourth part of the Work, which, as Choo observes in his concluding note, is an expansion of the 18th par of the prec chapter. It is, in a great measure, a glorification of the sage, finally resting in the person of Confucius, but the high character of the sage, it is maintained, is not unattainable by others. He realizes the ideal of humanity, but by his example and lessons, the same ideal is brought within the reach of many, perhaps of all. The ideal of humanity,—the perfect character belonging to the sage, which ranks him on a level with Hea-

三

唯人下至誠爲能

明誠謂之教誠則明
矣明則誠矣
右第一章
思承上章人下人
道人道之息而
一也自此以下
章皆了思之
以反覆推明此
之意

to instruction But given the sincerity, and there shall be the intelligence, given the intelligence, and there shall be the sincerity

The above is the twenty first chapter Tsze-sze takes up in it, and discourses from, the subjects of "the way of Heaven" and "the way of men," mentioned in the preceding chapter The twelve chapters that follow are all from Tsze-sze, repeating and illustrating the meaning of this one

CHAPTER XLII It is only he who is possessed of the most complete sincerity that can exist under heaven, who can give its full

ven,—is indicated by 誠 and we have no single term in English, which can be considered as the complete equivalent of that character. The Chinese themselves had great difficulty in arriving at that definition of it which is now generally acquiesced in. In the 四書通 (quoted in the 匯參中册 xvi. 5), we are told that the Han school were all ignorant of its meaning. Under the Sung dynasty first came 李邦直 who defined it by 不欺 freedom from all deception. After him, 徐仲車 said that it meant 不包 concealment. Then, one of the Ching called it 無妄 freedom from all moral error; and finally Choo He added to this the positive element of 眞實 truth and reality, on which the definition of 誠 was complete. Remusat calls it—*is perfection, and is perfectio morale*. Intorcetta and his friends call it—*vera solidaque perfectio*. Simplicity or singleness of soul seems to be what is chiefly intended by the term;—the disposition to, and capacity of, what is good, without any deteriorating element, with no defect of intelligence or intrusion of selfish thoughts. This belongs to Heaven, to Heaven and earth, and to the

sage. Men, not naturally sages, may by cultivating the intelligence of what is good, raise themselves to this elevation. 性和教 carry us back to the first chapter but the terms have a different force, and the longer I dwell upon it, the more am I satisfied with Choo He's pronouncement in his 語類 that 性 is here 性之 proceeding from nature, and 教—學之 learning it, and therefore I have translated 謂之 by—is to be ascribed to. When, however he makes a difference in the connection between the parts of the two 1 name—誠則明矣, 明則誠矣, and exp! 誠則無不明 明則可以至誠, sincerity is invariably intelligent, and intelligence may arrive at sincerity this is not dealing fairly with his text.

Here, at the outset, I may observe that, in this portion of the Work, there are specially the three following dogmas, which are more than questionable—1st, That there are some men—sages—naturally in a state of moral perfection; 2d, That the same moral perfection is attainable by others, in whom its development is impeded by their material organization and the influence of

以與天地參矣。地之化育則可以贊大
 化育可以贊天地之
 可以贊天地之
 能盡物之性則
 則能盡物之性
 性能盡人之性
 性則能盡人之
 盡其性能盡其

development to his nature Able to give its full development to his own nature, he can do the same to the nature of other men Able to give its full development to the nature of other men, he can give their full development to the natures of animals and things Able to give their full development to the natures of creatures and things, he can assist the transforming and nourishing powers of Heaven and Earth Able to assist the transforming and nourishing powers of Heaven and Earth, he may with Heaven and Earth form a ternion.

external things, and 3d, That the understanding of what is good will certainly lead to such moral perfection

22 THE RESULTS OF SINCERITY, AND HOW THE POSSESSOR OF IT FORMS A TERNION WITH HEAVEN AND EARTH On 人卜个誠 Choo He says that it denotes 'the reality of the virtue of the sage, to which there is nothing in the world that can be added' This is correct, and if we were to render—'It is only the most sincere man under heaven,' the translation would be wrong 盡 means simply 'to exhaust,' but, by what processes and in what way, the character tells us nothing about The 'giving full development to his nature,' however, may be understood with Maou, as—'pursuing THE PATH in accordance with his nature, so that what Heaven has conferred on him is displayed without shortcoming or let' The 'giving its development to the nature of other men' indicates the sage's helping them, by his example and lessons, to perfect themselves 'His exhausting the nature of things,' i. e., of all other beings, animate and inanimate, is, acc to Choo He, 'knowing them completely, and dealing with them correctly,' 'so,' add the paraphrasts, 'that he secures their prosperous increase and development according to their nature Here, however, a Buddhist idea appears in Choo He's commentary He says—'The nature of other men and things (=animals) is the same with my nature,' which, it is observed in Maou's work, is the same with the Buddhist sentiment, that 'a dog has the nature of Buddha,' and with that of the philosopher Kaou, that 'a dog's nature is the same

as a man's' Maou himself illustrates the 'exhausting the nature of things,' by reference to the Shoo-king IV in 2, where we are told that under the first sovereigns of the Hsia dynasty, 'the mountains and rivers, all enjoyed tranquility, and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature' It is thus that the sage 'assists Heaven and Earth' K'ang-shing, indeed, explains this by saying—'The sage, receiving Heaven's appointment to the imperial throne, extends every where a happy tranquility' Evidently there is a reference in the language to the mystical paragraph in the 1st chapter—致中

和人地位焉,萬物育焉 'Heaven and Earth' take the place here of the single term—'Heaven,' in ch xx par 18 On this Ying-tā observes—It is said above, *sincerity is the way of Heaven*, and here mention is made also of *Earth*. The reason is, that the reference above, was to the principle of sincerity in its spiritual and mysterious origin, and thence the expression simple,—*The way of Heaven*, but here we have the transformation and nourishing seen in the production of things, and hence *Earth* is associated with *Heaven*. This is not very intelligible, but it is to bring out the idea of a *ternion*, that the great, supreme, ruling, Power is thus dualized 參 is 'a file of three,' and I employ 'ternion,' to express the idea, just as we use 'quaternion,' for a file of four What is it but blasphemy, thus to file man with the supreme Power?

體禍福將全善必先
 孽見于著龜動于四
 祥國家將亡必有妖
 知國家將興必有禎
 豈全誠之道可以前
 爲能化。唯大卜全誠
 變則化。則明明則動
 則明則動則變。誠誠
 誠則形形則著著則
 誠則形形則著著則
 誠則形形則著著則

CHAPTER XXIII Next to the above is he who cultivates to the utmost the shoots of goodness in him. From those he can attain to the possession of sincerity. This sincerity becomes apparent. From being apparent, it becomes manifest. From being manifest, it becomes brilliant. Brilliant, it affects others. Affecting others, they are changed by it. Changed by it, they are transformed. It is only he who is possessed of the most complete sincerity that can exist under heaven, who can transform.

CHAPTER XXIV It is characteristic of the most entire sincerity to be able to foreknow. When a nation or family is about to flourish, there are sure to be happy omens, and when it is about to perish, there are sure to be unlucky omens. Such events are seen in the milfoil and tortoise, and affect the movements of the four limbs.

23. THE WAY OF MAN—THE DEVELOPMENT OF PERFECT SINCERITY IN THOSE NOT NATURALLY POSSESSORS OF IT. 其次 the next, or

his next, referring to the 自誠明者 of ch. xxi. 曲 is defined by Choo He—

偏 one half, a part. K'ang shing says!

it by 小小之事 very small matters.

Mason defines it by 隅 a corner and refers

to Ana. VII. viii. 舉一隅不以三隅

反 as a sentiment analogous to the one in 致

曲 There is difficulty about the term. It

properly means crooked and with a bad applica-

tion, like 偏 often signifies deviation from what

is straight and right. Yet it cannot have a bad

meaning here, for if it have, the phrase—

致曲 will be, in the connection, unintelligi-

ble. One writer uses this comparison—Put a

stone on a bamboo shoot, or where the shoot

would show itself, and it will travel round the stone, and come out crookedly at its side. So it is with the good nature whose free development is repressed. It shows itself in shoots, but if they be cultivated and improved, a moral condition and influence may be attained equal to that of the sage.

24. THAT ENTIRE SINCERITY CAN FOREKNOW

至誠之道 is the quality in the abstract,

while 至誠 at the end, is the entirely sincere

individual,—the sage, by nature, or by attain-

ment. 禎祥 lucky omens. In the dict.,

祥 is used to define 禎 祥 may be used

also of inauspicious omens, but here it cannot

embrace such. Distinguishing between the two

terms, Ying-ti says that unusual appearances

of things existing in a country are 祥, and ap-

pearances of things new are 禎 妖孽 are

unlucky omens, the former being spoken of

prodigia of plants, and of strangely dressed

boys singing ballads, and the latter of prod-

已者子誠者而誠神。知之知之。
 也。非誠無物道誠。故不誠如。
 所以成己為貴。故始不誠也。
 物而誠。

When calamity or happiness is about to come, the good shall certainly be foreknown by him, and the evil also. Therefore the individual possessed of the most complete sincerity is like a spirit.

CHAPTER XXV 1 Sincerity is that whereby self-completion is effected, and its way is that by which man must direct himself

2 Sincerity is the end and beginning of things, without sincerity there would be nothing. On this account, the superior man regards the attainment of sincerity as the most excellent thing

3 The possessor of sincerity does not merely accomplish the self-completion of himself. With this quality he completes *other men and things also*. The completing himself *shows his* perfect virtue.

gious animals. The subject of the verbs 見 and 動 is the events, not the omens. For the milfoil and tortoise, see the Yih-king, App I 11. 'They are there called 神物, 'spiritual things'.

Divination by the milfoil was called 筮, that by the tortoise was called 卜. They were

used from the highest antiquity. See the Shoo-king, II 11 18, V 11 20-30. 四體, 'four limbs,' are by K'ang-shing interpreted of the feet of the tortoise, each foot being peculiarly appropriate to divination in a particular season.

Choo He interprets them of the four limbs of the human body. 如神 must be left as indefinite in the translation as it is in the text —

The whole chapter is eminently absurd, and gives a character of ridiculousness to all the magnificent teaching about 'entire sincerity'. The foreknowledge attributed to the sage,—the will of Heaven,—is only a guessing by means of augury, sorcery, and other follies.

25 HOW FROM SINCERITY COMES SELF-COMPLETION, AND THE COMPLETION OF OTHERS AND OF THINGS. I have had difficulty in translating this chapter, because it is difficult to understand it. We wish that we had the writer before us to question him, but if we had, it is not likely that he would be able to afford us much satisfaction. Persuaded that what he denominates *sincerity* is a figment, we may not wonder at the extravagance of its predicates. 1

All the comment of the Sung school say, that 誠 is here 人命之性, 'the Heaven-conferred nature,' and that 道 is 率性之道, 'the path which is in accordance with the nature'. They are probably correct, but the difficulty comes when we go on with this view of 誠 to the next par. 2 I translate the expansion of this in the 日誦 — 'All that fill up the space between heaven and earth are things (物). They end and they begin again, they begin and proceed to an end, every change being accomplished by sincerity and every phenomenon having sincerity unceasingly in it. So far as the mind of man (人之心) is concerned, if there be not sincerity, then every movement of it is vain and false. How can an unreal mind accomplish real things? Although it may do something, that is simply equivalent to nothing. Therefore the superior man searches out the source of sincerity, and examines the evil of insincerity, chooses what is good, and firmly holds it fast, so seeking to arrive at the place of truth and reality'. Maou's explanation is — 'Now, since the reason why the sincerity of spiritual beings is so incapable of being repressed, and why they foreknow, is because they enter into things, and there is nothing without them — shall there be anything which is without the entirely sincere man, who is as a spirit?' I have given these specimens of commentary, that the

配人悠久無疆如此者
 成物也。博厚配地高明
 所以覆物也。悠久所以
 博厚所以載物也。高明
 遠則博厚博厚則高明
 久則徵徵則悠久悠久
 則故。故時措之宜也。
 性之德也。合內外之道
 也。成己仁也。成物知也。

The completing *other men and things* shows his knowledge. Both these are virtues belonging to the nature, and this is the way by which a union is effected of the external and internal. Therefore, whenever he—the entirely sincere man—employs them,—that is, these virtues,—their action will be right.

CHAPTER XXVI 1 Hence to entire sincerity there belongs ceaselessness.

2 Not ceasing, it continues long. Continuing long, it evidences itself.

3 Evidencing itself, it reaches far. Reaching far, it becomes large and substantial. Large and substantial, it becomes high and brilliant.

4 Large and substantial,—this is how it contains all things. High and brilliant,—this is how it overspreads all things. Reaching far and continuing long,—this is how it perfects all things.

5 So large and substantial, the individual possessing it is the co-equal of Earth. So high and brilliant, it makes him the coequal of Heaven. So far reaching and long continuing, it makes him infinite.

reader may, if he can, by means of them, gather some apprehensible meaning from the text. 3.

I have translated 成物 by—complete *other men and things also*, with a reference to the account of the achievements of sincerity in ch. xiii. On 性之德也 合外內之道也 the

日講 paraphrases—Now both this perfect virtue and knowledge are virtues certainly and originally belonging to our nature, to be referred for their bestowment to Heaven,—what distinction is there in them of external and internal?—All this, so far as I can see is but veiling ignorance by words without knowledge.

26. A F EL BETWEEN THE SAME POSSESSED OF ENTIRE SINCERITY AND HEAVEN AND EARTH, SHOWING THAT THE SAME QUALITIES BELONG TO THEM. The first six parts show the way of the sage, the next three show the way of Heaven and Earth and the last belongs to the two ways together in their essential nature in a passage from the Shu-king. The doctrine of the chapter is liable to the criticisms which have been made on the 22d ch. And, moreover there is in it a sad confusion of the visible heavens and earth with the immaterial power and reason which govern them in a word with God, 1. Because of the 故 hence or therefore,

不見而章，不動而變，無爲而成。天地之道，可一言而盡也。其爲物不貳，則其生物不測。天地之道，博也，厚也，高也，明也，悠也，久也。今夫天斯昭昭之，多及其無窮也。日月星辰繫焉，萬物覆焉。今夫地，撮土之多，

6 Such being its nature, without any display, it becomes manifested, without any movement, it produces changes; and without any effort, it accomplishes its ends

7. The way of Heaven and Earth may be completely declared in one sentence. They are without any doubleness, and so they produce things in a manner that is unfathomable

8 The way of Heaven and Earth is large and substantial, high and brilliant, far-reaching and long-enduring

9 The heaven now before us is only this bright shining spot; but when viewed in its inexhaustible extent, the sun, moon, stars, and constellations of the zodiac, are suspended in it, and all things are overspread by it. The earth before us is but a handful of soil, but when regarded in its breadth and thickness, it sustains

Choo He is condemned by recent writers for making a new chapter to commence here. Yet the matter is sufficiently distinct from that of the preceding one. Where the 故 takes hold of the text above, however, it is not easy to discover. The gloss in the 備旨 says that it indicates a conclusion from all the preceding predicates about sincerity. 全誠 is to be understood, now in the abstract, and now in the concrete. But the 6th paragraph seems to be the place to bring out the personal idea, as I have done. 無疆, 'without bounds,' = our *infinite*. Surely it is strange, passing strange—to apply that term in the description of any created being. 7 What I said was the prime idea in 誠, viz., 'simplicity,' 'singleness of soul,' is very conspicuous here. 其爲物不貳, 一爲 is the subst. verb. It surprises us, however, to find Heaven and Earth called 'things,' at the same time that they are represented as by their entire sincerity producing all things. 9 This par. is said

to illustrate the unfathomableness of Heaven and Earth in producing things, showing how it springs from their sincerity, or freedom from doubleness. I have already observed how it is only the material heavens and earth which are presented to us. And not only so,—we have mountains, seas, and rivers, set forth as acting with the same unfathomableness as those entire bodies and powers. The 備旨 says on this.—'The hills and waters are what Heaven and Earth produce, and that they should yet be able themselves to produce *other* things, shows still more how Heaven and Earth, in the producing of things, are unfathomable.' The confusion and error in such representations are very lamentable. The use of 多 in the several clauses here perplexes the student. On 斯昭昭之多, Choo He says—此指其處而言之, 'This is speaking of it'—heaven—as it appears in one point. In the 中庸說, *in loc*, there is an attempt to make this

及具廣厚載節嶽而不重振
 河海而不洩萬物載焉今人
 山卷石之多及具廣人阜
 木牛之禽獸居之寶藏興焉
 今人水勺之多及其不測
 龜鼉蛟龍魚鼈牛馬貨財殖
 焉詩云維人之命於穆不已
 蓋曰人之所以爲人也於乎
 不顯文一之德之純蓋曰文
 一之所以爲文也純亦不已

mountains like the Hwa and the Yoh, without feeling their weight, and contains the rivers and seas, without their leaking away. The mountain now before us appears only a stone, but when contemplated in all the vastness of its size, we see how the grass and trees are produced on it, and birds and beasts dwell on it, and precious things which men treasure up are found on it. The water now before us appears but a ladleful, yet extending our view to its unfathomable depths, the largest tortoises, iguanas, iguanadons, dragons, fishes, and turtles, are produced in them, articles of value and sources of wealth abound in them.

10 It is said in the Book of Poetry, "The ordinances of Heaven, how profound are they and unceasing! The meaning is, that it is thus that Heaven is Heaven. And again, "How illustrious was it, the singleness of the virtue of king Wán!" indicating that it was thus that king Wán was what he was. Singleness likewise is unceasing

out by a definition of 多—多餘也言
 少許耳 多 is overplus, meant a small
 overplus. 日月星辰—comp. the Shoo-
 king, I. 3. In that pass, as well as here, many
 take 星 as meaning the planets, but we need
 not depart from the meant g of stars gene-
 rally. 辰 is applied variously but used along
 with the other terms, it denotes the conjunc-
 tions of the sun and moon, which divide the
 circumference of the heavens into twelve parts.

華嶽—there are five peaks, or 嶽 worship-
 ped in Chi the western one of which is called
 華 (low 3d tone) 嶽 Here, hu ㄅ, we
 are to understand by each term a particu-
 lar 1. See the 集證 and 中府說
 as loc. In the 集證 the yellow river and
 that only is understood by 河 but both it and
 海 must be taken generally 卷 read ㄌ, lower
 1st tone, is in the dict., with ref. to this

而盡精微、極高明、而道
中庸、溫故、而知新、敦厚
以崇禮。是故居上不驕、
爲下不倍、國有道、其言
足以興、國無道、其默足
以容。詩曰：既明且哲、以
保其身。其此之謂與。
而好自專、生乎今之世、
反古之道、如此者、裁及

breadth and greatness, so as to omit none of the more exquisite and minute points which it embraces, and to raise it to its greatest height and brilliancy, so as to pursue the course of the Mean. He cherishes his old knowledge, and is continually acquiring new. He exerts an honest, generous, earnestness, in the esteem and practice of all propriety.

7 Thus, when occupying a high situation, he is not proud, and in a low situation, he is not insubordinate. When the kingdom is well governed, he is sure by his words to rise, and when it is ill governed, he is sure by his silence to command forbearance to himself. Is not this what we find in the Book of Poetry,—“Intelligent is he and prudent, and so preserves his person?”

CHAPTER XXVIII. 1 The Master said, “Let a man who is ignorant be fond of using his own judgment, let a man without rank be fond of assuming a directing power to himself, let a man who is living in the present age go back to the ways of antiquity,—on the persons of all who act thus calamities will be sure to come.”

11. The whole par is merely a repetition of the prec. one, in other words. 道 is both cases here = 由 to proceed from, or by. It is said correctly that 首句是一節頭腦 the first sentence, 尊德性而道問學 is the basis of the whole paragraph. 溫故而知新—See Ana. II. xi. 7 This describes the superior man, largely successful in pursuing the course indicated in the prec. par. 信—詩曰—See the Shu-king, III. ill. Ode 1. 1. 3.

28. AN ILLUSTRATION OF THE SAY IN THE LAST CHAPTER.—IN A LOW SITUATION HE IS NOT INSUBORDINATE. There does seem to be a connection of the kind thus indicated between this chapter and the last, but the principal object of what is said here is to prepare the way for the eulogium of Confucius below—the eulogium of him, a sage without the throne. 1 The different 1's here may be understood generally but they have a special reference to the general scope of the chapter. Three things are required to give law to the empire: virtue (including intelligence); rank; and the right time. 愚 is he who wants the virtue; 11 is he who wants the rank; and the last clause describes

具身者也。○二節
 禮不制度，不考文。○三節
 小人同軌，書同文，行同
 倫。○四節
 雖有其德，不敢作禮樂焉。雖有其
 德，苟無其位，亦不敢作
 禮樂焉。○五節
 相不足徵也。吾學殷禮，
 有宋存焉。吾學周禮，今
 川之吾從周。

2. To no one but the emperor does it belong to order ceremonies, to fix the measures, and to determine the characters.

3. Now, over the empire, carriages have all wheels of the same size; all writing is with the same characters, and for conduct there are the same rules

4. One may occupy the throne, but if he have not the proper virtue, he may not dare to make ceremonies or music. One may have the virtue, but if he do not occupy the throne, he may not presume to make ceremonies or music

5. The Master said, "I may describe the ceremonies of the Hea dynasty, but Ke cannot sufficiently attest my words. I have learned the ceremonies of the Yin dynasty, and in Sung they still continue. I have learned the ceremonies of Chow, which are now used, and I follow Chow."

the absence of the right time — In this last clause, there would seem to be a sentiment, which should have given course in China to the doctrine of Progress. 2 Thus, and the two next parr are understood to be the words of Tsze-sze, illustrating the prec declarations of Confucius. We have here the imperial prerogatives, which might not be usurped. 'Ceremonies' are the rules regulating religion and society, 'the measures' are the prescribed forms and dimensions of buildings, carriages, clothes, &c. 文 is said by Choo He, after K'ang-shing, to be 書名, 'the names of the characters'. But 文 is properly the form of the character, representing, in the original characters of the language, the 形, or figure of the object denoted. The character and name together are styled 字, and 書 is the name ap-

propriate to many characters, written or printed. 文, in the text, must denote both the form and sound of the character. 議, 'to discuss,' and 考, 'to examine,' but implying, in each case, the consequent ordering and settling. There is a long and eulogistic note here, in 'Confucius Sinarum Philosophus,' on the admirable uniformity secured by these prerogatives throughout the Chinese empire. It was natural for Roman Catholic writers, to regard Chinese uniformity with sympathy. But the value, or, rather, no value, of such a system in its formative influence on the characters and institutions of men may be judged, both in the empire of China, and in the church of Rome. 3 今, 'now,' is said with reference to the time of Tsze-sze. The par is intended to account for Confucius' not giving law to the empire. It was not the time.

諸庶民者諸
之道不諸身徵
民弗從故君了
不尊不信任
焉者雖善不尊
不信民弗從下
無徵無徵不信
乎上焉者雖善
重焉其寡過矣
其十人有

CHAPTER XXIX. 1 He who attains to the sovereignty of the empire, having *those* three important things, shall be able to effect that there shall be few errors *under his government*

2 However excellent may have been the regulations of those of former times, they cannot be attested. Not being attested, they cannot command credence, and not being credited, the people would not follow them. However excellent might be the regulations made by one in an inferior situation, he is not in a position to be honoured. Unhonoured, he cannot command credence, and not being credited, the people would not follow his rules.

3 Therefore the institutions of the Ruler are rooted in his own character and conduct, and sufficient attestation of them is given by the masses of the people. He examines them *by comparison* with those of the three kings, and finds them without mistake. He sets

軌 the rut of a wheel. 4. 禮樂—but we must understand also the measures, and char-
acters, in par 2. This par would seem to
reduce most emperors to the condition of rose
faints. 5. See the Ana. III. ix, xiv, which
chapters are quoted here; but in regard to what
is said of Sung, with an important variation.

The par illustrates how Confucius himself 爲
下不倍 occupied a low station without
being insubordinate.

29 AN ILLUSTRATION OF THE SEE ALSO IN
THE XXVIII CHAPTER—WHEN HE OCCUPIES A
HIGH POSITION, HE IS NOT PROUD; OR RATHER,
THE RAGE AND HIS INSTITUTIONS SEEM IN THEIR
EFFECT AND ISSUE. 1. Different opinions have
obtained as to what is intended by the 三重
three important things. K'ang shing says they
are 三王之禮 the ceremonies of the
three kings, i. e., the founders of the three dy-
nasties, Hsia, Yin, and Chow. This view we may
safely reject. Choo He makes them to be the
imperial prerogatives, mentioned in the last
chapter par. 2. This view may possibly be
correct. But I incline to the view of the com-
ment for Luh (陸氏), of the Tang dynasty
that they refer to the virtue, station and time,

which we have seen, in the notes on the last ch.,
to be necessary to one who would give law to
the empire. Mao mentions this view indicat-
ing his own approval of it. 寡 is used as a
verb, to make few—He shall be able to effect
that there shall be few errors, i. e., few errors
among his officers and people. 2. By 上焉

者 and 下焉者 K'ang shing understands
so erelgn and minister in which, again, we
must pronounce him wrong. The translation
follows the interp. of Choo He, it being under-
stood that the subject of the par is the regula-
tions to be followed by the people. 上焉者
having a reference both to time and to rank,
下焉者 must have the same. Thus there
is in it all view to Confucius, and the way is
still further prepared for his eulogium. 3. By
君子 is the 王太子者 in pa.

1,—the emperor-sea. By 道 must be intended
all his institutions and regulations. Attesta-
tion of them is given by the masses of the peo-
ple; i. e., the people believe in such a ruler
and follow his regulations, thus attesting their
adaptation to the general requirements of hu-
manity. The three kings, as mentioned above,

不厭六節討六節以六節在彼無惑六節在
 則遠之則有望近之則
 天下法言而世爲天下
 世爲天下道行而世爲
 知人也五節是故君子動而
 自世以俟聖人而不惑
 質鬼神而無疑知天也
 四節
 自世以俟聖人而不惑
 不悖質諸鬼神而無疑
 上而不繆建諸大地而

them up before heaven and earth, and finds nothing in them contrary to their mode of operation. He presents himself with them before spiritual beings, and no doubts about them arise. He is prepared to wait for the rise of a sage, a hundred ages after, and has no misgivings.

4 His presenting himself *with his institutions* before spiritual beings, without any doubts about them arising, shows that he knows Heaven. His being prepared, without any misgivings, to wait for the rise of a sage a hundred ages after, shows that he knows men.

5 Such being the case, the movements of such a ruler, *illustrating his institutions*, constitute an example to the empire for ages. His acts are for ages a law to the empire. His words are for ages a lesson to the empire. Those who are far from him, look longingly for him, and those who are near him, are never wearied with him.

6 It is said in the Book of Poetry, "Not disliked there, not tired of here, from day to day and night to night, will they per-

are the founders of the three dynasties, viz., the great Yu, Tang, the Completer, and Wü and Woo, who are so often joined together, and spoken of as one 繆=謬, and should be read in the low 3d tone. I hardly know what

to make of 建諸人地. Choo, in his 詒

類, says—此人地只是道耳, 謂台建於此, 而與道不相悖也.

'Heaven and Earth here simply mean right reason. The meaning is—I set up *my institutions* here, and there is nothing in them contradictory to right reason.' This, of course, is explaining the text away. But who can do any-

thing better with it? I interpret 質諸鬼神, with ref. to sacrificial institutions, or, the

general trial of a sovereign's institutions by the efficacy of his sacrifice, in being responded to by the various spirits whom he worships. This is the view of a Ho He-chen (何杞瞻), and

is preferable to any other I have met with 自

世以俟聖人而不惑,—compare Menenius, II Pt I n 17. 6 See the She-king, IV 1 Bk II Ode III st 2. It is a great descent

to quote that ode here, however, for it is only praising the feudal princes of Chow 在彼,

'there,' means their own States, and 在此,

'here,' is the imperial court of Chow. For 射,

the She-king has 數.

此無躬庶幾夙夜以永
終譽君子未有不如此
而蚤有譽於人卜者也
國仲尼祖述堯舜憲章
文武上律人時卜襲水
一辟如人地之無不持
載無不覆幬辟如四時
之錯行如日月之代明
萬物並育而不相害道
並行而不相悖小德川

petuate their praise." Never has there been a ruler, who did not realize this description, that obtained an early renown throughout the empire.

CHAPTER XXX 1 Chung ne handed down the doctrines of Yaou and Shun, as if they had been his ancestors, and elegantly displayed the regulations of Wän and Woo, taking them as his model. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land.

2 He may be compared to heaven and earth, in their supporting and containing, their overshadowing and curtaining all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining.

3 All things are nourished together without their injuring one another. The courses of the seasons, and of the sun and moon, are pursued without any collision among them. The smaller energies

30. THE EULOGIUM OF CO FANG 3, AS THE HEAD-IDEAL OF THE PERFECTLY SINCERE MAN THE SAGE, MAKING A TENSION WITH HEAVEN AND EARTH. I. 仲尼—See ch. II. The various predicates here are explained by K'ang shing and Ying ti, with reference to the Spring and Autumn, making them descriptive of it, but such a view will not stand examination. In translating the two first clauses, I have followed the editor of the 參匯 who says:—祖述者以爲祖而續述之憲章者奉爲憲而表章之. In the 紹聞編 it is observed that in what he handed down, Confucius began with Yaou and Shun, then to the times of Fuh-he and Shün-nung

were very remote. Was not the true reason this, that he knew of nothing in China more remote than Yaou and Shun? By the times of heaven are denoted the endless regular movement, which appears to belong to the heavens and by the water and the land, we are to understand the earth, in contradistinction from heaven, supposed to be fixed and unmovable. 律 a statute, a law; here used as a verb, to take as a law 襲—因 to follow to accord with. The scope of the passage, that the qualities of former sages, of Heaven, and of Earth, were all concentrated in Confucius. 2. 辟—read as, and—辟 錯 read as 迭, successively alternately

泉而時出之。溥博如天，淵
 泉如淵。見而民莫不敬，
 而民莫不信，行而民莫不
 說。是以聲名洋溢乎中國，
 施及蠻貊。舟車所至，人力
 所通，天之所覆，地之所載，
 日月所照，霜露所墜，凡有
 血氣者，莫不尊親，故曰配
 天。唯人卜宅，誠爲能經綸

3 All-embracing and vast, he is like heaven. Deep and active as a fountain, he is like the abyss. He is seen, and the people all reverence him, he speaks, and the people all believe him, he acts, and the people all are pleased with him. Therefore his fame over spreads the Middle kingdom, and extends to all barbarous tribes. Wherever ships and carriages reach, wherever the strength of man penetrates, wherever the heavens overshadow and the earth sustains, wherever the sun and moon shine, wherever frosts and dews fall—all who have blood and breath unfeignedly honour and love him. Hence it is said,—“He is the equal of Heaven.”

CHAPTER XXXII 1 It is only the individual possessed of the most entire sincerity that can exist under heaven, who can adjust

出之 always,—or in season—puts them
 forth, the 之 them having reference to the
 qualities described in par. 1. 3. 見 he is
 seen;—with reference, says the 備言 to the
 robes and cap, the visitibilities of the ruler. He
 speaks,—with reference to his instructions, de-
 clarations, orders. He acts;—with reference
 to his ceremonies, music, punishments, and acts
 of government. 4. This par. is the glowing
 expression of grand conceptions. 經 the gen-
 eral name for the rude tribes south of the Mid-
 dle kingdom. 貉 is another name for the
 狄, or rude tribes on the north. The two stand
 here, like 夷狄. Ana. III. v and like 四

夷 in the 大學傳, x. 18, as representa-
 tives of all barbarous tribes. 隊 read day
 low 3d tone, 隊, to fall.

32. THE EPILOGUE OF CONFUCIUS CONCLUD-
 ES. The chapter says Choo He, expands the
 clause in the last par. of ch. xix that the
 greater energies are seen in mighty transforma-
 tions. The sage is here not merely equal to
 Heaven—he is another Heaven, an independ-
 ent being, a God. 1. 經 and 綸 are pro-
 ceeds in the manipulations of silk, the former
 denoting the first separating of the threads, and
 the latter the subsequent bringing of them to-
 gether according to their kinds. 天下之
 大經—the great invariabilities of the world;

詩曰衣錦尚
 知^{二節}之。
 大德者其孰能
 固聰明聖知^{三節}達
 浩浩其大苟不
 其仁淵淵其淵
 焉有所倚^{二節}肫肫
 天地之化育大
 天下之人本知
 天下之人經立

the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transtorming and nurturing operations of Heaven and Earth, shall this individual have any being or any thing beyond himself on which he depends?

2. Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!

3. Who can know him, but he who is indeed quick in apprehension, clear in discernment, of far-reaching intelligence, and all-embracing knowledge, possessing all heavenly virtue?

CHAPTER XXXIII. 1. It is said in the Book of Poetry, "Over

explained of the 達道 and 九經, in ch.

xx 8, 12 天下之人本一 'the great

root of the world,' evidently with reference to

the same expression in ch 1 4 知 is taken as

emphatic, 一有默契焉, 非耳聞見

之知而已, 'he has an intuitive apprehen-

sion of, and agreement with, them It is not

that he knows them merely by hearing and see-

ing' 大焉有所倚 This is joined by

K'ang-shing with the next par., and he inter-

prets it of the Master's virtue, universally af-

fecting all men, and not partially deflected,

reaching only to those near him or to few

Choo He more correctly, as it seems to me, takes

it as=倚靠, 'to depend on' I translate

the expansion of the clause which is given in

'Confucius Sinarum Philosophus'—'The perfectly

holy man of this kind therefore, since he is

such and so great, how can it in any way be,

that there is any thing in the whole universe,

on which he leans, or in which he inheres, or on

which he believes to depend, or to be assisted

by it in the first place, that he may afterwards

operate?' 2 The three clauses refer severally

to the three in the prec paragraph 1 is vir-

tuous humanity in all its dimensions and capa-

cities, existing perfectly in the sage Of 淵 I

Choo He reclaims, and justly In the 紹聞

編 we read 一人人本無, 人只有

此形體, 與人便隔, 視聽思

慮動作, 皆曰由我, 各我其

我, 可知其小也, 除却形體,

便渾是入。形體如何除得

只克去有我的私, 便是除也,

入這般廣人, 台心亦這般

廣人, 而造化無間於我, 故

曰浩浩其大 'Heaven and man are

not originally two, and man is separate from

Heaven only by his having this body Of their

seeing and hearing, their thinking and revolv-

ing, their moving and acting, men all say—It

is from me Every one thus brings out his

SELF, and his smallness becomes known But

let the body be taken away, and all would be

Heaven How can the body be taken away?

Simply by subduing and removing that self-

having of the ego This is the taking it away.

That being done, so wide and great as Heaven

is, my mind is also so wide and great, and pro-

duction and transformation cannot be separated

from me Hence it is said—How vast is his

Heaven.' Into such wandering mazes of mys-

terious speculation are Chinese thinkers con-

ducted by the text—only to be lost in them.

As it is said, in par 3, that only the sage can

know the sage, we may be glad to leave him --

網。惡其文之著也。故
 君子之道闇然而日
 彰。小人之道明然而
 敗。君子之道淡而不
 厭。簡而文。溫而理。
 知遠之近。知風之自
 知微之顯。可與入德
 矣。詩曰。潛雖伏矣。亦
 孔之昭。故君子內省
 不疚。無惡於志。君子

in embroidered robe she puts a plain, single garment," intimating a dislike to the display of the elegance of the former. Just so, it is the way of the superior man to prefer the concealment of his virtue, while it daily becomes more illustrious, and it is the way of the mean man to seek notoriety, while he daily goes more and more to ruin. It is characteristic of the superior man, appearing insipid, yet never to produce satiety, while showing a simple negligence, yet to have his accomplishments recognized, while seemingly plain, yet to be discriminating. He knows how what is distant lies in what is near. He knows where the wind proceeds from. He knows how what is minute becomes manifested. Such an one, we may be sure, will enter into virtue.

2 It is said in the Book of Poetry, "Although the fish sink and lie at the bottom, it is still quite clearly seen." Therefore the supe-

83. THE COMMENTARY AND THE COMPLETION OF A VIRTUOUS COURSE. The chapter is understood to contain a summary of the whole Work, and to have a special relation to the first chapter. There a commencement is made with Heaven, as the origin of our nature, in which are grounded the laws of virtuous conduct. This ends with Heaven, and exhibits the progress of virtue, advancing step by step in man, till it is equal to that of High Heaven. There are eight citations from the Book of Poetry sent to make the poet suit his purpose, the author allegorizes them, or alters their meaning at his pleasure. Origen took no more license with the scriptures of the old and new Testament than Tse-tse and even Confucius himself do with the Book of Poetry. L. The first request in the pursuit of virtue is, that the man *not* think of his own improvement and do not act from a regard to others. 詩曰—see the She-king, I. v. Ode II. st. 1, where we read, how a 衣錦褰

衣褻 and 綱 are synonyms. 惡 (up. 8d tone) 其云云 is a gloss by Tse-tse, giving the spirit of the passage. The ode is understood to express the condolence of the people, with the wife of the duke of Wei, worthy of, but dead, the affection of her husband. 君子之道 小人之道—道 seems here to correspond only to our English way, as in the translation. 的然—the primary meaning of 的 is 明 bright, displayed. 的然, displayed-like, in opp. to 闇然, concealed-like. 知遠之近—what is distant is the nation to be governed, or the family to be regulated; what is near is the person to be cultivated. 知風之自—the wind is the influence exerted upon others, the source of which is one's own

之。所。不。可。及。者。其。唯。人。之。所。不。見。乎。
三節 詩。云。相。在。爾。空。尙。不。愧。於。屋。漏。故。君。子。不。動。而。敬。不。言。而。信。
四節 詩。云。奏。假。無。時。靡。有。事。是。故。君。子。不。賞。而。民。勸。不。怒。而。民。威。於。鈇。鉞。
五節 詩。云。不。顯。惟。德。

rior man examines his heart, that there may be nothing wrong there, and that he may have no cause for dissatisfaction with himself. That wherein the superior man cannot be equalled is simply this, his *work* which other men cannot see

3 It is said in the Book of Poetry, "Looked at in your apartment, be there free from shame, where you are exposed to the light of heaven" Therefore, the superior man, even when he is not moving, has a *feeling of* reverence, and while he speaks not, he has the *feeling of* truthfulness

4. It is said in the Book of Poetry, "In silence is the offering presented, and the *spirit* approached to, there is not the slightest contention" Therefore the superior man does not use rewards, and the people are stimulated to *virtue* He does not show anger, and the people are awed more than by hatchets and battle-axes

5 It is said in the Book of Poetry, "What needs no display is

virtue 知微之顯,—comp ch 1 3 可與 = 'it may be granted to such an one,' 與 being in the sense of 許 2 The superior man going on to virtue, is watchful over himself, when he is alone 詩云,—see the She-king, II iv Ode VIII st 11 The ode appears to have been written by some officer who was bewailing the disorder and misgovernment of his day This is one of the comparisons which he uses,—the people are like fish in a shallow pond, unable to save themselves by diving to the bottom The application of this to the superior man, dealing with himself, in the bottom of his soul, so to speak, and thereby realizing what is good and right, is very far-fetched 志, 'the will,' is here = 心, 'the whole mind,' the self 3 We have here substantially the same subject as in the last par The ode is the same which is quoted in ch xvi 4, and the citation is from the same stanza of it. 屋漏, acc to Choo

He, was the north-west corner of ancient apartments, the spot most secret and retired The single panes, in the roofs of Chinese houses, go now by the name, the light of heaven leaking in (漏) through them Looking at the whole stanza of the ode, we must conclude that there is reference to the light of heaven, and the inspection of spiritual beings, as specially connected with the spot intended 4 The result of the processes described in the two preceding parts. 詩云,—see the She-king IV in Ode II st. 2, where for 奏 we have 謏 假 read as, and = 格 The ode describes the imperial worship of T'ang, the founder of the Shang dynasty. The first clause belongs to the emperor's act and demeanour the second to the effect of these on his assistants in the service They were awed to reverence, and had no striving among themselves The 鈇鉞 were anciently given by the emperor to a prince, as symbolic of his investiture with a plenipotent authority to pun-

白辟其刑之。是故君子，
篤恭而天下平。詩云：予
懷明德，小人聲以色。予
以聲色之於以化民，人
也。詩曰：德輶如毛，猶
有倫。上人之載，無聲無
臭。矣。

右第二一章了思
因前章極致之，反
求其本，復自卜學爲

virtue. All the princes imitate it." Therefore, the superior man being sincere and reverential, the whole world is conducted to a state of happy tranquillity.

6 It is said in the Book of Poetry, "I regard with pleasure your brilliant virtue, making no great display of itself in sounds and appearances." The Master said, "Among the appliances to transform the people, sounds and appearances are but trivial influences. It is said in another ode, 'His virtue is light as a hair.' Still, a hair will admit of comparison as to its size. 'The doings of the supreme Heaven have neither sound nor smell.—That is perfect virtue."

The above is the thirty third chapter Tszsze having carried his descriptions to the extremest point in the preceding chapters, turns back in this, and examines the source of his subject and then

ish the rebellious and refractory. The 餓 is described as a large hundred and eight carries in weight. I call it a battle axe, because it was with one that king Woo despatched the tyrant Chow. 5. The same subject continued. 詩曰—see the She-king, IV L Bk. I Ode IV st. 3. But in the She-king we must translate.—There is nothing more illustrious than the virtue of the sovereign, all the princes will follow it. Tszsze puts another meaning on the words, and makes them introductory to the next par. 君子 must here be the 王天下者 of ch. xxix. Thus it is that a constant shuffle of terms seems to be going on, and the subject before us is all at once raised to a higher and inaccessible pl. form. 6. Virtue in its highest degree and self rare. 詩云—see

the She-king, III. I. Ode VII. st. 7. The 予 is God, who announces to king W in the reasons why he had called him to execute his judgments. W in's virtue, not sounded nor embellished, might come near to the 不顯 of last par. but Confucius fixes on the 大 to show its shortness. g. It had some, though not large exhibition. He therefore quotes again from III. III. Ode VI. st. 6, though away from the original intention of the words. But it does not satisfy him that virtue should be likened even to a hair. He therefore finally quotes III. I. Ode I. st. 7 where the imperceptible working of Heaven (載—事), in producing the overthrow of the Yin dynasty, is set forth as without sound or smell. That is his highest conception of the nature and power of virtue.

以謹獨之事，推而
 言之，以馴致乎篤
 恭而天下平之盛，
 又贊其妙，至於無
 聲無臭而後已焉。
 蓋舉一篇之要，而
 約言之，其反復丁
 字示人之意，至深
 切矣。學者其可不
 盡心乎。

again from the work of the learner, free from all selfishness, and watchful over himself when he is alone, he carries out his description, till by easy steps he brings it to the consummation of the whole empire tranquillized by simple and sincere reverentialness. He farther eulogizes its mysteriousness, till he speaks of it at last as without sound or smell. He here takes up the sum of his whole Work, and speaks of it in a compendious manner. Most deep and earnest was he in thus going again over his ground, admonishing and instructing men. Shall the learner not do his utmost in the study of the Work?

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INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE
FOR THE CLASSICS

A stands for *Analects*, *G L t.*, for *The Great Learning text*, *G L c.*, for *The Great Learning, commentary*, *D M.*, for *The Doctrine of the Mean* In the references to the *Analects*, books are separated by a colon, and chapters of the same book by a semicolon

THE 1st RADICAL -

(1) One, sometimes=a *A*, II 1 IV vi
2, XVIII 2 VI ix, xxi *et alibi*, *sape* *G L*
c., x 13 *D M.*, viii, xiii 4, xvi 7, 9 (2)
One and the same *D M.*, xvi 3, xv 9 (3)
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(4) A unity *A*, IV xv 1 XV ii (5)
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20 (6) As a verb,=to unite in one *A*,
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XV 1 5 *G L c.*, ix 3 (8) 一,
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七 *ts'eh*
ch'i Seven *A*, II iv 6 VI xlv 5, 7, 10,
XIII xxi, XIV xl

(1) Three *A*, I xi II ii, iv 2 III
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thrice *A*, V xviii 1 VIII i X xviii 2
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XVIII ix 2,=the band-master at the
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shang above, with the corresponding plu-
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G L c., x 1, 2, 20 *D M.*, xiv 3,
et al (2) Adverbially,=upwards *A*,
XIV xiv, xvi 2 (In these instances
some tone it low 2d tone) *D M.*, xviii
3, xxx 1 (3) 上, in or on the
above of *A*, VI vii IX xvi *D M.*,
xvi 3 (4) 上 下, above, below, in op-
position, applied to heaven and earth *A*,

VII xxi *D M.*, xii 3 (5) 草 上 之
風, the grass, when the wind is upon it.

A, XII xix (6) 上帝, God, the most
High God *G L c.*, x 5 *D M.*, xix 6

上 *shang*
chang Up 2d tone. To ascend, proceeding up-
wards 以 上, *A*, VI xix, VII vii

上 Anciently, upper 2d tone He she, it,
hea this, that, which is below, with the cor-
hsia responding plurals, both positive, and
superlative *A*, IX iii 2 X ii 1 XVI
ix *G L c.*, x 2, 20 *D M.*, xiv 3, xix
4, xx 6 17, xxi 2 (2) 上 下, sco

on 上 (3) 於 or 下, in or
on the beneath of *A*, XII xxi 1

XVII xii 1 (4) 人 上, the world,
the empire *A*, III xi, xxi, IV x
et al *G L t.*, 4, 5 c., viii 1, ix 1, x 1,
4 *D M.*, i 4, x 1 *et al* (5) Occurs in
the proper name 柳 上 惠, *A*, XV
xiii XVIII ii, viii 1, 3

上 *hea*
hsia A verb, low 3d tone To descend *A*,
III vii V xix *et al* (2) 以 上,
downwards *A*, VI xix (3) 上 人,
to humble one's-self to others *A*, XII
xx 5

父 人, an old man *A*, XVIII xii 1

不, Not *Passim*

目 *ts'ey*
ch'ieh Moreover, and moreover *A*, II iii 2,
VI ix VII xv VIII xi, xii 3 IX
xi 3 XI xlv 4 XVI i 4, 17 XVIII
vi 3 *D M.*, xv 2, xvi 7

世 (1) An age, a generation *A*, II
xiii 1 2 VI xiv VIII xii. XVI
i 8, ii 1, iii *D M.*, XI i; xxviii
1, xlix 3, 4 (2) To all ages *D M.*,
xix 5 (3) 沒 世 =after death *A*,
XV xix *G L c.*, iii 5 (4) 絕 世,
interrupted generations, i.e., families

whose line of succession has been broken. A XX. 1 8. DJM xx. 14 (3) The world. A XIV xxxiv ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ. G.L.C., xi. 3. (4) 世叔 as a proper name. A., XIV ix.

丘 (1) A hillock. A XIX. xx. (2) The name of Confucius. Used by himself ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ. V xxxviii; VII xxiii xxx. 3; xxxiv et al. DJM, xiii. 4 Applied to him contemptuously ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ. XIV xxxiv 1; XVIII vl. 2, 3. (3) Part of a double surname. ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ.

並 Properly written 並 Together along side A XIV xvii 3; XIX. xvi. G.L.C., x. 22. DJM, xxx. 3.

THE 2d RADICAL. 丨

个 一个人 one man. G.L.C., x. 13.

中 The middle. (1) 中 and 在 or 於 ..

中 In, in the midst of. A II. xviii. 1; 1. 1; VII. xv. X. xvii. 1; XV. xxi. xvi. 1 4 3. (2) The heart. G.L.C., vi. 2. (3) The Mean. A., VI. xxvii. XX. 1 1 DJM, 1 4 3; II. 1 3; et passim. (4)

中國 the Middle kingdom, China.

G.L.C., x. 1a. DJM xxx. 4. (5) 中道

midway halfway A., VI. x. (6) 中人

moderate men. A., VI. xix. (7) 中門

to stand in the middle of the gateway

A., X. iv. 2. (8) 中行 to walk in

the Mean, to act entirely right. A., VIII.

xxi. Comp. DJM, xxx. 1 (9) 中牟,

the name of a place. A., XVII. vii. 2.

中 Up. 3d tone. To hit the mark; hitting

the mark; exact. A XI xlii. 3; xviii.

ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ. XVIII viii. 3, 4. G.L.C., ix. 1 DJM, 1 4; xx. 18.

THE 3d RADICAL. 丶

主 (1) To count as chief or principal. A.,

I viii. 2; III. xvi. IX. xxiv. VII. x.

chu (2) A master president. A., XVI. 1 4

THE 4th RADICAL. 丩

乃 To be. 無乃..乎 or 與 is it

not...? A., VI. 1 3; XIV xxxiv 1; XVI.

1 3.

久 Long, for a long time. A., III. xxiv

IV ii. et al. DJM. iii., xxv. 2, 4, 5, 8.

After a long time. ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ.

乎 (1) A particle of interrogation. Found

alone; preceded by another interrog

part.; prec. by 不亦. A., 1. 1; iv. II.

vi., viii., xvii. VI. xxviii. VII. xiv. 1 2;

et al. scope G.L.C., iii. 2. (3) A particle

of exclamation. ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ. VI v. VIII. xviii.

5 xix. 1 3; IX. xx. et al. DJM, xvi. 3;

xxvii. 2. Foll. by 哉 giving emphasis.

A., III. xiv. VII. xvi. et al. Prec. by 哉

A., XII. xxii. 3; XIV. xiii. 1 2. ()

lightly interog. partly exclam. In this

usage it is sometimes preceded by 必

也; it is often prec. by 其 and by 矣

Immed. before it. A., II. xxi. 1; III. vii.

xix. 1; V. x. 1; VI. 1; et al. scope.

G.L.C. iv. 1; vi. 3. DJM. iii.; xv. 2 xvi.

2; xviii. 2; xix. 1; et al. (4) As a pro-

position, after verbs and adjectives, -ing,

for, &c. ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ. II. xvi. VIII. iv. 3;

XVIII. x; et al. scope. G.L.C., ix. 4; x.

6. DJM. i. 2; vii. xiv. 1 5; et al. scope.

(5) Than, in comparison. ㄅㄣˊ ㄣˊ ㄣˊ ㄣˊ ㄣˊ.

XVII. xxii. 1; XIX. xxv. DJM. 1 4 莫

乎 (6) 罷乎 how A., IV. v. 2

(7) Observe 焉爾乎 A., VI. xii;

and 其 乎 A., xvi. 1

Up 1st tone. Joined with 於 An

c 1 m dom. DJM, xxv. 10.

(1) Of. A., I. ii. 2; v. xi. 1; et passim.

G.L.C. 1 4; c. iii. 1; et passim. DJM.

ii. 2. viii. 1; passim. In the construct

state, the regent follows the 之 and the

regimen precedes. They may be respec-

tively a noun, a phrase or a larger

clause (2) Him, her it, them. A. L.

vii. XIV. xviii. 1; xix. 1; et passim. So,

in G.L.C. and DJM (3) It is often difficult

to find the antecedent to 之 and it

seems merely to give a substantive force

to the verb. A. II. xiii. iii. xiii. 1

XVII. ix. 6; XV. 3; et scope. DJM, xi.

18, 19 20; et al. (4) 有之 G.L.C.,

viii. 1; x. 13, as in (3), but 有之 and

無之 are more like our use of imper-

sonal verbs. G.L.C. ix. 1 A., IV. vi. 3.

(5) Where 之 comes in a sentence with

未 It is generally transposed. G.L.C., 7

A. IV. vi. 3; et al. So, 莫之知避

DJM, vii. 1; et al. All negative adverbs

seem to exert this attractive force. (6)

之謂 It is call 1 DJM, 1. 1. G.L.C.

vi. 1. A., XVI. xii. 3; et al. 謂之 is

different, and comes under (3). So, 皆

之 A., XIX. xxiii. 2. (7) On, the hollow

in A. VI. iii. 3; XI. vii. 1, 2; xxv. 11;

XVIII. 1 1. (8) 如之何 how A.

III. xix. XI. xix. et al. (9) 死之

died with, or for, him A. XII. xvii. 1

- (10) 木之難, A, XIV xli 3 (11)
 = 於, in regard to G L C, viii 1 (12)
 = 是, this G L C, ix. 6 (13) As a
 verb 'To go, or come, to' A, V xliii 2
 XIII xix *et al* (14) Part of a man's
 name A, VI xiii

乘 To mount, to ride, spoken of horses,
 shing carriages boats A, V vi VI iii 2
 ch'eng XV x 3, xxi

乘 Low 3d tone (1) A carriage A, I
 shing v V vii 2, 3 *et al* G L C, x 22 (2)
 ch'eng A team of 4 horses A, V xviii 2

THE 5TH RADICAL 7,

九 Nine A, VI iii 3 VIII xvi 3 XVI
 x. 九夷, the nine rude tribes on the
 east A, IV xiv 九經, the nine
 standard rules of govt D M, xx 12, 15

九 Up 1st tone 'To collect' A, XIV
 xvii 2

乞 To beg A, V xxiii

也 (1) A particle used at the end of sen-
 tences Sometimes it might be dispensed
 with, and at others it is felt to be neces-
 sary, not only to the euphony and strength
 of the style, but also to give clearness
 and definiteness to the meaning A, I
 ii 1, viii 2 X i, ii 1, 2, iii 1, 2, 3, 4,
 5 *et passim* So also in G L, and D M
 It closes also the diff. clauses in a long
 predicate, where we might use the ' in
 English D M, xxi 8 *et al* (2) It is
 used after proper names, after some id-
 verbs, and after a clause, in the first
 member of a sentence, and may be con-
 strued as=*as to*, the Latin *quoad* A, I
 x 1, 2, xv 3 VII xxi 1 XI vi, vii
 3, xiv 2, xv, xvi 1, xvii 1, 2, 3, 4 *et*
passim So, in G L, and D M In
 these cases it is followed at the end of
 the sentence, by another particle,—itself,

矣, 焉, 乎 (3) As correlative of 者,
 in explanation of terms G L C, iii 4,
 vi 1, x 7 D M, xxi A, III viii 3
 XII xvii *et al*, *sepe* (4) At the end of

sentences, we find 者也, sometimes
 preceded by 者, sometimes not In

these cases, 者 may often be explained
 as imparting a participial or adjective
 power to other characters, but not so al-
 ways A, V xxvi VI ii VII xix *et*
sepe So, in G L, and D M (5) 也

者 in the first member of a sentence,
 resuming a previous word, and followed
 by an explanation or account of it A,
 I ii 2 D M, i 2, 4 *et al*, *sepe* (6)=

乎, interrog A, III xxi 1 V xvi
 VI xxi (7) As a final, it appears often
 followed by other particles —也與,
 也, 已, 也, 矣, 也, 夫, 也, 哉

亂
 luan
 luan

(1) To confound, unregulated, con-
 fusion, insurrection A VII xx VIII
 ii, x, xiii 2 X viii 1 XV xxi XVII
 viii 3, xviii, xxi XVIII vii 5 作

亂, to raise confusion, or insurrection
 A, I ii 1 G L C, 7 c, ix 3. D M, xx
 14 (2) 'To put in order, able to govern'
 A, VIII xx 2 (3) The name of a certain
 part in a musical service A, VIII xi.

THE 6TH RADICAL J

予
 yu
 yu

(1) I, me, my A, III viii 3 VI
 xxi viii 3 *et al* D M, vii xxxiii 6
 (2) Name of a disciple of Conf A, V
 ix 1, 2 XVII xxi 6

事
 shi
 chih

(1) An affair, affairs, business A, I
 v, vii III viii 2, xv XV i 1 *et al*,
sepe G L C, i 1, ix 1, x 20 D M,
 xix 2, xx 16 有事, having trouble-

some affairs A II viii Having in af-
 fair with A, XVI i 2 從事, to
 pursue business A, VIII xi XVII i
 2 執事, to manage business A, VIII
 xvii (2) Labour, the results of labour
 A, XII xxi 3 XV ix XIX vii D
 M, xx 14 (3) 'To serve' A IX xi
 D M, xix 1 *et passim* (4) 何事

於 is probably = 何有於, 'what
 difficulty has he in practising be-
 nevolence' so that it may be classed un-
 der (1) A, VI xxxiii 1

THE 7TH RADICAL

(1) Two A, III xiv, XII vii 3, ix
 2 *et al* (2) 了, see (3)

In, on, to, from A, II iv 1, xxi 2
 XX i 3 *et al* G L C, iii 2 *et al* D
 M, xvi 4 *et al*

(1) Says, saying, gen, in quotations
 A, II xxi 2 IX vi 4 XIV xlii 1
 XIX iii, xxi 1 言, often in G
 L, and D M Observe A, XVII vi
 (2) Closing a sentence, and apparently
 =*so* A, VII xxi 2, xxxiii

Five D M, xx 8 A, II iv 1, 4
 XX ii 1 *et al*

与 鄉, the name of a village A,
 VII xxviii.

井 A well. 井, VI. xxiv 1

井
ching

醜 Up. 3d tone. Frequently 醜, XVII. 1 2.

醜

ch'ü

ju

亞飯—the band-master at the second meal. 亞飯, XVIII. ix. 2.

THE 8th RADICAL. 亠

亡

wang

(1) The dead. D.M., xix. 5; xx. * (2) To perish, to go to ruin. D.M., xxiv. viii 1 (3) To cause to perish. 亡 VI. viii. (4) Not at home. 亡, XVII. i. 1. 亡人 a fugitive. G.L.C., x. 12.

亡

wu

wu

Used as 無, not having, being without. 亡, III. v. 1; VI. ii. vii. xiv 3; XI. vii. xiv. v. 1; XV. xxv. XVII. xvi. 1; XIX. ii. v.

亢

kung

陳亢 a disciple of Conf. 亢, XVI. xiii. 1, 5. The same as 子禽

交

kiao

chiao

(1). Intercourse, to have intercourse with. 交 I. iv. viii. v. xvi. iii. G.L.C., iii. 3. D.M., xx. 8. (2) To give, to bestow. G.L.C., x. 2.

亦

yik

ji

Also; even then. 亦, I. xii. 2; xiii. iii. xiii. 3; V. xi. xx. iv. 2 scope. G.L.C., iv. 3, 13, 22. D.M., xii. 2; et al. 不亦

乎, is it not? But the meaning of also may often be brought out. 亦, I. 1 2, 3; X. ii. 3; et al.

享

kung

hsiang

To offer present. 享, x. v. 2.

THE 9th RADICAL. 人

人

jen

jen

(1) A man, other men, man,=humanity. 人, I. i. 3; iv. v. x. 3; et passim. So, in G.L.C. and D.M. (2) As opposed to 民 meaning officers. D.M., xviii. 4. 人, XI. xxiv 3. (3) 為人 playing the man, the style of man. 人, I. ii. VIII. xviii. 2. Obs. 人君 人父 人子

人臣 G.L.C., iii. 3. (4) 小人 the mean man, opp. to 君子 君子 (5)

聖人 the sage 人, VII. xxv. XVI. viii. 1 2; XIX. xii. 2. D.M., xii. 3; xvii. 1; xx. 18, xxvii. 1. xix. 3, 4. (6) 門

人 disciples. 人, IV. xv 2; VII. xviii. 1; et al. (7) 庶人 all the people, the masses. 人, XVI. ii. 3. G.L.C. & D.M., xviii. 3. (8) 善人 the good man.

人, VII. xxvi. 2; et al. (9) 成人 the complete man. 人, XIV. xiii. (10) 婦

人 a woman. 人, VIII. xx. 3. (11)

夫人 the designation of the wife of

the prince of a State. 夫人, XVI. xiv

(13) Used in designations of officers, like

our word man in huntman. 封人

the border warden. 人, III. xxiv 行

人 the manager of foreign intercourse.

人, XIV. ix.

Is found passim. (1) Benevolence. (3)

Perf. et virtue.

(1) Now the present, modern, time.

Serp. (*) Used logically by way of inference. 人, XI. xiii. 4; XVI. i. 8, 12.

D.M. xxvi. 9

According as. 人, XI. xiii. 2.

To take—to be in—office. 人, V. 5;

xviii. XV. vi. * XVIII. i. XVIII. vii. 5. XIX. xiii.

Other another. 人, V. xviii. 2; X. xi.

1; XVI. xiii. 3; XIX. xviii; xxiv

G.L.C., x. 13.

A measure of eight cubits. 人, XIX.

xiii. 3.

(1) Instead of alternate. D.M., xxx.

3 (*) A dynasty 三代 the three

dynasties;—Hsia, Shang, and Chow. 人,

III. xiv 二代 人, XV. xxiv 2.

(1) To order. 人, VIII. v. XX. ii. 3.

G.L.C., ix. 4. (2) Excellent. D.M., xvii.

4 (3) precious, insinuating. 人, I. iii.

V. xxiv (4) 令尹 designa. of the

chief minister of T'oo. 人, V. xviii. 1

(1). To do. 人, II. x. 1. Rarely found

in this sense. 人, XI. xxv 3. (3) By

with, according to, and perhaps other

English prepositions. G.L.C., ix. 5. D.M.,

xviii. 3; xx. 4. 人, I. v. II. i. iii. 1 2;

v. 3; et passim. To this belong 所以

therefore, that by which; 是以 hence;

何以 whereby;—which are found

passim. (3) To take. This use is analo-

gous to the preced., but the 以 precedes

the verb, and is often followed by it,

without an intervening object, as in

以告 以與 &c. 以為, to take

take it that (1) To, so as to G L T, 6 c, x 18 D M, x 3, xxi 6, 7, xxi 3, 4, 6 A, II n, ix III xxi VII 1, 2, *et passim* Sometimes we might translate in these cases by—and thereby But not so in such cases as 以全以

卜, 以卜, &c (5) It is often found after 可以, may, may be (6) To use, to be used A, III xxi, X xxi 2 XIII xiv XVIII x (7) The following instances are peculiar G L c, iii 5 D M, xxi 6 A, XIV xiv 2 XV xxi XIX xxi 1 XX 1 3

To look up to A, IX x 1 XIX xxi

Low 1st tone 周任, a man's name A, XVI 1 6

(1) An office, a charge A, VIII xi 1, 2 D M, x 14 (2) To repose trust in A, XVII xi 1 XX 1 9

(1) To attack by imperial authority A, XVI 1 1 4, ii 1 (2) To boast A, V xxi 3 VI xxi XIV ii 1 (3) To cut down, or out D M, xii 2 G L c, x 22

休休, simple and upright G L c, x 15

伊尹, the minister of the great T'ang A, XII xxi 6

To lie at the bottom D M, xxi 2

The second of three, the second of brothers Enters very commonly into designations, as in that of Confucius D M, ii, xxi A, XIX xxi, xxi, xxi, xxi Of others VI 1 2, 3, iv XI ii 2 XII ii XIII ii—III xxi 1, 2, 3 XIV x 3, xxi 1, 2 xxi 1, 2—V xxi—V xxi XV, xxi—XIV xxi, xxi—XIV x 2—XVIII xxi 1, 4—XVIII xi A surname A, VI xi XI xxi XVIII xi

The eldest of brothers Enters into designations A, XVI xxi, XVII x—XIV xxi, XV xi 2—II xi V xi—V xxi, VII xi 2 XVI xi XVIII xxi—VI 1 2—XVIII xi bis,—XIV xxi, XIX xxi 2—VIII 1 1—VI xxi, XI ii 2 A surname A, XIV x 3

伯, see 公

Like to, as A, X 1 1, iv 3, 4 D M, xv. 5.

Position, status A, IV xiv X iv 3, 5: *et al.* D M, XIV 1, 3, *et al.* 人地

位, Heaven and Earth get their place D M 1 5

佚
yih
yi
佑
yiu
yu
何
ho

Idleness A, XVI v

To aid. D M, xvii 4

What, what kind of, how A, II v 3, vii, vi, xxi 1 XVII v 2, ix, xiv 2, 3 *et sape* G L c, vi 2 (2) 如何,

generally with 之 between What, implying difficulty, indignation, or surprise Other words are found also between the 如 and 何, and then the phrase=what has to do with ? G L c, x 22 A, III xxi IX x 2, xii 2, xxi *et sape* (3) 何如, what as? what do you think of? how can it be said? A, I xi 1 V iii, xvii 1, 2 *et sape* (4)

何有, gen, but not always,=will have no difficulty A, VI xi VII ii XIII xxi *et al.* (5) 何爲, gen,=why A, VI xxi, IX xi XIV xxi 2, xxi *et al.*

(1) To make, produce G L c, ix 3 A, I ii 2 XI xii 2 To do A, VII xxi (2) To lay the foundation of, to be a maker or author A, VII 1 D M, xxi 1 (3) To make,=to be A, XIII xxi (4) To be begun A, III xxi (5) To rise, arise A, IX xi X xxi 4, xxi 2 XI xxi 7 XIV xi

Glib tongued A, V iv 1, 2 VI xxi XI xxi 4 XIV xxi 1, 2 XV x 6 XVI iv.

A surname A, XVII vii 1, 2.

A row of pantomimes A, III 1

Up 3d tone To send on a mission, to be commissioned A, VI iii 1 XIII v, xxi XIV xxi 1, 2

Up 2d tone (1) To cause G L c, iv. D M, xvi 3 A, II xi III xxi XVIII vi 1, vii 4, x *et al.* (2) To employ, to be employed G L c, x 22 D M, x 14 A, V vii 2, 3, 4 VI vi, vii *et al.* (3) To treat, behave to G L c, ix 1, x 2 A, II xiv V xxi (4) Supposing that A, VIII xi

To accord with. D M, xi 3 A, VII vi 3.

(1) To come A, I 1 2 *et al.* (2) To encourage, induce to come D M, x 12, 13 A xvi 1 11, 12 XIX xxi 4 (3) Coming, future A, IX xxi XVIII v I xv 3

作
tsöh
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佞
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fuh

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chung

伯
pih

伯
pi

似
sze

似
szü

位
wei

侃 Straightforward, bold. 侃侃 A.
 X II. 1; XI xil. 1
 侍 To be by in attendance on. A, V
 xiv X. xil. 2; XI xil. 1; xiv 1; XII
 vl
 伺 Stupid. A. VIII xvl
 倅 To contend; be contem'd. A, XVI
 vil. 2; XVII vl
 便 (1) 便便 precise. A. XI. (2)
 便 便 with specious alms. A, XVI
 iv
 佩 To wear at the girdle. A, V. vl. 6
 保 To watch over preserve protect G
 L. ix. 2; x. 17. D.M. xvii. 1; xviii
 2 x. il. () To undertake to secu-
 rity for A. VII xviii. 2.
 信 (1) bluster sincerity; to believe to be
 believed in. A. I iv. 4; vi. 4; viii. 2; i
 xiv. G.L.C. III. 3; x. 1 D.M. x. 14
 17 xix. 2 xx. 3; xxiii. 3. (2) An
 agreement. A, I xil. (3) Truly true
 A, XII xl. 3; XIV xiv. 1 (4) 信
 之 to show them sincerity A, V
 xiv. 1
 侯 侯 the prince, a prince of the
 empire D.M. xvii. 3; x. 13 13 14
 1 XI xviii. 1 XIV xvii. 2; xviii. 2;
 XVI il.
 俎 A vessel used in sacrifice A, VI. 1
 俟 To wait for D.M. xiv. 4; xix. 3, 4.
 A, V. xil. 4; XI. xiv. 5.
 俱 All of two or more. A, XIV vl.
 俾 To grant, allow G.L.C. x. 12.
 倍 (1) To act contrary to, be insubordi-
 nate G.L.C. x. 1 D.M. xvii. 7 (2)
 Impropriety A, VIII iv. 3.
 倚 (1) To incline on one side. D.M. x. 1
 (2) To depend on. D.M. x. 11 (3)
 To be close by attached to. A, XV v. 3.
 僇 Wounded. A, VII. II, III et al.
 借 To lend. A, XI xiv
 儉 (1) Principles of righteous conduct.
 D.M. xvii. 3. A. XIII vil. 3. (2)

Degrees, as of comparison. D.M. xxviii.
 a. (3) The invariable relations of so-
 cety A. XIII vil. 2

? Dimpka. A, III, viii. 1.

情
 ch'ien

低

(1) To bend, or lie down. A, XIII
 xix. () Name of one of Conf. disciples.
 A, VI xil. 1; VII iv. 3, 4

低

lartid, perru. A, IX. xxx. 1.

低

低

To approach to. D.M. III. 4.

低

低

urgent. A, VIII. xviii.

低

低

Mean. A, VIII. II. 2.

低

低

By the side. A, VII. ix. VI. xil.

低

低

To hand down, as a teacher A, XIX.

低

低

Observe A, I. iv

低

低

Falling. D.M. xvii. 3.

低

低

To dis-trace. G.L.C. x. 4

低

低

All-complete equal to u. 1; service.
 A, XIII xv. 1; XIV x

低

低

To hurt, to be hurtfully excessive. A
 III. xx. IX. xiv. 何傷乎, what
 harm is there in that? A, VI. xiv. 7

低

低

To act as driver of a carriage. A,
 VIII ix. 1

低

低

Dignified. G.L.C. III. 4

低

低

A man's name. A. XIV xix.

低

低

To judge calculate. A, XI. xviii. 2;
 XIX xxxii.

低

低

Parasimonious thrifty A, III. iv. 3;
 xil. 3; VII. xiv. IX. III. 1

低

低

To ruin, overturn. G.L.C. ix. 3.

低

低

低

低

儒
ju
儀
e
1

A scholar A, VI xi

(1) Deportment GLC, ix 8 (2) Example GLC, x 5 (3) 禮儀, rules of ceremony 威儀, rules of deportment DM, xxvii 3 GLC, iii 4 (4) The name of a place A, III xxiv

優
yew
yu

Abundant, more than adequate A, XIV xii XIX xiii 優優, D.M., xxvii 3

儼
no
儼
yen

Certain ceremonies to expel evil influences A, X x 2

儼然, stern, dignified-like A, XIX ix XX ii 2

THE 10TH RADICAL 儿

允
yun
jun

Sincerely A XX i 1

兄
heung
hsung

An elder brother 兄弟, elder and younger brothers A brother A, II xxi 2 V i 2 XII v 1, 4 et al Obs A, XVIII vii GLC, iv 7, 8 DM, xiii 2

先
seen
hsien

(1) First, former, before A, II xiii 1 et al So, in GL and DM 先, the ancient king A, I xii 1 a former king A, XVI i 4 (2) Ancestors D.M., xix 6 Comp 先進, A, XI i (3) 先生, elders II viii XIV xlvii 2 (4) To make first, or chief A, VI ix VII xxi 3 VIII ii (5) 先之, A, XIII i To give an example to

允
seen
hsien

Up 3d tone To precede Quickly GLC, x 2, 15

克
k'ih
k'ò

(1) To be able, to attain to GLC, i 1, 2, x. 5 (2) To subdue A, XII i 1 (3) The love of superiority A, XIV ii

免
meen
nuen

(1) To escape, avoid A, II iii 1 V i 2 et al (2) To dispense with, have done with A, XVII xvi 6

兕
see
hsi

A rhinoceros A, XVI i 7

兢
king
ching

兢兢, apprehensive and cautious A, VIII iii

THE 11TH RADICAL 入

入
juh
ju

To enter GLC, x 1 DM, xiv 2. A, III xv et al 出, 入, abroad, at home A, I vi IX xv 3 But in A, XIX xi, 出入=to pass and repass.

入德, to enter into virtue DM, xxviii 1

內
nuy
nêi

Within, internal, internally 四海之內, the within of—that which is within—the four seas, i.e., the empire. D.M., xvii 1 et al Precedes the verb, =internally A, IV xvii et al Obs. A, X xvii 7 As a verb GLC, x 7, to make the internal, i.e., of primary importance

兩
lëang
hang

Two DM, vi A, III xxi 3 IX vii

THE 12TH RADICAL 八

八
pā
pa

Eight A, III i XVIII xi

公
kung

(1) Public A, VI vii (2) Just A, XX i 9 (3) A duke, dukes DM, xviii 3 A, III ii et al It often occurs in connection with the name and country of the noble spoken of It enters also into double surnames 公明, A, XIV xiv 1, 2 —公山, XVI v —公冶, VII xxxviii XI xxi, xx v —公治, A, V i 1 Obs 公了, A, XIII. viii—XIV xvii, xviii —公叔, A, XIV xiv —公伯, A, xxxviii, 公孫 A, XIV xxii, 公門, the palace gate A, X iv 1 於公, in the prince's temple A, X viii 8

Six A, II iv 5 et al

六
luh
lu

A particle of exclamation O' how! Much used in poetry GLC, iii 4 A, III viii 1 XVIII v 1 In GLC, x. 13, quoted from the Shoo-king, it appears for 猗

共
kung

Together with, sharing with A, V xxv 2 IX xlix 1

共
kung
兵
ping

Up 2d tone To move towards A, II i X xviii 2

Weapons of war A, XII vii 1, 2: XIV xlii 2

其 *tsi*
ch'4
具 *ku*
ch'4
典 *lien*
tien
兼 *tsien*
chien

The third personal pronoun, in all genders, numbers, and cases; the that. *Possessive*

(1) 具臣 an ordinary minister A., XI. xliii. 4. (2) 俱 all G.L.C., x. 4.

A *cl* *tsie* a canon. 帝典, G.L.C., 1. 3.

兼人 A., XI. xxi., =to have more than one man's ability

THE 13TH RADICAL. 冂

再 *tsai*
tsai

A surname. 冉有 A., III. vi. VII. xiv. *et al*; the same as 冉求 A., VI. x. *et al*. 冉伯牛, A., XI. ii. 2.

Observe. 冉子 A., VI. iii. XIII. xiv

再 *tsai*
tsai

Repeated, twice. A., XV. xix. X. xi. 1

冕 *tsien*
tsien

(1) A cap of full dress or *ie* *tsien* A., VIII. xxi. IX. iii. 1 *ix*; X. xvi. 2 XV. x. 4. (2) The name of a music master A., XV. xli. 1, 2.

THE 14TH RADICAL. 冫

冠 *kuan*
kuan

A cap. A., X. vi. 10; XX. ii. 2.

冠 *kuan*
kuan

Up 3d tone. Capped, i.e., young men about 30. A., XL. xxv. 7

冢 *tsai*
tsai

Great, chief 冢宰 the prime minister A., XIV. xliii. 2.

THE 15TH RADICAL. 冫

冰 *ping*
ping

Ice. G.L.C., x. 22 A., VIII. iii.

治 *tsai*
tsai

公治 a double surname. A., V. 1.

凝 *ying*
ying

To congeal to settle and complete. D.M., xxvii. 5. 道不凝.

THE 16TH RADICAL. 几

凡 *fa*
fa

All —at commencement of *cl* *an*. D. M., xx. 12, 15, 16 xxxi. 4

THE 17TH RADICAL. 冂

冢 *tsai*
tsai

冢服 mourning clothes. A., X. xvi. 3. *tsai*

出 *ch'4*
ch'4

(1) To go, or come, forth. A., III. xxiv. IV. xv. xxi. *et al*. To go beyond. 出家 beyond the family G.L.C. ix.

1. 出三日 beyond three days. A., X. viii. 3. 出入 see on 入 (2) To put forth. D.M., xxxi. 2. A., VIII. iv. 3; IX. viii. XV. xvii. 出納 to give. A., XX. ii. 2. 出之 to put outside. A., X. vi. 3.

THE 18TH RADICAL. 刀

刀 *tsao*
tsao

A knife. A., XVII. iv. 2.

刃 *jen*
jen

A sharp weapon. D.M., ix.

分 *fen*
fen

(1) To divide; to be divided. A., VIII. xx. 4 XVI. 1. 12. (2) To distinguish. A. XVIII. vii. 1.

切 *ts'eh*
ts'eh

(1) To cut. G.L.C., iii. 4. A., I. xv. 2. (2) Earnestly A., XIX. vi. 切切 earnest A., XIII. xxviii.

刑 *king*
king

(1) Punishment A., II. iii. 1; IV. xli. V. 1. 2 XIII. iii. 6. (2) To imitate. D.M., xxviii. 5.

列 *lei*
lei

A rank (as of office). A., XVI. i. 6.

利 *li*
li

(1) To sharpen. A., XV. ix. 利口 sharpness of speech. A., XVII. xviii. (2) Gain, profit;—rather in a mean sense. G.L.C., x. 22, 23. A., IV. xli. *et al*. Beneficial arrangements; profitableness; profitable. G.L.C., iii. 5; x. 14, 22, 23. A., IX. 1. 2. XX. ii. 2. (3) To get the benefit of. G.L.C., iii. 5. To benefit. A., XX. ii. 2. To desire. A., iv. 11.

Up 4th tone. To discriminate, to differentiate. D.M., xxxi. 1. A., II. viii. XIX. xii. 2.

To determine fix. D.M., xxviii. 2.

到 *tsao*
tsao

Down to. A., XVI. xii.

則 *ts'eh*
ts'eh

(1) Then denoting either a logical consequence or sequence of time. *Possessive*. 然則 so then, well then. A., III. xxii. 3; XI. xv. 3; xliii. 5. 一則一則 partly partly A., IV. xx. (2) A rule, a pattern. D.M., xlii. 2. (3) To make a pattern of, to correspond to. A., VIII. xli. 1.

前 (1) Before, the front G.L.C., x 2
 ts'een A IX \ 1 X iii 2 XV \ 3 (2)
 ch'ien Formerly A, XVII iv 1 (3) Before-
 hand D M, xx 16, xxiv (4) Former
 G.L.C., iii 5

剛 Firm, firmness. D M, xxvi 1 A, V
 kang x et al

割 To cut A, X, viii 3 XVII iv 2

kō
 ko

創 To make first A, XIV ix
 ch'uang
 ch'uang

THE 19TH RADICAL 力

力 Strength, power, opportunity, strongly,
 lei strenuously D.M., xx 10, xxvi 1 A,
 li I vi, vii VII 20 et al

功 Achievement, work done A, VIII ix
 kung 2 XVII vi XX i 9 D.M., xx 9

加 To add A, XIII ix 3, 4 To come
 kea upon, affect IV vi To do to V \ i To
 chia lay upon X viii 3, to have in addition
 XI \ \ 4

加 Up 2d tone, supposed to be for 假, if
 kea A, VII xvi

助 To help A, XI iii.

tsoo
 chu

勃 勃如, changing-like, spoken of the
 pō countenance A, X iii 1, iv 3, v 1

勇 Valour, physical courage, bold D.M.,
 uyung xx 8, 10 A, II \ \ iv 2 XIV. v, \ iii,
 \ \ \, et al

勉 To exert one's-self, use effort D.M.,
 mien xiii 4, xx 9, 18 A, IX \

動 To move, as a neutral verb. D.M., \ \,
 tung 14, \ \ \ 5, \ \ \ iii. 3 A, XII i 2 知

者動, the wise are active. A, VI

xxi Obs 動乎四體, D.M., xxiv

(2) To move, excite, as an active verb
 D.M., xxiii, \ \ vi 6 A, VIII iv 3,
 XV \ \ iii 3 動 | 戈, to stir up

hostile movements A, XVI i 13

務 To attend to earnestly, as the chief thing.
 moo G.L.C., x 23 A, I ii 2 VI. \ \

勝 To exceed, surpass A, VI. xvi X
 shung viii 4

勝 Up 1st tone To be able for. A, X,
 shung v 1 勝殘, to transform the violent

sheng A, XIII xi.

勞

luon
 lao

(1) Toil, toiled, toilsome. A, II viii
 IV xiii VIII ii 勞之, to toil for

the people XIII i Comp XIV viii
 (2) Merit A, V \ \ \ 3 (3) To make
 to labour A, XIX \ \ \ \ ii 1, 2

勤

lin
 chin

(1) To encourage, advise D.M., \ \
 k'uen 14 (2) To rejoice to follow, to exhort
 ch'uan one another to good, i.e., to be advised.
 D.M., \ \ 13, \ \ \ iii 14 A, II \ \

THE 20TH RADICAL 勺

勺

cho
 cho

勿

wūh
 wu

匏

p'ao
 p'ao

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p'ao
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(1) Toil, toiled, toilsome. A, II viii

IV xiii VIII ii 勞之, to toil for
 the people XIII i Comp XIV viii
 (2) Merit A, V \ \ \ 3 (3) To make
 to labour A, XIX \ \ \ \ ii 1, 2

Liborions, accustomed to toil A,
 XVIII viii 1

(1) To encourage, advise D.M., \ \
 k'uen 14 (2) To rejoice to follow, to exhort
 ch'uan one another to good, i.e., to be advised.
 D.M., \ \ 13, \ \ \ iii 14 A, II \ \

THE 20TH RADICAL 勺

A ladle, a ladleful D.M., xxvi. 9.

(1) Do not,—prohibitive D.M., xiii.
 3 A, I viii 1 et al (2) Not,—neg-
 ative, or the prohibition indirect A, VI.
 iv XII ii. XIV viii

A gourd A, XVII viii 1.

THE 21ST RADICAL 匕

化

hua
 hua

北

pei
 pei

北

pei
 pei

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北

To transform, to be transformed Ap-
 plied to the operations of Heaven and
 Earth, and of the sage D.M., xxii,
 xxiii, \ \ \ 3, \ \ \ ii 1, \ \ \ iii 6

The north, northerly D.M., x 2, 4.
 A, II i

THE 22D RADICAL 冫

冫

k'uang
 k'uang

冫

k'uang
 k'uang

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k'uang
 k'uang

冫

(1) To rectify A, XIV xiii 2 (2)
 k'uang The name of a State A, IX v 1 XI.
 k'uang \ \ \

A case, a casket A, IX xii.

THE 23D RADICAL 匚

匚

p'ei
 p'ei

匚

p'ei
 p'ei

匚

p'ei
 p'ei

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p'ei
 p'ei

凡夫, a common man. A, IX. xxv.

凡夫, 凡婦, A, XIV. xiii 3

To conceal. A, V \ \ \ \.

Classes, classified. A, XIX xii 2.

THE 24TH RADICAL 丨

丨

shih
 shih

丨

shih
 shih

丨

shih
 shih

Ten. G.L.C., vi 3. A, II iv 1, 2, 3, 4,
 5, 6 et al Adverbially, at ten times, by
 ten efforts D.M., \ \ \ 20

千 A thousand G.L.C., III. 1. D.M., xx.
ts'ien 20. A., I. vi. et al.
ch'ien

升 (1) To ascend, go up. A., III. vii. et al.
shing (2) To grow up, as grain. A., XVII.
shang xii. 3.

半 Half, a half. D.M., xi. 2. A., X. vi. 6.
pan
pan

卑 Low as ground. D.M., xv. 1 卑
官室 he abused himself to—lived in
pe a low mean house. A., VIII. xxi.
pei

卒 The end, completion. A., XIX. xii. 2.
ts'ui
ts'ui

卓卓爾 uprightly, loftily A., IX. x.
3.

(1) The south, southern. G.L.C., x. 4.
D.M., x. 2, 3. A., XIII. xxi. 1. 南面

the face to the south, the position of the
emperor or of a prince. A., VI. l. 1. XV

iv (3) 周南召 (read shao and
not chow as in the translation.) 南 the

titles of the two first books in the Shao-
king P.T.L. A., XVII. i. (8) A surname.

A., V. i. 2; XI. v. 南宮 a double
surname, but supposed to be the same

man as the preceding. A., XIV. vi. 南
子 a duchess of Wei. A., VI. xxvi.

博 Extensive, large, extensively D.M.,
xxvi. 3, 4, 5, 8; et al. A., VI. xxv. et al.
po As a verb, to enlarge. A., IX. ii.

THE 25th RADICAL. 卜

十 The name of a place. A., XIV. xiii.
p'ien

占 To prognosticate A., VIII. xxi. 3.
chen

THE 26th RADICAL. 冫

危 (1) Lofty bold. A., XIV. iv (3)
ts'ui Perilous, tottering. D.M., xx. 14. A.,
VIII. xxi. 2 et al.

卷 To roll up. A., XV. vi. 2.

卷 Low 1st tone. A small plot. D.M.,
xxvi. 9
ch'uan

卽 To go to, approach. A., XIII. xxi. 2.
ts'ui XIX. ix.

友 A friend, friends. A., I. viii. 3;
ts'ui IX. xxi. et al. Combined with 朋, D
M., XIII. 4. xx. 8, 17 A., I. iv. viii. et

卿 A noble, high officer A., IX. xv
ts'ing
ch'ing

THE 27th RADICAL. 厂

厚 Thick. A., x. vi. 7 D.M., xxvi. 9;
ts'ou Metaphorically liberal, generous, in high
hou style, substantial. G.L.C. 7 D.M. xxvi.
8, 4, 5, 8. A., I. ix. 1. XL. x. 1. 2. XV

xiv 厚往, to depart with liberal
presents. D.M., xx. 14. 敦厚 D.M.,
xxvii. 6.

原 A surname. A., XIV. xxi. A., VI.
ts'uan
yuan

原 Low 3d tone. Your good, careful, peo-
ple. A., XVII. xii.

原 Up. 3d tone. To dislike be worried
with, reject. D.M., x. 4; et al. A., VI.
ts'uan
yuan

厭 Up. 2d tone. 厭然 the appearance
of concealment. G.L.C., vi. 2.

(1) Dignified, stern. A., VII. xxvii. 1.
XIX. ix. x. (2) To oppress. A., XVII.
ts'uan
yuan

xii (3) To keep the clothes on, from
about the waist, in crossing a stream. A.,
XIV. xii. 2.

THE 28th RADICAL. 厶

去 To go away from, leave. A., XVI. iii.
ts'ui
chi

去 Up. 2d tone. To put away dispense
with. D.M., xx. 14. A., III. xvii. 1
ts'ui
chi

參 One of three; forming a ternion. D
M., xxi. A., XV. v. 3. (2) Head also
ts'ui
san

參 The name of one of Conf. disciples.
A., IV. xv. 2. 1. xvii.

THE 29th RADICAL. 又

又 More or further—continuing a nar-
rative by the addition of further partic-
ulars. G.L.C., II. i. A., III. xxi. et al.

And so—consequence from what pre-
cedes. A., IX. vi. 2; XIII. ix. 3, 4.

及 To come to, attain to coming to. D
M., iv. 1; xxvii. 1; xxi. 4; xxviii. 2.
ts'ui
chi

A., V. xii. xxi. et al. Come to, and, but. D.M., xii. 2, 4; xviii. 3; xx.
4. xxvi. 2. 比及 by the time it came
to. 1, XL. xiv. 4, 5.

(1) A friend, friends. A., I. viii. 3;
ts'ui IX. xxi. et al. Combined with 朋, D
M., XIII. 4. xx. 8, 17 A., I. iv. viii. et

al Friendship A., XII xxiii ΔVI iv
Friendly with, to make friends of A., V
xxiv XV ix (2) Brotherly regard
A., II xxi 2

反
fan

(1) To be, or act, contrary to GLC,
ix 4 DM, ii A, XII xvi (2) To
turn round, on or to, to return A., IX
xiv XVIII vii 4 DM, xiv 5 反

諸身, to turn round on and examine
one's-self DM, x 17 Observe A.,
VII viii 反

反, name of an ancient
stand for cups A., III xxviii 3 (3)
To repeat A., VII xxi (4) Up 1st
tone, for 翻, A., IX xxx 1 (5) 之

反, a man's name A., VI xiii

取

ts'eu

ch'ü

To take, to get DM, x 4 A., V
ii Obs V vi VI xxviii et al 受取,
what application can it have? A., III ii

色取, assuming the appearance of
virtue A., XII x 6

取

ts'eu

ch'ü

Up 3d tone To marry a wife A.,
VII xxx 3

叔

shuh

shu

A father's younger brother In enu-
merating brothers, not the oldest nor the
youngest Used in surnames and desig-
nations A., XIV x 2—XIX xiii,
xxiv—XIV x 1, xiv—V xii
VII xiv 2 XVI vii—XVIII ix 3
—XIV ix XVII viii 1, 2—XVIII
xi bis

受

show

shou

To receive DM, xii 4, 5, xviii 3
A., X xi 2 et al To acquiesce in A.,
XI xviii 2 =to be intrusted with A.,
XV xxxiii

THE 30TH RADICAL 口

口

k'ow

k'ou

The mouth GLC, x 13 A., XVII
xviii 口給 smartnesses of speech
A., V iv 2

占

koo

ku

Antiquity GLT, 4 DM xxviii 1
A., III xvi et al 占者, the ancients,
anciently, A., IV xxi XVII xvi 1

叩

k'ow

k'ou

(1) To tap, strike A., XIV xvi (2)
To inquire about A., IV vii

召

chao

chao

To call, summon A., VIII iii et al
Read shaou, 召南 see 南 召忽
a name A., XIV xiii

只

che

chih

These GLC, x 3

右

yew

yu

The right, on the right hand GLC, x
2 DM, xvi 3 A., X iii 2 Obs X vi
5

史

she

shih

司

sze

szü

(1) An historiographer A., XV xxv
(2) A clerk, a scrivener A., V xvi

(1) Always in the phrase 有司, the
officers A., VIII ii 1 xx ii 3 (2)
司馬, a double surname A., XII iii,
iv, v (3) 司敗, the minister of
Crime A., VII xxx

可

k'o

May *Passim* As in English, the *may*
may represent possibility, ability, liberty,
or moral power, so with the char 可 It
is found continually in the combination
可以 = *may* (seldom, if ever, *can*), where
we can't assign much distinctive force to
the 以 可也 is concessive, but does
not indicate entire approval A., I xv
1 II xii VI i 2 et al 可矣, how-
ever, is more concessive A., V xix
VII xxi 1, 2 et al Obs A., XIV xii
5 XVIII viii 5 XIX iii

各

k'o

ko

名

ming

Each, every one A., IV vii V xxv.
1 IX xiv XI iii 2, xxi 7, 8

(1) Name, names, to name A., IV v
2 VIII xiv XIII iii 2, 5, 7 et al (2)
Fame, reputation DM, xvii 2, xviii
2, xxi 4 聲名 A., IX ii

合

hō

ho

同

tung

To unite, assemble, united, a collection
DM, xv 2, xxi 3 A., VIII viii XIV
xvii 2

(1) The same DM, xviii 3 A.,
III xvi et al Together with A., XIV
xiv As a verb, to be together in, to
share DM, x 14, xx 14 (2) Applied
to a certain imperial audience A., XI
xxv 6, 12

后

how

hou

(1) Sovereign, a sovereign A., III
xvi XX i 3 (2) Used throughout the
GL for 後, afterwards

口

keih

chi

君

kun

chun

Fortunate 口月, the first day of
the month A., X vi 11

A ruler, a sovereign *Passim* 君臣,
Ruler and minister, the relation between
Sape 君人, 小人, 小君, designa-
tions of the wife of the prince of a State
A., XVI xiv 君了, see on 了
人君, &c GLC, iii 3 See 人

各

lin

否

fow

iou

Niggardly, stingy A., VIII xi xxi
ii 3

A negation, not GLT, 7 =to do
wrong A VI xxvi

喜 Joy, joyful, to be joyful DM, 1, 4
A, IV ㄨㄣ V vi, ㄨㄨ 1 XVI ㄨ 5
XIX ㄨ

喟然, sighingly A, IX, x 1 XI
xxv 7

喪 To mourn, mourning, mourning clothes
DM, xviii 3 A, III, iv 3, ㄨ VI 8
XVII. xxi. 1, 5, 6 *et al*

喪 Up 3d tone To lose GLC, ㄨ 5.
To lose office, a throne A, III ㄨ 1
XIV xx 1, 2 (2) To let be lost, to de-
stroy A, IX v 3; XI, ㄨ 13 XIII xv 4.
5

喧 喧兮, how distinguished! GLC,
iii 4.

嘉 Admirable. DM, ㄨ 4 To com-
mend, honour. DM, ㄨ 14 A, XIX.
iii

嗚 嗚呼, alas! A, III v 1

嗚 Coarse, rude. A, XI xvii 1

嘗 (1) To taste. A, X ㄨ 2; ㄨ 1 (2)
Name of the autumnal sacrifice DM,
xix 6 (3) Indicates the present com-
plete and past tenses, being often joined
with 人 A, III ㄨ 14 VIII v *et al*

器 (1) A vessel, a tool. DM, ㄨ 3 A,
XV, ix Metaphorically A, II ㄨ 1
iii (2) Capacity, calibre A, III ㄨ 1
1 (3) To use according to capacity
A, XIII, xiv.

噫 An exclamation of grief, of contempt
A, XXI viii. XIX ㄨ 2 XIII ㄨ 1

嚴 Severe, dignified GLC, vi 3

THE 31st RADICAL. 丨

四 Four *Szepe* Four things A, VII
xxiv: IX iv. 四國, the four parts
of the State GLC, ix 8 四夷,
the barbarians on the four sides of the
empire GLC, x 14 四體, the
four limbs DM, ㄨ 14 A, XVI ㄨ 1
四飯, A, XVII ix 3

因 (1) As a preposition. Because of, tak-
ing occasion from DM, ㄨ 8 A,
XX ii 2, (2) As a verb To follow,
succeed to, A, II, ㄨ 11, 2 XI xxv 4
To rely on, A, I ㄨ 11

回 The name of Conf favourite disciple,
Szepe 顏回, A, VI, ii, XI, vi

困 (1) Distressed, reduced to straits D.
M, ㄨ 9 A, XX i 1 酒困, over-
come with wine A, IX ㄨ (2) Stu-
pidity and the feeling of it DM, ㄨ.
10. A, XVI ix

固 (1) Firm, strong A, I viii XVI. 1.
8 ? XV i 3 (2) Obstinate, obstinacy.
A, IX ㄨ XIV ㄨ 2 (3) Mean,
niggardly A, VII ㄨ (4) Firmly.
DM, ㄨ 18 (5) Certainly, indeed D.
M, ㄨ 3 A, IX vi 2 XIV ㄨ 13.
1 XV i 3, xh 3

圃 A gardener A, XIII iv 1

宰 The name of an officer. A, XIV ㄨ.
2

國 A State *Passim* 中國, the Mid-
dle kingdom DM, xxvii 4 *et al* Only
in this phrase is the term used for the
empire 千乘之國, one of the
largest States, equipping 1,000 chariots.
A, I v *et al* 爲國, to administer a
State. A, IV ㄨ

圖 (1) To think, imagine A, VII xiii.
(2) A map A, IX ㄨ

THE 32d RADICAL. 冫

冫 (1) The ground, ground, earth DM,
xxvi 9 A, V, ix. 1 (2) 水 冫, wa-
ter and land DM, ㄨ 1 (3) Com-
fort A, IV ㄨ

𠂔 A precious stone, differently shaped,
used as a badge of authority A, X v
1 XI v

地 (1) The earth, the ground DM, ㄨ.
3 A IX ㄨ. XIX ㄨ 2 (2) Any
particular country A, XIV ㄨ 2
(3) Throughout the Doctrine of the Mean,
it occurs constantly as the correlative of
人, heaven, the phrase 人地 being
now the component parts, and now the
great powers, of the universe

在 (1) To be in to consist in, depend on,
the where and wherein following *Passim*
(2) To be present GLC, vii 2 A,
XI ㄨ (3) To be in life A, I xi.
IV ㄨ 14 在 is followed not unfrequently
by 卜, 卩, 冫, with words intervening.
Observe A, XIX ㄨ 2 XX i 5

均 Level An equally adjusted state of
society A, XVI i 10 As a verb, to
adjust, keep in order DM, ix

坐 To sit A, X, ㄨ, 2, ix 1 *et al*.

坦 Broad and level. Satisfied. A, VII. xxxvi

坩 An earthen stand for cups. 反坩 A III. xxi. 3.

城 In the name of a place. 武城 A, VI. xli. XVII. iv

域 Boi-ri-ies, territory A, XVI. 1. 4

執 To hold, keep hold of D.M. vi; xiii. 2; et al. A, VI. viii. VII. xii et al. 執

禮 to maintain the rules of propriety A, VII. xvii. 執御 to practise charity. A IX. ii. 3. 執事 to manage business. A, VIII. xix. 執國命 to grasp the govt. of a State. A, XVI. ii.

培 To nourish. D.M. xvii. 3.

堂 (1) The hall or principal apartment ascended to by steps. A, III. ii. X. iv. 4; XI. xiv. 2. (2) 堂 堂 exuberant; an imposing manner A, XIX. xvi.

堅 Firm, hard. A, IX. x. 1; XVII. vii. 3.

堪 To be able, to endure. A, VI. ix.

堯 The name of an ancient emperor A, VIII. xix; XX. i. 1 Coupled with Shun. G.L., ix. 4; et al.

報 To revenge, recompense, return. D.M., x. 3. xx. 13. A, XIV. xxvii. 1, 2, 3.

途 A road, the way D.M., xi. 2. A. XVII. i. 1; xiv.

墮 To fall, be fallen. A, XIX. xxi. 2.

塞 (1) To shut up, as a screen. A, III. xxi. 3. (2) An unemployed condition. D.M., x. 6.

壞 To be ruined. A XVII. xxi. 2.

壞 A man's name A. XIV. xli.

THE 33D RADICAL. 士

士 (1) A scholar A, IV. ix; VIII. viii. et al. (2) An officer D.M., xiii. 3; xx. 13. 14. A, XIII. xx. 1; xxviii. et al. In

many cases these two meanings are united. A, VII. xx; XV. viii. et al. (3) A silly 執鞭之士 a groom. (4) 士師 Criminal judge. A, XVIII. ii; XIX. xix.

壯 Vigorous, in manhood. A, XVI. vii.

登 Once. D.M., xviii. 2. 登是 one and all. G.L., r. 6.

登 Longevity long lived. D.M. xvii. 2. A, vi. xxi.

THE 34TH RADICAL. 文

夏 (1) Name of an ancient dynasty D.M., xxviii. 6. A. II. xxi. 3; et al. 夏

后氏 the founder of the Xia dynasty A, III. xxi. 1 (2) Great. 諸夏 a name of China. A, III. v (3) Used in a man's name. A, XVIII. xi. (4) 子夏 the designation of one of Conf. disciples. A. I. viii. et al. sepe.

THE 36TH RADICAL. 夕

夕 The evening. A, IV. vii.

外 (1) Without, beyond, external. G.L., vi. 5. D.M., xiv. 1; xxv. 3. (2) As a verb. To make secondary G.L., x. 6.

夙 Early 7—from day to day D.M., xix. 6.

多 Many much A, II. xviii. 2; IV. xli; VII. xxviii. et al. 夕 XIX. xiv. 1 where 多=祇 only; and D.M. xxv. 9 where 夕=little.

夜 (1) Night. A, IX. xvii. XV. xxx. D. M., xix. 6. (2) 叔夜 a man's designation. A XVIII. xi.

夢 To dream. A, VII. v.

THE 37TH RADICAL. 大

大 Great; greatly Passim. 大夫 see 夫

大 Up 3d tone, with aspirate. P. reading. A, vi. 1. 3. Used for 太 D.M., xviii.

人
t'een
t'ien

Heaven (1) The material heaven, or firmament D M, xli 3, xxvi 5 *et al* A, XIX xlv 3 (2) More commonly, the character stands for the supreme, governing, Power, the author of man's nature, and orderer of his lot G L c, i 2 D M, i 1, xiv 3, xvii 3, 4, xx 7 18, xxvii 1, 2, 3 xxxiii, 6 (卜大) A, II iv 4 III viii 2, xiv V vii 3 VI xxi VII xlii VIII xli 1 IX v 3, vi 2, vi 2 XI viii XII v 3 XIV xxxvii 2 XVI viii 1, 2 XVII xiv 3 XX i 1 (3) In the Doctrine of the Mean (not in the Analects), we find the phrase 大地 of very frequent occurrence sometimes denoting the material heavens and earth, but more frequently as a dualization of nature, producing, transforming, completing, i 5, vi 2, 4 xxi *et al* (4) 人

了, a designation of the emperor G L t, 6 D M, xlii 1 *et al* A, III ii XVI ii (5) 人卜, see 卜

太
t'ae
t'ai

(1) 太一, one of the ancestors of the Chow dyn D M, xviii 2, 3 (2) 太宰, title of a high officer A, IX vi 1, 8 (3) 太師, grand Music-master A, III xlii VIII v XVIII ix (4) 太甲, the title of a Book of the Shoo-king, G L c, ii 2

大
foo
fu

(1) An individual man 凡夫, a common man A, IX xlv XIV xliii 3 With 鄙, = a fellow A, XIX vii XVII xv 大婦, husband and wife D M, xii 2, 4, xx 8 A, XIV xliii 3 (2) 人人, a general name, applicable to all the ministers or officers at a court D M, xviii 3 A, V xliii 2 X ii 1 *et al*, saepe (3) 人人, title of the wife of the prince of a State A, XXVI xiv (4) 人了, master, my, our, your, master, applied often to Confucius, but not confined to him A, I x 1, 2 III xxi IV xv 2, *et al*, saepe

大
foo
fu

Low 1st tone (1) An initial particle, which may generally be rendered by now D M, xia 2, xxxii 1 A, VI xxviii 2 IX xvi *et al*, saepe (2) A final particle, with exclamatory force D M, v, xvi 5 A, VI viii, xxv VII x. 1 VIII iii 1 *et al*, saepe (3) Neither at the begin nor end of sentences and clauses, as a kind of demonstrative D M, xxvi 9 A, vi ix 3, x 3, viii 3, xx 2, 4 *et al* (4) After some verbs, as a prep, between them and their regimen G L c, x 16 A, XVI i 9 XVII ix, xxi 4

天
yaou
yao

天天, exuberant in foliage. G L c, ix 6 天人如, pleased-like A, VII iv

失
shih

To lose, to fail of or in G L c, x 5, 11, 18 D M, viii, xiv 5, xviii 2 A, I xlii IV xlii *et al*, saepe

夷
e
i

(1) To squat upon the heels A, XIV xlii (2) A name denoting rude and barbarous tribes, appropriate to those on the East of China, of whom there were nine tribes A, IX viii 1 It is generally associated with 狄 A, III v XIII xiv D M, xiv 2 四夷, G L c, x 15 (3) As a posthumous title A, V xlii *et al* (4) Part of a name A, XVIII viii 1, 4

矣
tsow
tson

To perform, as music D M, xiv 5 To present, approach (but the mean is doubtful), D M, xxxiii 4

奔
pun
pên

To run away, flee A, VI xii

奚
he
hsi

Why, how, what A, II xli 1 2 III. ii VII xliii 2 XI xiv XIII iii 1, 3; v XIV x 1, 2 奚自, from whom. A, XIV xli

奪
t'ò
to

Ripine, to take away, carry off G L c, x 8 A, IX xlv XIV x 3 XVII. xliii 不可奪, cannot be carried from his principles A, VIII vi

奢
ch ay
ch c

Wasteful, extravagant A, III iv 3 VII xlii

奧
gaou
ao

The south-west corner of an apartment. A, III viii 1

THE 38TH RADICAL 女

女
neu
nu

女了, girls, = concubines A, XVII. xlv 女樂, female musicians A, XVIII iv

汝
joo
ju

For 汝 You, both nom and obj A, II xlii *et al*

奴
joo
nu

A slave A, XVIII i

好
haou
hao

Good, goodness, excellence G L c, vi 1 A, XIX xliii 2

好
haou
hao

Up 3d tone To love, like, be fond of Passim 兩君之好, the loving, i.e., the friendly meeting, of two princes A, III xlii 3

如 (1) As, and may often be rendered as when, as *ll.* *Pussow*. We find **如此** such, so with the synonyme. **如斯** and **如是** **不如** not as, but sometimes meaning—there is nothing like, the best thing is to. We have also **譬如** and **譬如** may be compared to. (2) If In this sense it is often followed by **有** (3) **如何** and **何如** see on **何** (4) After adjectives, it=like or our termination *ly*. See many instances in the *Ann. Bk. X.* (5) Or *A.*, VI xxv 10 (6) Obv. **如其仁** *A.*, XIV xvii 2

妖 Prodiges, inauspicious appearances of plants, &c. *D.M.*, xlv

妻 A wife. *D.M.*, xv 2 *A.*, XVI xix.

妻 Up. 3d tone. To give to to wife. *A.*, V L 1 2; XI v

始 The beginning; at first; to begin *G.L.* r 3. *D.M.*, xxv 2 *A.*, I xv 3 III viii 3; xvii V ix. 2: VIII xv XIII viii 4; XIX xii 2

姓 A surname the patronymic of a family or clan. *A.*, VII xxx 2 **百姓** a designation for the mass of the people *D.M.*, xx, 13, 14. *A.*, XII ix 4 XII xiv xx 1 2.

威 Majestic. *A.*, VII xxx iii XX ii 1, 2. To fear; to be feared. *D.M.*, xxviii 4. *A.*, I viii 1 **威儀** see **儀** *G.L.* iii 4. *D.M.* xxvii 3.

婦 夫婦 husband and wife. *D.M.*, xii 2 4; xx, 12. *A.*, XIV xviii 2. 婦人 a woman *A.*, VIII xx 3

媚 To flatter pay court to. *A.*, III xiii 1

媚 To be jealous. *G.L.*, x, 14.

嫁 To marry be married to. Spoken of the woman *G.L.*, ix. —

THE 33RD RADICAL. 子

子 (1) A son. *G.L.*, viii 2 ix 2, 3. *D.M.*, xiii 4; xv 2 xviii 1 3; xx 1 *A.*, III xv: VI iv *et al.*, *sepe*. But in some instances, it is as much child as son. (2) A daughter a young woman.

G.L., ix. 6. *A.*, V L 1, 2 VII xxx 2 (a play on the term) **女子** *A.*, XVII xxv (3) As a verb, to treat as children. *D.M.*, xx, 12, 13. (4) E. cry where applied to Confucius, the Master (5) It follows surnames and honorary epithets. (6) It enters often into the designations of the disciples of Confucius, and others. (7) In conversations—you, Sir the gentleman **二三子** *yc*, my disciples, my friends. (8) Chiefs, officers. *A.* XIV xii 3, 4 5. (9) A title of nobility viscount. *A.*, XVIII 1. (10) **子孫** descendants. *Sops.* (11) **君子** *Phasma*. Generally the superior man, with a moral and intellectual significance of varying degree. Often—a ruler. Sometimes, the highest style of man, the sage. (12) **天子** the emperor see on **天** **弟子** see **弟** **人子** see **人** **小子** see **小** **童子** **童**

孔 (1) Very *D.M.*, xxviii 2 (2) A surname That of Confucius **孔子** *Phasma*. **孔氏** *A.*, XIV xii 4 xiii 1. **孔文子** *A.*, V xiv

存 To be preserved, to be alive, to continue to be. *D.M.*, xix, 5; xii, xxviii 5. *A.* VIII iv 3.

孝 Filial piety to be filial. *A.*, II v 1, 2 vii vii, viii 2; xii, xviii 5: *et al.*, *sepe*.

孟 (1) The eldest. *A.* VII iii 2. (2) A surname, that of one of the three families of *Loe*. *A.* II v 2 (**孟孫**); XIX. xix—II v 1.—XIX xvii—VIII iv—II vi V vii. XVIII iii—VI xiii—XIV xii, xiii.—*G.L.*, x, 22

孤 (1) Fatherless, an orphan. *G.L.* xi. *A.*, VIII vi. (2) Solitary alone. *A.*, IV xxv

季 The youngest. Used in designations. *A.* XVIII xi. A surname that of one of the three families of *Loe*. *A.* III 1. (**季氏**), *et al.* XIV xxxviii xvi 1 13. (**季孫**) XVIII iii (**季**). **季康** **子** *A.*, II xx, VI 1 XI, vii XII. xvii; xviii, xix. **季子然** *A.*, XI xxi 1 **季桓子** *A.*, XVIII iv The disciple Tazo-loo was a **季** *A.*, V xxv. *et al.*

孫 (1) A grandson. **子孫**, descendants. *G.L.* x, 14. *D.M.* xvii 1; xviii 2. *A.*, XVI 1 8; iii. (2) Used in double surname *A.*, XIX. xiii xxiv—XIV

孫
sun

xxxviii XVI 1 13 —II v 2 —III. xiii
XIV 11 2 —XIX 111

Up 3d tone, used for 遜 Complai-
sant, docile, obedient A, VII 111
XIV iv et al

孰
shuh
shu

Who? which? DM, 111 3 A,
III 11, 111 3 et al, 1111 What? A,
III 1

學
heō
hsio

To learn, learned, learning GLT,
1 DM, 11 9, 10, 19, 20 A, I 1 1,
vi, vii, viii, xiv et al, 1111

孺
joo
ju

A, surname. A, XVII 11.

孽
nēē
nieh

Unlucky omens of prodigious animals
DM, 1111

THE 40TH RADICAL

守
show
shou

To keep, to maintain, DM, 111 A,
VIII 111 1 XV 1111 1, 2, 3 XVI 1
12

安
gan
an

(1) A condition of entire tranquillity
GLT, 2 A, XVI 1 10 (2) Without
any effort DM, 11 9 A, III 111111
(3) Comfort, at ease A, I 111 XVII
11 11, 5 (4) To rest in A, II 1 3
IV 11 (5) To give rest to A, V 111
4 XIV 111 XVI 1 11 (9) An inter-
rogative, =how, where A, XI 111 10

宋

The name of a State DM, 11111 5
A, III 11 VI 111,

完

Complete A, XIII 111

宗

(1) Honourable, pertaining to one's an-
cestors 宗廟, the ancestral temple

宗

DM, 111 1 et al A, X 1 2 et al

宗

宗器, DM, 111 3 宗族, kindred

官

A, VIII 11 2 (2) To follow as master

官

A, I 111 (3) 高宗, an ancient em-
peror, A, 111 111

定

An officer of government DM, 11
14 A, III 111 2 XIV 111 2 XIX
111 3 XX 1 6

定

Determined, settled GLT, 2 DM,
11 16 A, XVI 7 To settle GLC,
11 3

官

(1) Right, what is right DM, 11 5,
111 3 (2) Reasonable to be expected
A, XIX 111 4 (3) As a verb, to re-
gulate, discharge duty to GLC, 11 6,
7 DM, 11 2, 111 4

客

Strangers, guests 賓客, A, V 111
4 XIV 11 2

宮

A house A, XIX 111 2 宮室,
VIII 111

室
shih

(1) An apartment, the inner rooms of a
house DM, 1111 3 A, IX 111.
XI 11 2, 111 So, 室家, A, XIX.
111 2 (2) A family A, V 11 3
VI 11, XIII 111 So 室家, DM,
11, 2 公室, the ducal house A,
XVI 11 (3) 宮室, a house A,
VIII 111

害

Injury, to injure GLC, 11 22 DM,
111 3 A, II 111 XV 111

宰

(1) Governor or commandant, of a town
A, V 11 3 VI 11 3, 11 11 XI
111 XIII 111 (2) High minister to a
chief A, XIII 11 (3) 冢宰, a pro-
moter A, XIV 111 (4) The surname
of one of Confucius's disciples A, V 111 et
al

宴

Feasting A, XVI 1

家

(1) The family GLT, 4, 5 c, 111.
1 3 11 1, 3, 5 家人, the household,
c, 11 6 室家, DM, 11 2 (2) A
family, the name for the possessions of
the chiefs in a State GLC, x 22, 23.
DM, 11, 11 11, 12, 15, 111 A, III.
11 V 11 3 XII 11, 11 3, 5, 6 XVI 1.
10 XVII 111 XIX 111 4 (3) 室
家, apartments A, XIX 111 2

容

(1) To bear, admit A, X 11 1 (2)
Forbearance, to forbear GLC, 11 14
DM, 111 1 A, XIX 11 To com-
mand forbearance DM, 111 7 (3)
Department A VIII 11 3 X 11 1
容色, a placid appearance A, X. v.
2 (4) 從容, easy, unconstrained.
(5) A name. A, V 1 2 XI 1

宿

(1) To stop over night A, XIV 11
XVIII 11 3 To keep over night A,
X 111 8 XII 11 2 (2) Asleep and
perching A, VII 111

寄

To commit to one's charge. A, VIII
11

密

Concentrative DM, 111 1.

富

Rich, riches GLC, vi 4 DM, 111.
1, 111 2 A, I 11 1 et al Metaph,
A, XII 111 5 To enrich. A, VIII
11, 3, 4 XX 1 4 Often joined with 貴.

寒

Cold, wintry A, IX. 1111.

察 (1) To examine, to study; studious. D.M., vi.; xxxi. 1 A II. x. 3; et al. To look after G.L.C. x. 22. (2) To be displayed. D.M. xii. 3, 4

寡 (1) Few to make few G.L.C., x. 19 D.M., xlix. 1 A II. xviii. 2 VIII. v et al. (2) **寡小君** a designation of the wife of the prince of a State A., XVI. xiv

寧 After **與** with intervening words, than, so and so it is better to. G.L.C., x. 22 A III. iv. 3; xiii. 1 et al.

寢 To sleep, be in bed. A., V. ix.; X. viii. 9 xvi. 1 XV. xxx. **寢衣** sleeping dress. A., X. vi. 6

實 (1) Full. A., VIII. v (2) Fruit. A., IX. xx. 1 (3) Really G.L.C., x. 14.

寬 Generous, magnanimous. D.M., x. 3 xxxi. 1. A III. xxvi. XVII. vi. XX. I. 9

審 To examine accurately discriminate. D.M., xx. 19 A., XX. I. 1

察 A name. A., XIV. xxx. III.

寶 Precious; precious things a jewel. G.L.C., x. 12, 13. D.M., xxvi. 9 A., XVII. I. -

THE 41st RADICAL. 十

射 Archery D.M., xiv. 5 A., III. vii.; xvi. IX. II. 2 XIV. vi. Read shā. A., VII. xxvi, to shoot with an arrow and string

射 To dislike, be ill liked D.M., xvi. 4; xix. 6

將 (1) Shall, will, to be going to, to be about leaving to. D.M., xxiv. A., III. xxiv.; XVI. I. 1, chiang. 6; et al. (2) **將聖** a sage, or there-

abouts. A., IX. vi. 2. (3) **將命** to act as intermediaries. A., XIV. xlvii. 1 XVII. xx.

專 (1) Alone, un-mixed. A., XIII. v (2) Assuming, presuming **自專** D.M., xxviii. 1.

尊 (1) Honourable in dignity D.M., xvii. 2; xviii. 2. (2) To honour D.M., xix. 5; xx. 5, 8, 13, 14; et al. A., XIX. li. XX. II. 1, 2.

對 To reply to, in reply Spoken of an inferior answering a superior *Passus*. The only case where we can conceive of an equality between the parties is A., XVIII. vi. 2.

THE 42nd RADICAL. 小

小 Small, smallness in small matters, D.M., xii. 3; xxx. 3. A., I. xii. 1; II. xiii. 1. *Sepe*. **小人** see on 人 **小**

子 my little children, my disciples. A., V. xxi.; VIII. III. XI. xvi. 2 XVII. ix. We, the disciples. A., XVII. xix. 2. The disciples. A., XIX. xii. 1, a little child. A., XX. I. 3. **小君** **小童** designation of the wife of the prince of a State. A., XVI. xiv

少 (1) A little. A., XIII. viii. (2) **少師** the assistant to the master A., XVIII. ix. 5. (3) **少運** A name A., XVIII. xviii. 1 2.

少 Up. 8d tons. Young, youth. A., V. xxv. 4; IX. vi. 3; ix.; XVI. vii.

尙 (1) To esteem. A., XVI. vi. XVII. xiii. To add to, esteem above. A., IV. vi. 1. To place over D.M., xxxiii. 1. (2) Still, likewise. G.L.C., x. 14. (3) Pray let it be. D.M., xxxiii. 2.

THE 43rd RADICAL. 尢

尢 **尢人** to blame men. D.M., xiv. 2. A., XIV. xxxvii. 2. Occasions for blame A., IV. vi.

就 (1) To approach to. A., I. xiv.; XVI. I. 6. (2) To complete, for the good of. A., XII. xix.

THE 44th RADICAL. 尸

尸 Cui; like. A., X. xvi. 1.

尺 A cubit. A., VIII. vi.

仲尼 Confucius. D.M., II. 1 xxx. 1 A., XIX. xiii.; xviii. xxiv. xxv

尹 (1) To correct. **令尹** good corrector designation of the chief minister of T'oo. A., V. xviii. 1. (2) **伊尹** an ancient minister A., XII. xiii. 6. (3) **師尹** an ancient minister grand teacher G.L.C., x. 4.

居 (1) To dwell in, to reside. G.L.C., vi. 2. D.M., xxvi. 9. A., II. I. et al. *sepe*. With a reference to privacy A., X. vi. vii. 2, xvi. 1; XI. xxv. 3 XIII. viii. et al. (2) Metaphorically applied to situations, virtues. D.M., x. 2, 4 xxvi. 7 A., III. xxvi. et al. *sepe*. (3) To

keep A, V xviii (4) To sit down A, XVII vii 2 (5) Comfort A, XIV iii 居 ² the economy of a family A, XIII viii

屋 A house G L c, vi 4 D M, xxxiii 3

屏 Up 2d tone To put away A, XX iii 1 屏氣, to keep in the breath A, X iv 4

屢 Often, generally A, V iv 2 XI viii 1, 2

履 (1) To tread on A, VIII iii X iv 2 (2) The name of the emperor T'ang A, XX i 3

THE 46TH RADICAL 山

山 (1) A hill, mountain, mountains G L c, v 4 D M, xxvi 9 A, V viii VI iv, vii X viii 2 A mound, A, IX xviii (2) 泰山 the name of a mountain A, III vi (3) 公山, a double surname A, XVII v

峻 Lofty, great G L c i 3, x 5 D M, xxvii 2

崇 To exalt, to honour and obey D M, xxviii 6 A, XII x, xxi 1, 3

崩 The fall of a mountain Metaph down falls to be ruined A, XVI i 12 XVII vi 2

崔 崔了, an officer of Ts'è A, V xviii 2

嶽 The name of a mountain D M, xxvi 9

巍 巍巍乎, how majestic A, VIII xviii, xix 1, 2

巖 巖巖, precipitous G L c, x 4

THE 47TH RADICAL 川

川 A stream, streams A, VI iv IX vii 川流, flowing streams, river-currents D M, xxx 3

州 2,500 families 州里, a neighbourhood A, XV v 2

THE 48TH RADICAL 亼

𠂇 A mechanic, an artizan A, XV xix 𠂇, the various artizans D M, xx 12 13, 14 A, XIX viii 1

𠂇 (1) The left, on the left G L c, v 2 D M, xxi 3 A, XIV xviii 2 𠂇 𠂇, to move the left arm or the right A, X iii 2 (2) 𠂇 丘, a double surname A, V xiv Some make 𠂇 alone to be the surname

𠂇 Fine, artful, specious A, I iii III. l'eaou viii 1 V xiv XV xvi XVII xvii ch'iao

𠂇 (1) A wizard, a witch A, XIII viii uoo (2) 𠂇 馬, a double surname A, VII. xxx 2, 3

THE 49TH RADICAL 尸

尸 Self Himself, yourself, & plural Pa-sim Observe 總尸, XIV xli 2 Used for 他, G L c, vi 2

尸 (1) To stop, end D M, vi 2, xxvi 10 A, XVII xxi XVIII v 1 In the phrase 不得尸, not to be able to stop, what is the result of necessity A, XI vii 2, 3 (2) 'To retire from, resign' A, V xvii 1 (3) 尸 矣乎, and 尸 矣大, it is all over A, V xxi IX viii XV vii (4) 而尸, often followed by 矣, and stop, and nothing more D M, xxi 3 A, VI v VIII x 3 XII vi et al (5) 也尸, 尸 矣, and 尸 夫, all serve to give emphasis to the statement or assertion which has preceded A, I vii, vi 3 II vii 1 III viii 3 et al., sepe (6) Indicates the past, or present complete tense A, VIII v XVIII vii 5

巷 (1) A lane, A, VI ix (2) 達巷, the name of a village A, IX ii

𠂇 Yielding A, IX xvi sun

THE 50TH RADICAL 巾

巾 A market, the market-place A, X viii 5 XIV xxxviii 1

布 (1) Linen-cloth A, X vii 1 (2) To be displayed D M, xx 2

希 (1) Few, rarely A, V xxi XVI. ii (2) To stop, pause A, VI xxv 7

𠂇 Children D M, xv 2

帛

pú

pú

帝

(a)

ti

Silk. A., XVII. xl.

(1) God. A., XX. l. 3 上帝 *see*

上 (2) An emperor 帝典 The

Canon of the emperor name of a portion

of the Shoo-king G.L.C. l. 3.

A comm. for general. A., LX. xxv

帥

shuō

shuō

帥

rú

帥

shuō

shuō

To lead on. A., XII. xvii. G.L.C., ix. 4.

(1) The multitude, the people. G.L.C.,

x. 5 (3) A host, properly of 2,000 men.

師旅 A. XI. xxv. 4 (3) A teacher

A. II. xix. VII. xxi. XV. xxxv. XIX.

xxii. (4) 士師 the chief criminal

judge. A., XVIII. H. XIX. xix. (5)

太師樂大師 The grand mu to

master A. III. xviii. VIII. xv. XVIII.

ix. 1. 少師 the assistant do. A.,

XVIII. ix. 5 師 alone. A., XV. xii.

l. 2. (6) The grand teacher one of the

highest officers. G.L.C., x. 4 (7) The

name of one of Conf. disciples. A. XI.

xv. XVII. iii.

A mat. A., X. ix. xiii. XV. xii. 1.

席

shí

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A sash. A. V. vii. 4

Constant, regular G.L.C., X. x. A.,

XIX. xxi. 2.

A curtain, curtain-shaped. A. X. vi.

To curtain, o. *pu*ed. D.M., xxx. 2

THE 51st RADICAL. 干

干

gān

(1) To seek for with a view to. A.

II. xviii. 1 (3) A shield. 干戈

shields and spears, = war A. XVII. l. 18.

(3) 比干 an uncle of the tyrant Chow

A. XVIII. l. (4) The name of a band

master of Loo. A. XVIII. ix. 2.

(1) A state of perfect tranquillity; to

bring to, or be brought to, such a state.

G.L.C. 5 c. x. 1 D.M., xxxiii. 8. (2)

Level A. IX. xviii. 平生 the

whole life. A. XIV. xiii. (3) An hon.

epithet. A. V. 1.

平

píng

píng

píng

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píng

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A year years, the year D.M., xviii.

3. A., l. xli; *et al. supra.*

Luck, fortunate, fortunately D.M.,

xiv. 4 A. VI. ii.; xvii. VII. xxx. 3

xli. vi.

THE 52d RADICAL. 幼

幼

yòu

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Young A., XIV. xli.; XVIII. vii. 5.

(1) What is small, = mildly A. IV.

xviii. (3) Influence, what may be ex-

pected from. A. XIII. xv. l. 3. (3)

肝幾, perhaps, peradventure. D.M.,

xxx. 6.

THE 53d RADICAL. 广

序

To arrange in order D.M., xix. 4

府

A treasury G.L.C., 21 A., XI. xii.

庭

The court of a house. A., III. l. XVI

xii. 2, 3.

Measure. D.M., xxviii. 2. 法度

the laws. A. XX. l. 6.

度

To surmise, conjecture. D.M. xvi. 4.

庫

An arsenal. G.L.C., x. 21.

庶

(1) Numerous. A., XIII. ix. 2, 3 庶

民 the numerous, the masses of (=the

common) people D.M., xx. 12, 13. xxix.

3. (2) 庶幾, and 庶乎 perhaps,

near to. D.M. xxix. 6. A. XI. xviii. 1

(1) Ordinary D.M., xiv. 4. (3) Use

course. In the phrase—中庸 D.M.,

II. 1. 2. III. vii., viii.; ix., xl. 3; xxvii.

8. A. VI. xxvii.

(1) The hon. name of one of the eldest

of the Ke family A., V. xi. 2. XIV. xx.

II. xx. VI. vii.; XI. vi.; XII. xvii.; xviii.,

xix. (3) 康誥 title of a book in the

Shoo-king G.L.C., l. 1; II. 2. ix. 2. x.

10.

庾

A measure for grain, containing about

100 English pints. A. VI. iii. l.

庾

廉 *leen* Modesty, reserve A, XVII, xvi 2
 度 *liên* To be concealed A, II x. 4.
 廐 *sow* A stable A, X. xii
 廟 *zou* A temple In the phrases—祖廟, D M, xix 3 宗廟, D M, xvii 1, xviii. 2, xix 4, 6 A, XI xiv 6, 11 XIV xx 2 XIX xxiii 3 火廟, A, III' xv X xiv
 廢 *leu* (1) To stop short D M, xi 2 A, VI x (2) To fail, to cause to fail, put aside D M, xx 16 A, XIV xxxviii 2 XV xii ΔVIII vii 5 廢國, fallen States (3) To be out of office A, V 1 2 ΔVII viii 4 XX 1 6
 廣 *chuu* Broad, expanded Spoken of the earth D M, xxvi 9 Of the mind G.L c., vi kuang 4 D M, xxvii 6

THE 54TH RADICAL. 𠂔

紅 *ting* 朝紅, the court of a sovereign A, X 1 2
 建 *keen* To set up D M., xxix 3
 建 *chuen*

THE 55TH RADICAL. 川

卩 *yih* To play at chess A, ΔVII xxii
 卩 *yi*

THE 56TH RADICAL. 彳

彳 *yih* To shoot with an arrow having a string attached to it A, VII xxvi
 彳 *yi*
 式 *shih* The cross bar in front of a carriage, to bow forward to that bar A, X xvi 3
 弒 *she* To commit parricide or regicide A, V. Δviii 2 XI. xxiii. 6 XIV xxii 1, 2
 弒 *shih*

THE 57TH RADICAL. 弓

弓 *kung* 仲弓, the designation of one of Conf disciples A, VI 1 2, 3, iv *et al*
 弔 *teaou* To condole with mourners. A, X vi 10.
 弔 *tiao*

弗 *fuh* (1) Not D.M., viii, xi 1, 2 *et al*, A, III vi V viii 3 VI xiv XII xv
 弗 *fu* (2) 弗擾, a man's name A, XVII. v

弘 *huang* Large in mind A, VIII vii To enlarge A, XV xxviii. XIX ii
 弘 *huang*

弟 *te* (1) A younger brother 兄弟, elder and younger brothers, a brother, see on ti
 兄 昆弟, the same D M, xx 8, 13 A, XI iv (2) Used for 悌, the duty of a younger brother A, I ii 1 XIV xlv. G.L c., ix 1, x 1 (3) 弟了, =a youth A, I vi II viii A disciple, disciples A, VI ii VII xxiii VIII iii IX ii 2 XI vi 1

弦 *hsien* Stringed instruments, prop the strings of such A, XVII iv 1 The same as 絃
 弦 *hsien*

張 *chung* (1) 張, and 了張, the designation of one of Conf, disciples A, IV xviii 1, xiii 1 V Δviii XIX xv, xvi *et al*, sape (2) 朱張, a man's name A, XVIII viii 1

强 *k'iang* Energy, forcefulness D M, x 1, 2, 3, 4, 5 Strong, energetic. D M., xx 21, ch'iang xxxi 1
 强 *ch'iang* 勉强, using strenuous effort D M, x 9
 强 *chuang*

彌 *me* More, still more A., LX x 1
 彌 *mi*

THE 59TH RADICAL. 彡

形 *hing* To appear, be manifested G.L c., vi. 2 D.M., xiii 1
 形 *ling*

彥 *yen* Elegant, accomplished G.L c., x 14
 彥 *yen*

彫 *teaou* To lose their leaves A, IX. xxvii
 彫 *tiio*

彬 *pin* 彬彬, equally blended A, VI xvi
 彬 *pin*

彭 *p'ang* An ancient worthy, called 老彭 by Conf. A, VII 1.
 彭 *p'eng*

THE 60TH RADICAL. 亻

彼 *pe* That, that man, =he, him A, XIV x 2 XVI 1 6 G.L c., iii 4, x 4, 22 在
 彼 *pi* 彼, there D M., xxix 6

往 (1) To go, going. A IX xviii; XVII. 1, v. VII. 1, 2. XVIII. II. 1 D.M., xx. 14. **而往** and onwards. A, III. x. () The gone, the past. A I xv 3; III. xxi. 2; VII. xxviii 2; XVIII. v

征伐 punitive military expeditions. A XVI. II.

待 (1) To wait, wait for. A, IX. xlii. XIII. III. 1 D.M. xxvii. 4 (2) To treat. A, XVIII. III.

律 To imitate follow as a model D.M., xxx. 1.

後 (1) Is a noun. That which is after the back. *Supe.* **在後** A, IX. x. 1. Preceded by **之** A, XIV. xxi. 4 5; 1 *et al.* A successor A XIV. xv (2) As an adjective. D.M., xl. 1; *et al.*

後生 A, IX. v 3. **後生** A, IX. xlii. (3) As an adverb. Afterwards. *Supe.* Often follows **然** and **而** (4) As a verb. To come after, fall behind, make an after consideration. A, III. viii. 2; VI. xlii; xxi. xi. xlii. xxi. 8; XII. xxi. 3; XV. v 3; xviii. XVIII. vii. 1

徑 A short, cross, path. A, VI. viii.

得 (1) To attain to, to be found. G.L. 2. D.M. xx. 18, 40. (2) To get, with an objective following. *Supe.* Without an objective, getting, anything as gain to be got. A XVI. vii. x. 1 XIX. 1. (3) The an ill ry can often followed by

而 *Supe.* (4) Followed by an adjective, and often in the question **得** *得* can be considered. A IV. 1; V. x; xviii. 1, 2; *et al.* (5) **不得已** could not but. A, VI. II. 3. (6) **自得** to be himself D.M., xix. 2.

徒 (1) On foot. A, XI. vii. 2. (2) Vainly without cause. A XVII. v 3. (3) Disciple a word to. A XI. xvi. 2; XVIII. vi. 3, 4

徙 To move towards. A, VII. III; VII. x. 1.

從 To follow; to act according to. G.L. 1. 4; x. 2. D.M. xxviii. 5; xix. 2. A, II. iv 6; xlii. *et al.* **從政**

to be engaged in govt. Generally in a subordinate capacity —A, VI. vi. XIII. xlii; xx. 4; XVIII. v 1 But not subordinate in—A, XX. II. 1 **從事** to be

engaged in affairs, to act. A, VIII. v 1; XVIII. 1, 2.

從 Up. 3d tone. Proceeding on. A, III. xxi.

從 Low 3d tone. To be in close attendance on. Always **從者** or **從我**

者 A, III. xxiv; V. vi. XI. II. 1; II. 1 2.

從容 naturally and easily D.M., xx. 18.

御 To drive a carriage. A, II. v 2; IX. II. 2.

復 (1) To make good. A, I. xlii. (2) To report a commission. A, X. III. 4 (3) To return to. A, X. iv 5; XII. I. 1. (4) To repeat. A, XI. v

Again. A, VI. vii. VII. v As a verb. A, VII. viii.

循 (1) **循循然** by orderly method. A, IX. x. 2. (2) Tethered. A, X. v 1.

微 (1) That which is minute, minute. D. M., I. 3; xvi. 3; xvii. 6; xviii. 1 Reduced. A, XVI. III. (2) A negative particle if not. A, XIV. xviii. 2. (3) **微子** the viscount of the State Wei.

A, XVIII. 1. (4) **微生**, a double surname A V. xlii. XIV. xxi.

微 (1) To be evidenced. D.M., xvi. 2, 3. (2) To attest, be attested. D.M., xviii. 5; xix. 2, 8. A, III. ix.

德 Virtue, virtuous. *Pu-ssu.* Energy influence. D.M., xvi. 1 A, XII. ix.

微 (1) To remove. A, III. II. (2) Per vading, with reference to a law of tithes. A XII. ix. 2, 3.

微 (1) To seek. D.M., xix. 4 (2) To copy another's and pretend that it is one's own; to pry out. A, XVII. xxi. 2.

THE 61st RADICAL. 心

心 The heart, the mind;—denotes the mental constitution generally. Is not found in the Chung Yung. G.L. 4, 5; a. vi. 4; vii. 1, 2, 3; ix. 2; x. 14 A, II. iv 6; VI. v. XIV. xlii. 1; XVII. xlii. XX. 1, 3, 7

必 Must, used as an adv. often will certainly would certainly Sometimes also with no verb following. *Pu-ssu.* **必也** what must, what is necessary is. Sometimes conditionally G.L. 1. 1 A, III. vii. VI. vii, xviii.

VII 3, XIII in 2, 31 母必, no arbitrary predeterminations A, IX 15
 忍 To bear, forbear A, III 1 XV 31
 jū jèn
 忒 To be wrong, in error G L c, ix 8
 t'ih t'í
 心 The will, aim G L c, iv 1 D M, 19 2, 31 2 A, I 11 et al, sape
 ché chih 心, the determined scholar A, XV vii
 忌 忌憚 dread, caution D M, ii 2
 k'í ch'í
 忘 To forget, be forgotten A, VII 31 2 XII 31 3 XIV 31 2 XIX 3
 uáng G L c iii 4, 5
 忠 (1) Self-devotion, generous sincerity
 chung Often in combination with 信 G L c, 18 D M, 31 3, 14 A, iv 11 2 V 31 et al (2) Faithful, loyal A, I iv, vii 2 II 11 III 11 V 31 1 XII 31 XIV 31 XV 2 XVI x
 忿 Anger, to be angry A, XII 31 3 XVI x XVII 31 2 G L c, vii 1
 fún fèn
 歧 To dislike A, IX 31 2
 ché ch'ih
 念 To think of, keep in mind A, V 31
 n'iem men
 忽 (1) 忽焉=忽然, suddenly A, IX x (2) In names 召忽, A XIV 31 2 仲忽, A XVIII 31
 huó hu 忽
 忤 To be ashamed, modest A, XIV 31
 ts'ò tso
 怒 Anger, to show anger A, VI 11 D M, 14, 31 4
 noo nu
 思 (1) To think, to think of, thought, thoughts, thinking D M, 7, 18, 19, 20 A, II 11, 15 IV 31 et al, sape (2) A, final particle D M, xvi 4 (3) 原思, a disciple of Conf A, VI 31
 sze szü
 怡 怡怡如, pleased-like A, X 11 5 31 31
 í
 急 The distressed, distress A, VI 31 2
 k'ek chi

性 The nature (of man) G L c, v 16 D, 11 1, 31, 31, 31 3, 31 6 A, 31 XVII 11
 sing M, 1 1, 31, 31, 31 3, 31 6 A, 31 XVII 11
 hsing
 怨 (1) To murmur against, be murmured against Resentment, in thought word, or deed D M, 31 3, 13 A, IV 31 V 31 et al, sape (2) What provokes resentment, injury A, XIV 31 13
 yüen
 怪 Extraordinary things A, VII 31 D M, 31 1
 kuai
 恆 (1) Constantly, constancy G L c, 19 A, VII 31 2, 3 XIII 31 1, 2
 hang (2) 陳恆, an officer of T'si A, XIV. 31 2
 heng
 恐 To be afraid of to be in danger of A, V 31 VIII 31 XVI 1 13 XIX 11
 k'ung
 恐懼, G L c vii 1 D M, 1 2
 恕 The principle of reciprocity, making our own feelings the rule for our dealing with others A, IV 31 2 XV 31 G L c, 14 D M, 31 3
 shoo shu
 恤 To commiserate, treat compassionately G L c, 1 1
 seüh 'hsio
 恥 Shame, a sense of shame, what is shameful, to be ashamed of D M, 10 A, I 31 II 1, 2 IV 11, 31 V 31, 31 VIII 31 3 IX 31 1 XIII 31 XIV 1, 31 1
 ch'è ch'ih
 恂 Reverently careful G L c, iii 4 恂
 sun hsun
 恂如, simple-and-sincere-like A, X 1 1
 悔 To regret, to repent, have occasion for repentance D M, 31 3 A, II 31 2 VII 31 3
 huuy 'hui
 息 (1) To breathe A, X. iv 4 (2) To stop, cease D M, 31 2, 31 1, 2
 seih hsi
 恭 To revere, be reverential, sedate, reverence D M, 31 5 A, I 31 V 31, 31 VII 31 VIII 11 XII v. 4 XIII 31 XVI 3 =too modest A, XIX. 31 1 恭尸, he made himself reverent A, XV 11
 kung
 悖 Contrary to right, contradictory, to collide G L c, 10 D M, 31 3, 31 3
 pei
 悠 Reaching far D M, xxiv 3, 4, 6, 8
 yew
 忧 To be grieved, anxious, about A, I 31 III 31 IV 31 XII v 4, 31 XIV 31 XVI 1 10 XVII 31 2, 3
 huan huan
 憂患, G L c, vii 1 患難, distress and difficulty D M, 31 2

悲 A man's name A., XVII xx.
 排 Unable to explain one's self A., VII.
 情 Sincerity the real state of a case G.
 情 L., iv A. VIII iv 3; XIX xix.
 惑 (1) To be deceived, deluded, delusion
 惑 D.M. xv 13. A. VII x 1; xxi. 1 3;
 惑 XIV xxxviii. () To doubt, have mis-
 惑 gi ing. D.M., xxix. 3, 4 A. II iv 3;
 惑 VII xx iii. IX. xxviii XI xxi. XIV
 惑 xxx
 惜 惜乎 alas! A. IX, xx XII viii.
 惜 2
 惟 A particle generally initial, but some-
 惟 times as a clause. Sometimes it can
 惟 hardly be translated G.L. III. 1; x 1
 惟 A. II. xxi. 2. Often loosely especially
 惟 when medial. G.L., x 1. D.M.
 惟 xviii. 1 v III. A. IV III. VII x 1
 惟 XI xxi.
 恹 恹, simple. A. VIII xvi.
 惠 Favours A., IV xi. Kind, benefi-
 惠 cent kindness. A., v xv. XIV x 1
 惠 XVI vii. XX. II. 2.
 惡 (1) Wickedness, what is bad. G.L.
 惡 viii. 1 3. D.M. v. A. IV iv V xxi.
 惡 et al. (-) Bad, disagreeable, spoiled
 惡 G.L., vi. 1 A., IV ix. VIII xxi. X.
 惡 viii. --
 惡 To dislike to hate G.L., vi. 1 viii
 惡 1; x., 3, 13, 14 16. D.M., & A., xxi.
 惡 Up, let tone. How A., IV v
 惡 Indignant. A., IX, xix. Rude. G.L.,
 惡 viii. 1
 惡 Fault, error A., XVI vi.
 愈 To be superior to. A., V viii. 1 XI.
 愈 xv --
 愉 愉愉如 pleased like. A. X v 3
 愉 The thoughts. G.L. 4 c., vi. 1, 4.
 意 母意 no foregone conclusion A.
 意 IX. iv
 愚 Ignorant, stupid; stupidity A., II ix;
 愚 v xx XI. xxi. 1; XVII III. viii 3;
 愚 xvi. 2. D.M. iv 1 xii. xx. 21; xxviii
 愚 1

愛 To love. G.L., vii 1 x. 16. D.M.
 愛 xix. A., i v vii. III xvii. XII x.
 愛 2; xvii 1 XIV viii. XV II iv 3. Love.
 愛 A., XVII xxi. 6.
 慍 To be angrily discomposed, dissatisfac-
 慍 tion. A., L. I. 3; V xviii. 1; XV 1, 3.
 愧 Ash. ed. D.M., xviii 3
 怨 To slander slanderous statements. A.,
 怨 XII vi. XIV xxxviii. 1
 慎 To be careful about, cautious, cauti-
 慎 ously. Sometimes followed by the pre-
 慎 positions 乎 and 於 G.L., vi. 1, 3;
 慎 x. 4 6. D.M., i. 2, 3 xx. 10 A. I. ix;
 慎 xiv. II. xviii. 2 VII. xii. VIII II. XIX.
 慎 xxv 2.
 愿 Attentive, careful. A., VIII xvi.
 惴 惴 cautiously reverent. G.L.,
 惴 iii. 4
 慈 Kindness, to be kind. G.L., III. 3;
 慈 ix. 1 A., II xx.
 慧 Shrewdness. A., XV xvi.
 慼 Passions, lusts. A., V v
 慼 慼 entirely sincere. D.M., xiii. 4
 慼 Cherished evil. A., XII. xxi. 1, 3.
 慼 To show excessive grief. A., XI. ix. 1
 慼 2, 3.
 慢 To be heedless, disrespectful. A., VIII
 慢 iv 3 XX. II. -- Without urgency A.,
 慢 XX. II. 3.
 慮 To deliberate carefully G.L. 2. A.
 慮 XV xi. Be anxious about. A., XII.
 慮 xxv What men are anxious about. A.,
 慮 XVIII viii 3.
 憎 To be hated, disliked. A., V iv 2.
 憂 To feel sad or anxiety to be anx-
 憂 ious about; sorrow cause of sorrow G.
 憂 L., vii. 1 D.M., xviii. 1 A., II vii.
 憂 VI. ix. VII. III. xviii. 2; IX. xxxviii;
 憂 XII. iv. 1, 2 v 1; XIV xxx. XV xi;
 憂 xxxi. XVI 1, 3, 13.

VI viii VIII iii IX xi 3 XIII iii 6
The arm. A, X iii 2

才 Talents, abilities A., VIII xl; xx. 3;
IX. x. 3 XL vii. 2 xiii. 1 2

扶 To support. A., XVI. 1. 6.

承 (1) To assist, as at a sacrifice. D.M.,
xvi. 3. A., VII. 11. (2) To receive,—in
chéng order A., VIII. xxi. 2.

折 To break off to settle. A., XII. xii. 1.

抑 (1) Or D.M., x. 3 A., I. x. 1. (2)
But. A. VII. xxxiii XIX. xii. 1 Fol
lowed by 亦 A., XIII. xx. 3: XIV
xxxiii 1

技 Ability skill, G.L.C. x. 14.

拂 To oppose, outrage. G.L.C., x. 17

拒 To oppose, put away A., XIX. III.

拖 To draw 拖紳 to draw the girdle
across. A., X. xiii. 3.

指 To point to. G.L.C., vi. 3. A., III. xi.
X. xvii.

拳 拳拳, the appearance of holding g
L. xxv. firm. D.M., viii.
ch'uan

拜 To bow pay one's respects, perform
obeisance. A., IX. III. 2 X. xi. 1 3:
XVII. 1

拱 To fold the hand across the breast. A.,
XVIII. vii. 2.

持 To hold up, sustain D.M., xx. 14;
xxx. 3. A., XVI. 1. 6.

振 To contain. D.M., xxvi. 9

授 (1) To give to, entrust. A., X. v. 1:
XIII. v. 1 (2) To give up. 授命
A. XIV. xiii. 3.

探 To try 探湯 to try—i.e., to put
the hand into—boiling water A., XVI.
xi. 1

掌 The palm. D.M., xix. 6. A., III. xi.

掃 To sweep. A., XIX. xii. 1.

掌
chang
掃
sao

措 (1) To arrange, place. D.M., xiv. 8.
A., XIII. iii. 6. (2) To put by give
over D.M., XX. 20.

接 接輿, the name of a recluse. A.,
XVIII. v

揚 To display publish. D.M., vi.

揖 To bow to. A., III. vii. VII. xxx. 2
X. iii. 2 v. 1

掩 To cover over be concealed, G.L.C.,
vi. 2. D.M., xvi. 6.

揭 To hold up the clothes in crossing
through water A., XIV. xiii. 2.

援 To drag and hold,—to condemn. D.M.,
xiv. 3.

損 To hurt be injurious. A., II. xxi.
2: XVI. iv., v

擊 The name of a musical-master A., VIII.
xv. XVIII. ix.

撤 To remove, put away A., X. viii. 6.

撰 Chastised purposes. A., XI. xiv. 7

播 播鼓 master of the hand-
drum. A. XVIII. ix. 4.

擇 To choose. D.M., vii; viii; xx. 18.
A. IV. 1: VII. xxi, xxviii: XX. ii. 2.

掇 A trap. D.M., vii.

撮 A handful. D.M., xvi. 3.

擊 擊磬 to play on the
musical stone. A., XIV. xiii. 1

握 To grasp firmly A., VII. vi. 2.

接 接見 To receive visitors III. iv. A., X.
III. 1

弗 弗名 a man's name. A. XVII. v

攫 To steal,—on some tempt them A.,
XIII. xviii. 1.

拮 (1) To hold up, as the clothes. A., X.
iv. 4. (2) To unite,—as equal offices in
one person A. III. xxi. 2. (3) To be
pressed, straitened A., XL. xiv. 4.

拮
jie
拮
shé

THE 66TH RADICAL 攴

攴 To alter, to change Both active and neuter DM, 攴 2 A, I 攴 4, 攴 V 攴 2 VI 攴, VII 攴, 攴 (here it simply=to avoid) IX 攴, 攴 XI 攴 2 XV 攴 XVII 攴 3 Obs A, XIX 攴

攴 To assail,=to reprove A, VI 攴 2 XII 攴 3 =to study A, II 攴

攴 (1) To drive, put, away GLC, 攴 15 A, XV 攴 6 (2) To indulge, give license to A, XVIII 攴 4 (3) A name A, III 攴, 攴

攴 Up 2d tone To accord with, having regard to A, IV 攴

攴 Government, the principles of government, a govt charge *Passim* =laws A, II 攴 1 **爲政**, to administer government, as supreme or subordinate A, II 攴, 攴 1 XII 攴 **從政**, to be engaged in govt, as subordinate A, VI 攴 XIII 攴 1, 攴 4 XVIII 攴 1 Except, perhaps, A, XX 攴 1

攴 (1) Therefore *Passim* We have frequently **是故**, with the same meaning, but perhaps a little more emphasis Obs A, III 攴 where **故** is at the end of the clause,=because, that's the cause (2) Old, what is old A, II 攴 XVIII 攴 DM, XXVII 6

攴 (1) Therefore *Passim* We have frequently **是故**, with the same meaning, but perhaps a little more emphasis Obs A, III 攴 where **故** is at the end of the clause,=because, that's the cause (2) Old, what is old A, II 攴 XVIII 攴 DM, XXVII 6

攴 To be earnest and active, earnest activity A, I 攴 IV 攴 1 V 攴 VII 攴 XVI 攴 XX 攴 9 Combining the idea of intelligence A, XII 攴 2, 攴 As a verb, to hasten, produce quickly DM, XX 3

攴 To teach, instruct GLC, 攴 1, 6, 7 DM, 攴 3 A II 攴 VII 攴 VIII 攴 4 XIII 攴 4, 攴 XV 攴 XX 攴 3 **不教**, un instructed A, XIII 攴 Instruction DM, 攴 1, 攴

攴 To stop, to save from A, III 攴

攴 **敖情**, arrogant and rude GLC, 攴 1

攴 (1) Gone, spoiled, as meat A, X 攴 2 (2) **司敗**, minister of crime A, VII 攴

攴 To spoil, spoiled,—spoken of clothes A, V XXV 2 IX XXVI

攴 To presume, to dare DM, 攴 4, XXVIII 4 A, V 攴 2 VI 攴 et al, **豈敢**, how dare I?—an expres-

sion of humility A, VII 攴 1 In the 1st person, often=our 'allow me' A, XI 攴, 攴 1 XII 攴 1 XIII 攴 2, 3 Obs A, XX 攴 3 **果敢**, presumptuous A, XVII 攴 1

攴 To scatter, disperse GLC, 攴 9 To be scattered, dis-organized A, XIX 攴 Liberal, generous, great DM, XXVI 6, 攴 3

(1) To reverence, to respect, to be reverent, cherish the feeling of reverence *Passim* To be revered DM, 攴 1 In reference to business A, I 攴 VI 攴 3 XIII 攴 XV 攴 XVI 攴

畏敬, to be filled with awe and reverence GLC, 攴 1 (2) An honorary epithet A, VIII 攴

(1) Some, several A, VII 攴 XIX 攴 3 (2) **歷數**, the determined time A, XX 攴 1

Frequently A, IV 攴

攴 To ingather Applied to imposts GLC, 攴 21 DM, 攴 14 A, XI 攴

THE 67TH RADICAL 攴

(1) The characters of the language DM, 攴 2, 3 A, XV 攴 (2) Records, literary monuments A, III 攴 (3) Literature, polite studies A, I 攴 VI 攴 VII 攴, 攴 IX 攴 2 XI 攴 2 XII 攴, 攴 XVI 攴 11 (4) Accomplished, accomplishments, elegance DM, 攴 1, 攴 A, III 攴 V 攴 VI 攴 XII 攴 1, 3 XIV 攴 1 攴 2 (5)=The cause of tith A, IX 攴 2, 3 (6) **文章**, elegant manners and discourses, elegant institutions A, V 攴 VIII 攴 2 (7) Used as the honorary epithet becoming in effect the name DM, 攴 1, 2, 3 et al GLC, 攴 3 A, IX 攴 2 XIX 攴 2—A, XIV 攴—A, V 攴—A, V 攴 XV 攴—A, V 攴 2—A, V 攴—A, XIV 攴, 攴 Used also in the name **了攴**, A, V 攴

Low 3d tone To gloss A, XIX 攴

Accomplished GLC, 攴 4 **斐然**, A, V 攴 1

THE 68TH RADICAL 斗

A peck A, VIII XX 4

THE 69th RADICAL 斤

- 斯 (1) This, these. *Possessive*. Its antecedent is often a clause. (2) Forthwith. A, X x. 1 xviii. 1 XIV xiii. - and perhaps some other places.
- 新 To renovate. G.L.C., III. 1. Now what is new G.L.C. III. 3. D.M., xxvii. 6. A, II x. 1. V xviii. XVII x. 1.
- 斷 Up. 3d tone. 斷斷兮 plain and ai. v. G.L.C., x. 14.

THE 70th RADICAL 方

- 方 (1) A region, regions. D.M., x. 2, 3, 4. A, I. 1. ; x. 1. 3. 四方 the four quarters. - all parts of the empire, or of a state. D.M., xx. 13. A, XIII. iv. 3. V. 1. 6. - Any quarter A XIII v. xx. 1 settled definite place A, IV xix. (9) Tablets of wood. D.M., xx. 2. (3) An art, the way A VI xviii. 3. (4) Eight rules. A XI x. 4. (3) Square. A, XI. xxv. 5. 11 (6) To compare. A, XIV xxi. (7) Then. A, XVI. vii. (8) Used in a designation. A XVIII. ix. 3.
- 於 *Prep* = Its proper meaning is *in, at, on* in regard to place. But after many verbs and adjectives we must use *at* to by other prepositions, as *from, to, &c.* After the possessive 之 it is *in relation to*. With adjectives it forms the comparative degree, and = *than*. D.M., xviii. 4. A, XI. vii. 1. XIX. xxv. 1. Observe 於我 A, X. xv. 1 - on me, be it mine.

- 於 *Prep* = *in, on, then*. G.L.C., III. 2, 5. D.M., xxvi. 10.

- 施 (1) To give, do, use. D.M., xiii. 3, 4. A II xxi. 2. XII. ii. XV xxi. G.L.C., x. 12. () To make a display of. A, V xxv. 3.

- 施 Up. 3d tone. To confer on, so as to reach to. D.M., xxi. 4; A, VI. xxviii. 1. There is not much appreciable difference between the char in this tone and the last.

- 施 For 弛 to treat leniently A, XVIII. x.

- 旅 (1) A body of 500 soldiers. 師旅軍旅 forces. A, XI. xxv. 4; XIV. xx. 2. XV. i. 1 (3) All, general D.M., xix. 4 (8) The name of a river. A, III. vi.

- 族 The circle of relatives. A, XIII. xx. 2

THE 71st RADICAL 无

- 既 (1) A particle of past time, = have, having having been. D.M., xv. 2. xxvii. 7. A, III. x. xxi. 2. IX. v. 2. x. 3. (2) *Adverbially*. (3) Used adverbially. That does, - then, by-and by. A, XIV xiii. - (3) Used for 氣 or 樂. I.e. Ration D.M., xx. 14.

THE 72nd RADICAL 日

- 日 (1) The sun. D.M., xxvi. 9; xxx. 2. xxxi. 4. A XIX. xxi. xxi. (2) A day. G.L.C., II. 1. A, II. ix. IV. vi. 2; VII. ix. *cl. al.* (3) Adverbially. Daily D.M. xx. 14; xxxiii. 1. A, I. iv. On some days. A, VI. v. 日日 every day G.L.C., II. 1.

- 旨 What is pleasant, spoken of food. A, XVII. xxi. 5.

- 昆 An elder brother D.M., xx. 8. 昆弟 brothers the younger branches of one's relatives, generally D.M., xx. 13. A XI. iv.

- 明 (1) Clear. Illustrations, brilliant clearly G.L.C. I. 4. c. 1. 2. D.M., xx. 19. 20. xxi. xxi. 2, 4, 5, 8. xxi. 6. xxx. 2; xviii. 6. A XVI. x. (2) To illustrate. G.L.C. I. 4. c. 1. 1. 3, 4. (3) Intelligence, intelligent. D.M., xx. 21; xxi. xxi. 7; xxxi. 1; xxxii. 3. A, II. vi. (4) To understand. D.M., iv. 1; xix. 6. (5) To purify purification clean. D.M., xvi. 3. xx. 14. A, X. vii. 1. (6) 明日 next day A, XV. i. 1; XVIII. vii. 4. (7) 公明 as a double surname. A XIV. xiv. In n. m. A, V. xxi. - A VI. xii.

- 易 (1) To change. A, I. vii. XVIII. vi. 3, 4. (2) The name of the Yih classic. A, VII. xvi.

- 易 Low 3d tone. (1) Easy easily A, VIII. xii. XIII. xv. 3. xxv. XIV. xi; xlv. XVII. iv. 3. Easily procured, G.L.C., x. 5. Ease, - calmness, tranquillity D.M., xiv. 4. (3) Minute attention to observances. A, III. iv. 3.

- 昔 Formerly 昔者 A, VIII. v. XVI. i. 4. XVII. iv. 3. vii. 2.

- 星 A star stars. A, II. i. D.M., xxvi. 9

- 春 The spring. A, XI. xxv. 7. D.M. xix. 3.

昭 (1) Bright, to be clearly seen, clearly
ch'ao A, XX 1 3 D M., XXVI 4, XXXIII 2
ch'ao (2) **昭穆**, the tablets in the ancestral
 temple, acc to the order of precedence
 D M., XIX 4 (3) Hon ep of a duke of
 Loo A, VII XXX

是 (1) This, these *Passim* It often re-
she sumes a previous clause, and often con-
shih tains the copula,=thus is **如是**,
若是, thus, such **是故**, **是以**,
 therefore Also **是用**, A, V XXX
 (2) To be A, IV XXX 1 XI XX XVI
 1 3, 4, 7 *et al* (3) Right. A, XVII
 IV 4 (4) **豈是**,=all. G L T, 6

時 (1) Time, times A, XVI vii D M.,
she XXX 1 Opportunity A, XVII 1 2
shih (2) The seasons D M., XXX 2 A, XIX
 III Seasonal D M., XIX 3 A, X
 VIII 2 XVIII 2 (3) Seasonably, at
 proper times D M., XX 14, XXX 2
 A, XIV XX 2 **以時**, A, I v (4)
 Always D M., II 2, XXX 3 A, I 1 1
 (5) To time, watch A, XVII 1 1

晉 The name of a State A, XIV vii

晏 (1) Late A, XIII vii (2) A sur-
gan name A, V vii
an

晝 The daytime, adverbially A, V ix
chow 1 IV xvi
chou

晨 The morning **晨門**, style of a gate-
shin keeper A, XIV vii
ch'en

皙 Designation of one of Conf disciples
seih A, XI xxv 1
hsi

暇 Leisure A, XIV xxxi
hea
hsia

暑 Warm weather A, X vi. 3
shoo
shu

景 An hon. epithet A, VII xi XVI xi
king XVIII iii **景伯**, an hon designation
chung A, XIV xxxviii XIX xxx 2

暴 (1) Violence, oppression G L C, ix 4
paou A, VIII iv 3 XX ii 3 (2) To attack,
pao or strike, unarmed A, VII x 3

曆 Calculated and represented A, XX
leih 1 1
li

THE 73d RADICAL 扌

扌 To speak, to say, saying *Passim* Gen-
yuē erally, the nominative is expressed, but
yueh not always, and then 扌=it is said D
 M., XXX 5, *et al* Sometimes it=namely.
 D M. XX 8, 12, *et al* **謹扌**, mean-
 ing, for it says D M., XXX 10

曲 (2) Bent A, VII xi (2) Shoots,
kuh what is small D M., xxi
ch'u

更 To change A, XIX xxi
k'ang
keng

書 (1) To write A, XV v 1 Writing,
shoo writings, books D M., XXXIII 3 A,
shu XI XXX 3 XIV xlii 1 (2) The Shoo-
 king, or classic of History A, II xxi
 2 VII xii (3) **楚書**, the name of
 a Book G L C, x 11

曾 The surname of one of Conf principal
ts'ang disciples, and of his father G L C, vi.
tseng 3. A, I iv *et al*, same A, XI xxi 1,
 8

曾 Low 1st tone A conjunction,=then,
ts'ang but A, II viii III vi XI xxi 2

會 (1) To associate with A, XII xxi.
hui (2) Interviews of the princes with the
 emperor A, XI xxx 6, 12

THE 74th RADICAL 月

月 (1) The moon D M., XXX 9, XXX 2,
yuē XXX 4 A, XIX xxi, xxi (2) A
yueh month, months D M., vii A, VI v
 VII viii X vi 11 XIII v XVII 1 2
 Monthly, from month to month D M.,
 xx 14 A, XIX 5

有 (1) To have, possess *Passim* Follow-
yew ed by **者**,=he who possesses, they who
yu have But sometimes the **者** is omitted,
 as in A, I iv VIII iv XX 1 1
et al In this sense it not only governs
 nouns, but is used as in auxiliary to verbs,
 both active and passive (2) The im-
 personal substantive verb, there is, there
 was *Passim* In very many instances,
 it is difficult to say whether the character
 is used thus, or as in 1 **有之**, and
 the negative **人之有** at the end of
 sentences, are to be observed G L T, A,
 I ii 1 IV vi 3 *et al* **何有**=there
 is no difficulty A, IV viii *et al* But
 this not always A, VII ii *et al* Obs.
 A, XIX ii (3) The surname of one of
 Conf disciples A, I ii 1, vi, xii
 XII ix 1, 2 The name of another. A,
 III vi VII iv *et al*, same

有 Low 3d tone. And. A., II, iv 1: X. vi. 6.

朋 A fellow-student; a friend, fri. nd. A., p. d. 9. I. 1. 2. 朋友 see under 友

服 (1) To wear. A., II, xix. XV x. 4. Metaph. D.M., viii. Clothes. D.M., xvi. 3. xi. 14. VIII. xxi. 3. vi. 2. 11. et al. (3) To subit. A., XIII. iv. 3: XVI. 1. 11, 12. 服事, to serve. A. V. III. xi. 4. 服勞 to undergo the labour. A., II. viii. (3) 子服 appy a surname. A., XIV. xxxviii. XIX. xxi.

How D.M., xii. 4.

胡

hu

朕

chén

朔

shuò

望

wàng

To look towards, admiring and expecting. D.M., xxi. 6. A., XIX. ix. XX. II. 2. — to compare one's self to. A., V. viii. 2.

朝 (1) Morning, in the morning. A., IV. viii. XIL xxi. 3. (3) A. n. me. A., VI. xiv.

朝 (1) The court. A., V. vii. 4: XIV. xxxviii. XIX. xxi. 1. (2) To be in court, appear in court. A., X. ii. 1. vi. L. XIV. xxi. 2. 退朝 to retire from court.

A., X. xii. XIII. xiv. (5) To hold a court, give audience. D.M., xx. 14. A., XVIII. iv. (4) Court, as an adjective. A., X. x. ii. xiii. 3. (3) A. name. A., XIX. xxi.

期 (1) A fixed time. A., XX. ii. 3. () A. name. A., VII. xxx. 3.

期 A round year. D.M., xviii. 3. A., XVII. xxi. 1, 2. 期月 a round month. D.M., vii.

期月, a round year. A., XIII. x.

基

qí

木

mù

木

mù

THE 7th RADICAL 木

(1) Trees. D.M., xxi. 9. A., XVII. ix. XIX. xxi. () Wood. A. V. ix. 1. (3) Wooden. A., III. xxi. (4) Simple plain. A., XIII. xxi.

未

wèi

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Not yet. *Russus* We may sometimes translate by not, but the force of the *yet* is always to be detected. It is joined with 嘗 A. III. xxi. VI. xii. VII. vii. ix. IX. xxx. 2. Its power in common with other negatives, to attract 之 to itself and make it precede the verb which governs it, is to be noted. G. L. c., ix. 4. A., I. ii. 2: V. v. x. xiii. et al.

未

wèi

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(1) The end, the product, result, in opp. to 本, the root. G. L. c., 3: 7: c., x. 7. (3) Small, trivial. D.M., xxxiii. 6. A., XIX. xii. 1. (3) In old age. D.M., xviii. 3. (4) Not, do not. A. IX. x. 3; xxi. XIV. xii. 3; XV. xv. XVII. v. 2.

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The root: what is radical, essential. G. L. c., 3: 6: 7: c. iv. v. x. 7. D.M. I. 4. xxxi. 1. A., I. ii. 3. XIX. xii. 1. What is first to be attended to. A. III. iv. 1. To be rooted. D.M., xxi. 3.

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(1) Vermillion colour. A., XVII. xviii. (3) A surname. A., XVIII. viii.

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Rotten. A., V. ix. 1.

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To plaster. A., V. ix. 1.

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The name of a State. A., III. ix. D.M., xxi. 3.

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A staff. A., XIV. xxi. XVIII. vii. 1.

朽

xiǔ

材 Qualities D M, xvii 3 In A, V
ts'ae vi, the meaning is uncertain
ts'ai

果 (1) Determined, decided A, VI vi
kuo XIV xlii 3

果敢, A, XVII xlii
kuo (2) To carry into effect A, XIII x 3

(3) Really D M, x 21

柏 The cypress tree A, III xxi 1 IV
pui xxvii

柳 A cage for wild beasts A, XVI i 7
pai

柳 (1) Gentle, mild D M, x 3, xxi 1
heü 'hsia To treat gently D M, x 12, 13, 14

柔 (2) Weak D M, x 21 (3) Mild,
jou To be split, divisions A, XVI i 12
jou soft, in a bad sense A, XVI iv

析 To be split, divisions A, XVI i 12
seih

柯 An axe-handle D M, xiii 3
hsi

柳 柳卜, the name of a place A, XV
lew xiii XVIII ii viii 1, 3
luu

栖栖者, one who keeps roosting,
se or hanging, about A, XIV xxxiv 1
hsi

戰栗, the appearance of being fright-
leuh ened A, III xxi 1
li

校 To enter into altercation A, VIII v
keau chiao

柴 Name of one of Conf disciples A,
ch'ae xi xvii 1
ch'ai

格 (1) ? To investigate G L T, 4, 5
kuh (2) To come to, approach D M, xvi
ko 4 (3) To become correct A, II iii 2

桃 The peach tree G L C, ix 6
t'au

桀 The last emperor of the Hea dynasty,
leë a tyrant G L C, ix 4
chieh

桀溺, a re-
cluse A, XVii vi 1, 3

栽 To flourish, as a tree D M, xvii 3
tsae

桓公, a famous duke of Ts'ë A,
tsai XIV xvi, xvii, xviii (2) A surname
tsai A, VII xii (3) 桓, the three prin-
cipal families in Loo A, XVI iii

桑 了桑 appy a double surname
sang A, VI i 2

樑 A raft A, V vi
foo

梁 A bridge A, X xiii 2
fu

梁 Small pillars, supporting the rafters of
leung a house A V xvi
liang

稅 To abandon, throw away, neglect A.
chueh V xvi 2 XIII xli, xlii XVII xiv
chueh XVIII x

槨 An inner coffin A, VI vi 2
lu an

槨 An outer coffin A, XI vi 1, 2
lu an

楸 唐楸, the aspen plum A, IX xxx.
ko 1.

棘 A surname A, VII viii
kuh

楨 A name A, V x
chi

植 To stick in the ground A, XVIII.
ch'ang vi 1

植 The very utmost, as a noun and adverb.
chih G L C, ii 4 D M, xxi 2, 6

極 The name of a³ State G L C, x 11.
keih A, XVIII ix 2, v

楚 Glorious A, XIV xxv 4
ts'oo

榮 (1) Music *Sæpe* 女樂, female musi-
jung cians A, XVIII iv (2) 人師樂,
jung Grand music-master A, III xiii
jung Pleasure, joy, to rejoice in, feel joy
Sæpe

樂 To find pleasure in A, VI xxi XVI
yoh v 好樂, G L C, vii 1

樂 (1) Trees, =vegetation D M, xx 3
yo (2) A screen =A, III xxi 3

樂 A spring, source of influence G L C,
loh ix 3
lê

樂 A weight, weights A, XX i 6 To
gaou weigh A, IV xix The exigency of the
ao ch'uan times, as if determined by weighing A,
shoo XVIII viii 4
shu

機 A weight, weights A, XX i 6 To
ke weigh A, IV xix The exigency of the
che ch'uan times, as if determined by weighing A,
che XVIII viii 4

權 A weight, weights A, XX i 6 To
k'uen weigh A, IV xix The exigency of the
ch'uan times, as if determined by weighing A,
XVIII viii 4

積
ts'ik
tsu

A coffer & repository A XVII. 1.

THE 70TH RADICAL. 欠

次
ts'ik
tsu

(1) Next in order or degree. D.M., xxiii. 1; A., VII. xxvii. XIII. xx. 3. XVI. ix. In A., XIV. xxiv. 3, 4. 其次 only=some (3) 造次 In moments of haste.

欲
yü
yü

(1) To desire, to wish. G.L., 1. A., II. 6; III. x.; xvii. 1 et al. *sepe.* () To be covetous, 貪 A., XII. xviii. XIV. 11; xiii. In A., XX. 1. 1 2, 欲 is distinguished from 貪

欺
ts'ik
ch'ü

To deceive, impose upon to be deceived. G.L., vi. 1 A., VI. xxiv. IX. xi. 2. XIV. xiii.

歌
ts'ik
tsu

To sing. A., VII. v. 2; xxi. XVII. iv; xx. XVIII. v

歎
ts'ik
tsu

To sigh, with the idea of admiration. A., IX. x. 1; XL. xxv. 7

THE 71TH RADICAL. 止

止
ts'ik
ch'ü

(1) To rest; where to rest. G.L., 1. 2; c., III. 1 2, 3. (3) To stop, desist. D.M. xiii. 1. IX. xviii. 2. XI. xiii. 3. XII. xiii. XVI. 1 6. XIX. xiv. (3) To detain. 1. XVIII. vii. 3.

正
ts'ik
ch'ü

(1) To rectify to adjust be rectified. G.L., 4. 5; c., vii. 1 3; ix. 8. D.M., xiv. 3. A. I. xiv. VIII. iv. 3; et al. *sepe.* (3) Correct, correctness, correctly. G.L. c. vii. 1. D.M., xxi. 1. A., X. viii. 3; ix. xiii. 1. xvii. 1. In these examples, correct=square straight. A., VIII. III. 4. vi. XIV. xvi. (3) Just, exactly. 1. VII. xviii. Observe A. XI. II. x.

正
ts'ik
ch'ü

Up. 1st tone. The bull's eye in a target. D.M., xiv. 5

此
ts'ik
tsu

This. *Sepe.* 如此 thus. G.L., ix. 3. D.M., xvi. 3. xxv. 6; xxviii. 1. 在此 here. D.M., xxi. 6. The character does not occur in the Analects.

武
ts'ik
wu

(1) The honorary epithet of the first emperor of the Chow dynasty. D.M., x. III. 1 2, 3. *et al. sepe.* The name of his music. A., III. xxv. () The hon. ep. of others. A. XIV. xiii. xv. 1. V. xx. A., II. vi. V. vii. 1. XIX. III. xxiv. (3) A name. A., XVIII. ix. 4. (4) 武城 name of a place. A., VI. xii. XVI. iv

歲
ts'ik
tsu

The year years. A., IX. xxviii. XVII. 1.

歸
ts'ik
tsu

(1) To return. A. V. xiii. XI. xxv. 7. (2) To revert to. 1. I. ix. VII. 1. 1 (3) To turn to. D.M. xx. 13. To flow to. A., IX. xx. 歸心, to turn to in heart. 1. IX. 1. (4) To turn to, depend on. 1. X. xv. 1. (5) To present. A., XVII. 1. 1. XVIII. iv. (6) to be married. G.L., ix. 6. (7) 三歸 see on 三

死
ts'ik
tsu

THE 8TH RADICAL. 歹

To die; death the dead. D.M., x. 4, 5. xix. 5. A. II. v. 3. IV. viii. XI. vi. vii. 1 2. viii. ix. x. xi. xii. xiii. 1 et al. *sepe.* 後死者 a future mortal. A. IX. v. 3.

殆
ts'ik
tsu

Dangerous;—both what is perilous, and being in peril. G.L., x. 3. A. II. xv. xviii. 5; XV. x. 6. XVIII. v. 1

殫
ts'ik
tsu

To be largely produced to be amassed. D.M., xxvi. 9. A., XI. xviii. 2.

殛
ts'ik
tsu

Vicious, violently bad. A., XIII. xi. To 殛—to bury. A., X. xv. 1.

殛
ts'ik
tsu

THE 79TH RADICAL. 殳

殺
ts'ik
tsu

To kill. A., XII. xix. XIV. xvii. 1; xviii. 1; XV. viii. XVIII. vii. 3; XX. II. 1. =Capital pu 1. VIII. xi. Gradually decreasing. D.M., xx. 5. A., X. vi. 9

殷
ts'ik
tsu

The name of a dynasty. G.L., x. v. D.M. xxviii. 3. A., II. xiii. 1. tal.

殷
ts'ik
tsu

Up. 3d tone. To bring up the rear. A., VI. xii.

毀
ts'ik
tsu

(1) To blame excessively revile. A., XV. xxiv. XIX. xxiv. (3) To be broken. 1. XVI. 1

毅
ts'ik
tsu

Determined and enduring. D.M., xxi. 1. A., VIII. vii. 1. XIII. xxv

毋
ts'ik
tsu

THE 80TH RADICAL. 毋

Do not,=do not do, do not have, &c. G.L., vi. 1. x. 2. A. VI. III. 4. IX. xiv. XI. xxv. 2; XII. xiii. In 1. IX. iv. it is taken as=無, the simple negative, but its ordinary neg. i. g. may be retained.

母 A mother A, VI m 1 父母, a parent, parents G L c, 3 D M, 3, xviii 3 A I vi II vi IV xviii, 3, xxi XI iv XVII xxi 6 XVIII ii

每 Every A, III xv X xiv

THE 81ST RADICAL 比

比 To compare, be compared A, VII i

比 Low 3d tone (1) To follow A, IV x (2) Partizany A, II xiv (3) Joined with 反, within, by the time of A, XI xxv 4, 5

THE 82D RADICAL 毛

毛 The hair, a hair D.M., xia 4, xxviii 6

THE 83D RADICAL 氏

氏 A family Follows surnames, and denotes particular individuals A, III i et al —A, III xxi —A, XIV x —A, 3 —A, III xxi —A, XIV xh, xli —A, XIV xia

氏 (1) The people, the multitude Passim (2) = 人, man, men A, VI xa ΔV xxxiv And perhaps in some other places, as D M., iii A, VI xxvii XVI ix XVII xvi

THE 84TH RADICAL 气

气 Breath A, X iv 4 血气, blood and breath, = the physical powers A, XVI vii 有血气者, mankind D M., xxxi 4 Observe 辞气, A, VIII iv 3, and 食气, A, X viii. 4

THE 85TH RADICAL 水

水 Water D M., xxvi. 9, xxx 1 A, VI xxi VII xv XV xxiv

永 To perpetuate, perpetual. D M., xxix. 6 A., XX i 1

汎 Universally A, I vi

求 (1) To seek for, also to ask, request G L c, ix 2, 4 D M., xiii 4, xiv 3, 5 A, I x 1, 2, xiv IV xiv et al, scape (2) The name of one of Conf disciples A, V vi 3 VI vi, x. et al, scape

汶 The name of a stream A, VI vii.

沂 The name of a stream A, XI xxv 7.

沐浴, to bathe A, XIV xxi 2.

(1) To die, be dead A, I xi IX v.

沒世, after death G L c, iii 5. A., XV xia (2) To exhaust, be exhausted A, XVII xxi 3 沒階, A, X iv 5 沒齒, A, XIV. x 3

湔 顛湔, in danger, in confusion A, IV v 3

河 Rivers, a river D M., xxi 9 A, VII x 3 The river, i.e., the Yellow river. A, IX viii XVIII ix 3

治 To regulate, manage, govern G L T, 4 c., ix 1, 5, x 1 D M., xiii 2, xiv 6, 11, 14, 17 A, V vii 2 XIV xxi 2.

治 To be regulated, to be well governed. G L T, 5, 7 A., VIII. x 1 XV iv

涖 長涖, the designation of a recluse. A, XVIII. vi 1, 2,

沽 To sell. A, ix xii. Retailed A, X. viii 5

泥 Low. 3d tone To be obstructed, inapplicable A, XIX iv

泉 A fountain, a spring. D.M., xxxi. 2, 3.

法 (1) A model, to imitate G L c, ix 8. D M., xxix 5 (2) Law-like, = strict, laws A., IX xxiii XV i 6

泰 (1) A dignified ease A., VII xxv 3. Oppos to 嗒, A., XIII xxvi XV ii 1, 2 (2) Arrogant A., IX iii 2 Coupled with 嗒, G L c, x 18 (3) 泰山, the name of a mountain A, III vi.

泰伯, hon designation of an ancient worthy A, VIII i 泰誓, name of a Book in the Shoo-king G L c., x 14.

洋洋, to overflow D M., xxi 4. 洋洋乎, the appearance of vast swelling waters, grandly D.M., xvi 3; xxvii 2 A, VIII xi

洒 *skua*
shāl To sprinkle A., XIX. xii. 1.

漚 *he 3*
huōleh A water channel, a ditch. 溝道 A., VIII. xxi.

津 *tsi*
chin A ford. A., XVIII. xi. 1. 2.

洩 *shē*
hieh To leak. D.M., xxvi. 9

流 *leo*
liu (1) Flowing, a current. D.M. xxx. 3. (2) Weak, unstable. D.M. x. 5. (3) To banish. 放流 G.L.C. x. 1. (4) 下流 a low lying situation. A., XVII. xxiv. 1; XIX. xx.

浩 *hao*
hau 浩浩 vast. D.M., xxvii. —

浮 *foo*
f n To float, float. A., V. vi. VII. xv

浴 *yü*
yü To wash. A., XI. xxv 沐浴 to bathe. A., XIV. xxiii. —

海 *hao*
hai The sea, ocean. D.M., xxvi. 9 A., V. vi. XVIII. ix. 3 四海 a name for the empire, the world. D.M. xviii. 1; xviii. 2. A. XII. v. + XX. 1. 1

浸 *tsin*
chin To soak. A., XII. vi.

蒞 *le*
li The approach of a superior; to govern, preside over. A. XV. ii. 3.

皇 *huā*
nikh To steep in muddy water. A., XVII. vii. 3.

汙 *ku*
chi The name of a stream. G.L.C., III. 4

淡 *tan*
tan Insipid. D.M., xxviii. 1

淫 *yin*
yin Licentious. A., III. xxv. XV. x. 4.

深 *shin*
shün Deep. A., VIII. III. XIV. xiii. 2.

清 *tsing*
ching Pure, purity. A., V. xviii. 2; XVIII. viii. 4

淵 *yuen*
yüan (1) A gulf, an abyss; deep, the deep. D.M. xii. 3; xxxi. —, 3; xxxii. 2. A. VIII. III. (2) The name of Conf. favorite disciple. A. V. xxv. VII. xii. et al. et al.

淺 *ts'ien*
ch'ien Shallow. A., XIV. xiii. 2.

溫 *uen*
wēn (1) Benign, unpretending. A., VII. xxxviii. XVI. x. XIX. ix. D.M., xxxi. 1 xxxiii. 1 (3) To cherish, know thoroughly. A., II. xi. D.M., xxvii. 6.

游 *yau*
yu (1) To ramble, to seek recreation. A., VII. vi. 4 (2) 子游, the design. of one of Conf. disciples. A. II. vii. IV. xxv. et al. et al.

測 *ts'ueh*
ts'ueh To fathom. 不測, unfathomable. D. M., xxvi. 7. 9

湯 *tang*
tang (1) Boiling water. A., XVI. xi. (2) Name of the first emperor of the Shang dynasty. G.L.C., II. 1. A., XII. xiii. 6.

勝 *shang*
t'eng The name of a State. A., XIV. xii.

滔 *tsao*
t'ao 滔滔 the appearance of an inundation. A. XVIII. v. 3.

跡 *ts'ueh*
chi 跡跡 a double surname. A., V. v

樂 *le*
ai 樂溺 the name of a recluse. A., XVIII. vi.

溢 *yik*
yi 洋溢 to overflow. D.M., xxi. 4.

溥 *poo*
pu Great, all-embracing. D.M., xxi. —, 3

漏 *leo*
lon To leak. 屋漏 the part of a house open to the light of heaven. D.M., xxviii. 3.

溝 *low*
kon A ditch. 溝道 A., VIII. xxi. 溝 A. XIV. xviii. 3.

漢 *han*
han The name of a river. A. XVIII. ix. 4.

滌 *lei*
chieh To purify. para. A., VII. xxviii. 1; XVIII. vii. 3

潤 *yua*
yua To soak, moisten, enrich, adorn. G.L.C., vi. 4. A. XII. vi. XIV. ix.

滅 *mei*
mieh (1) To extinguish; be extinguished. A., XX. 1. 7 (2) 滅明 a name. A. VI. xii.

潛 *ts'ien*
ch'ien To dive, sink. D.M., xxviii. 2.

潛 *ts'ien*
ch'ien 潛潛 a double surname. A., VI. xii.

濟

tse
chi

瀆

tuh
tu

澳

yuh
ju

濫

lan

灌

kuan
kuan

To help, benefit A, VI ㄅㄨˋ ㄇㄨˋ 1

A ditch 溝瀆, A, XIV ㄍㄡ ㄉㄨˋ 3

A bank, the winding and curving of a river's banks G L c, ㄇ 4

To overflow, exceed due bounds A, XV 1 3

To pour out a libation A, III ㄒ

THE 86TH RADICAL 火

火

ho
huo

烈

lè
hèh

災

tsue
tsui

焉

yen

Fire A, XV ㄅㄨˋ ㄇㄨˋ 改火, 'to change the fire,' i.e., to get fire in all the different ways A, XVII ㄍㄞ ㄏㄨㄛˋ 3

Violent A, X ㄒ 5

I q 災, calamity DM, ㄗㄞ 1

A final particle *Passim* (1) It is found at the end of clauses, when the mind expects the sequel G L c, ㄩ 2 DM, ㄩ 1, ㄩ 4 A V ㄩ ㄩ VI ㄩ *et al.*, *sape* (2) It is found at the end of sentences, and gives a liveliness to the style DM, ㄩ 5, ㄩ 2 A, I ㄩ IV ㄩ *et al.*, *sape* (3) It is found often at the end of correlative clauses and sentences G L c, ㄩ 1, ㄩ 13 DM, ㄩ 5, ㄩ 2, ㄩ 9 A, VIII ㄩ 3 XI ㄩ 3 XIII ㄩ 2 *et al.* (4) Observe DM, ㄩ 2 A, V ㄩ

焉 Up 1st tone An interrogative particle, generally best translated by 'how' It is placed at the beginning of the clause to which it belongs, unless where another particle, or the nominative, immediately precedes DM, ㄩ 1 A, II ㄩ 4 III ㄩ 2 IV ㄩ V ㄩ, ㄩ 2, ㄩ, ㄩ 1, 2 *et al.*, *sape*

無

wo
wu

No, not to be without, not to have *Passim* Joined to verbs, adjectives, and nouns It is often followed by 所 A, III ㄩ IX ㄩ 1 *et al.* The 所 must sometimes be understood A, XX ㄩ 1, 2, 3 *et al.* 無不, a strong affirmation, often with 所 between G L c, ㄩ 4 ㄩ 2 *et al.* So 一無 A, VII ㄩ 1 無乃乎, 無寧乎, forms of interrogation A, IX ㄩ 3 VI 1 3 *et al.* Opposed to 有, stand-

ing absolutely,=the state of being without A, IX ㄩ 2 VIII ㄩ 1 So 無之, there is not it, opposed to 有之 G L c, ㄩ 1 Observe 無以爲, it is of no use doing so A, XIX ㄩ 1

To be burned A, X ㄒ 1

焚

fun
lèn

然

jen
jan

(1) So A III ㄩ 2 VI ㄩ 2 VIII. ㄩ 3 XIV ㄩ 2 =yes A, XV ㄩ 2, ㄩ 3 XVII ㄩ 3 XVIII ㄩ 3 然則, so then, well then 然而, so but A, III ㄩ 3 XI ㄩ 2, ㄩ 5 XIX ㄩ (2) To be right A, VI 1 4

(3) 然後, and afterwards A, VI ㄩ IX ㄩ ㄩ *et al.* (4) Added to adjectives forming adverbs G L c, ㄩ 2 DM, ㄩ 1 A, V ㄩ IX ㄩ 2 XX ㄩ 2 XIX ㄩ *et al.*—Obs A, VIII ㄩ XI ㄩ 2 XIV ㄩ 1 (5) 了然, name of a member of the 季 family A, XI ㄩ 1

煥

huan
huan

照

chao
chao

熙

he
hsi

熟

shuh
shu

燕

yen

燧

suy
sui

煥煥乎, how glorious A, VIII. ㄩ 2

To enlighten, to shine on DM, ㄕㄞ 4

Bright G L c, ㄩ 3

Cooked, to cook A, X. ㄩ 1

(1) A feast DM, ㄕㄞ 4 (2) Easy and unoccupied A, VII ㄩ

鑽燧, to obtain fire by boring, or friction A, XVII ㄩ 3

THE 87TH RADICAL 𠂔

爭

tsang
tseng

爲

wei

To wrangle, to strive G L c, ㄩ 7 DM, ㄕㄞ 4 A, III ㄩ XV ㄩ

To do, to make G L c, ㄩ 2, ㄩ 18 (1) DM, ㄩ 1, ㄩ 1, ㄩ 1 A, III ㄩ XIV ㄩ, ㄩ XIX ㄩ, ㄩ, ㄩ *et al.*, *sape* =to be in charge of, to administer, to govern DM, ㄩ 12, 15 A, II ㄩ IV ㄩ XI ㄩ 4, 5 XIII ㄩ 1, ㄩ *et al.* 何爲=why A, VIII ㄩ XIV ㄩ ㄩ ㄩ 2 (2) To be G L c, ㄩ 5 DM, ㄩ ㄩ 1 A, I ㄩ 2, ㄩ VI ㄩ, ㄩ 3, ㄩ, ㄩ *et al.*, *sape* At the beginning of clauses, it may be often translated by who is DM, ㄕㄞ, ㄕㄞ *et al.* (3) Before nouns

of relation, and others, it, = to play as, to show one's self to be. G.L.C., III. 3; ix. 8. D.M., viii. A I. II. 1. XIII. xv. 3, 3, 4 *et al.* (4) 以爲 with or without intermediate words. To take to be, = to regard as, to consider to have to be; to use to make. G.L.C., 8 x 11 12, 21 22. D.M., xviii. 1 A II. viii. III. viii. xviii. xxi. xiv. XIV. II. 1, 1; III. xii. 1, -; xix. 2: *et al.*, *arpe*. Sometimes 爲 is found alone, without the 以 A, IX. xi. 2; XIX. II. XI. xiv. 3 *et al.* Obs. A. XII. viii. XIII. v. XII. xiv. Obs. also 爲之奴, XVIII. 1, and the same idiom in other places.

爲
wei

Low 3d tone. For because of in behalf of, with a view to, because; to be for D.M., xix. 4 ? A I. iv. III. xiv. xxi. VI. III. 1, vii. VII. xiv. 1 2; XI. ix. 3 xvi. 1; VIII. xviii. 2; XIV. xxv. XV. xxxix.

爵
lao
chlo

Rank, dignity D.M., ix, xix. 1

THE 88th RADICAL. 父

父
foo
fu

A father *Supr.* 諸父昆弟 uncles and cousins. D.M., xx. 13. So 父兄 A, IX. xv 父母 parents, a parent. *arpe*. To be—play—the father A, XII. xi. 1, - 人父 *see* 人

父
foo
fu

Up. 2d tone. 葛父 name of a place. A XIII. xviii.

THE 89th RADICAL. 爻

爾
erk

(1) You, your G.L.C., x. 4 D.M., xv. 2 xxxiii. 3 A III. xvii. 2 V. xi. xxv. 1: *et al.*, *arpe* (2) After adjectives, making adverbs. A IX. x. 3; XI. xxv. 4; XVII. iv. 4. (3) A final particle, synonymous with 耳 simply just. D.M., xiii. 4 A, X. 1. 2. 云爾 so, just. A VII. xviii. -; xxviii.

THE 90th RADICAL. 冂

牆
ts'ang
ch'ang

A wall A, V. ix. 1; XVII. x. XIX. xxi. 2 3 蕭牆 a screen in a prince's court. A, XVI. 1. 13.

THE 91st RADICAL. 片

片
p'ea
p'ien

A splinter a half A, XII. xii.

版
pan
pan
pan
pan

Tables of population. A X. xvi. 3.

A window A, VI. viii.

THE 93rd RADICAL. 牛

牛
niu
niu

(1) A cow an ox, the cow kind. A, VI. iv. XVII. iv. - G.L.C., x. 1 (2) 伯牛 the designation of one of the disciples. A, VI. viii. XI. ii. 2 司馬牛 a disciple of Conf. A, XII. iii. 1; v.

牟
mou
mou

中牟 the name of a place. A XVII. vii.

牟
mou
mou

Surname of one of Conf. disciples. A, IX. vi. 4

牡
mou
mou

The male of im 1 tra 1 fed rectus. A X. 1. 2.

物
wu
wu

A thing, things. 萬物 all things, animals and things. D.M. xxi. - men and things. D.M. xxv. - 1.

犂
li
li

犂牛, a brindled cow A, VI. iv

THE 94th RADICAL. 犬

犬
k'uan
ch'uan

A dog A, II. vii. XII. viii. 3.

犯
fan
fan

(1) To offend, be offended, against. A II. 1 VIII. v To withstand to the face. A, XIV. xxi. (3) 舊犯 uncle Fan G.L.C., x. 13.

狂
k'ang
k'ang

Ardent, ambitious, extra agent, extra extravagance. A V. xxi. VIII. xvi. XIII. k'ang 1; XVII. viii. 3; xvi. 2 A mad man. A, XVIII. v 1

狄
tik
tik

The name of the northern barbarians. 夷狄 barbarous tribes. D.M., xiv. 2 A, III. v. XIII. xix.

狎
hia
hia

(1) To be familiar with. A X. xvi. 2 (3) To be disrespectful to. A, XVI. viii. 2.

狐
hoo
hoo

A fox. A, IX. xxvi. 1; X. vi. 4, 7.

狷
k'uan
k'uan

Cautious and decided. A, XIII. xxi.

THE 101st RADICAL. 用

用
yung

(1) To use; to employ (in office), to ex-
pend. G.L.C., II. 4 x. 18. D.M., vi. xxviii.
1 自用 D.M., xxxviii. 5 A., I v xii.

1: V II. x: XIII. iv 3. *et al* 焉用 why
use? = of what use is? 1 V iv 2 XII.
xix XVI. I. 6: XII. iv 2. () 是

用-是以 thereby A., V xxi.
A surname. A., V xx.

用
yung

THE 102nd RADICAL. 由

由
yu

(1) From, proceeding from. A., XII. I. 1

所由 motives. A., II x. 2 = by to
proceed by to follow A. I xii. 1 VI.
xii. xv: VIII. ix: IX. x. 3. (2) The
name of Tze-loo, one of Conf. disciples.
A. II x. iii V. vi. vii. *et al*, *scpe*.

仲由 A., VI. vi. VI. viii: XVIII.
vi. 3.

申
shen

(1) To repeat. D.M., xvii. 4. (2) 申
申如 easy like. A., VII. iv (3)
A surname. A., V x.

甲
jia

太甲 the name of a Book in the
Shoo-king G.L.C., I.

畏
wei

To respect. A., IX. xii. 畏敬
G.L.C. viii. 1 To reverence. D.M. xx.
13. To stand in awe of A., XVI. viii.
1 3 XX. II. 2 To be put in fear A.,
IX. v: XI. xiii.

畔
pan

To transgress what is right. A., VI.
xxv: XII. xv To rebel. A., XVII. v:
vii. 2.

畜
chiu

To breed, nourish. G.L.C., x. 21 A.,
X. xiii. 1.

畝
sou

A n m A., XIV. xxxiv

畫
hua

To mark off by a line, to limit one's self.
A. VI. x.

異
i

(1) Different (follow by 乎 and 於).
A., I. x. 2: XI. xxv 7: XII. x. 3: *et al*.
= Other A. XVI. xiv () Strange,
extraordinary A. II. xvi: XI. xiii. 3.

當
tang

(1) To undertake, sustain A., XV.
xxxv (2) As a proposition, in, in regard
to. A., X. vi. 3 XII. xii.

畿
chi

The imperial domains G.L.C. III. 1.

疆
chi

A boundary & limit. 無疆 bound
less. D.M., xxvi. 5.

THE 103rd RADICAL. 疒

疒
shu

(1) Distance—in feeling. A., IV. xxvi.
(2) Coarse A., VII. xv. X. viii. 10:
XIV. x. 3.

To doubt, doubtful points D.M., xxix.
3, 4. A. II. xviii. : XII. xx. 6: XVI. x.

THE 104th RADICAL. 疒

疒
chiu

A chronic illness spoken of the mind,
dolorous, disatisfied. D.M., xx. 10
III. 2. A., XII. iv 2.

疾
chi

(1) Sickness, to be sick, ill. A., II. vi.
VI. viii. VIII. iii: ix. x. xiii. 3. XVII.
xx. Spoken of conduct. A., XVII. xvi.

疾
chi

疾病 A., VII. xxxiv. *et al* (2) To
dislike. A., VIII. x. XIV. xxxiv 2
XV. xix: XVI. 1. 9 娼疾 to be
jealous. G.L.C., x. 18. (8) Actively
hastily G.L.C., x. 18. A., X. xvii. 2.

病
jung

(1) Severe sickness. To become sick.
A. IX. xi. 2: XV. 1. 3 疾病 A.,
VII. xxi. 1. IX. xi. 1. (2) To be soli-
citous about, distressed about. A. VI.
xxviii. 1. XIV. xiv. XV. xviii.

THE 105th RADICAL. 登

登
tang

To = send. D.M., xv. 1

發
fa

To send forth, = to produce D.M.,
xxvii. Passive, to be put, to go, forth.
D.M. I. 4 Impulsive. D.M., xxxi. 1

發
fa

So, 發憤 A., VII. xviii. 2. = To
help out. A. VII. viii. = To set forth,
to illustrate. A. II. ix. To make illus-
trious. G.L.C., x. 20. To increase G.
L.C., x. 20.

THE 106th RADICAL. 白

白
pal

White. A., XI. v: XVII. vii. 3. =
naked, applied to weapons. D.M., ix.

百
pal

A hundred. D.M. xxvii. 3: xxx. 3. 4.
A. II. iii. *et al* = all, used as a round
number for the whole of a class 百

百
pal

工 D.M., xx. 13. 18 A., XIX. vii.
百辟 D.M., xxxviii. 5 百世 A.

II xiii 2 白官, A, XIV xiii 2
 XIX xiii 3 白物, A, XVII xix
 3 百姓, the people DM, xx 13,
 14 A, XII ix 4 *et al* 白乘之
 家 a house of 100 chariots, the highest
 officer in a State GLC, x 22 A, V
 vii 3 白單之命 authority over
 100 le, = a large State A, VIII vi

的 的然, seeking display DM, xxviii
 1

皆 All At the commencement of clauses,
 with reference to preceding statements
 If it have a noun with it, the noun always
 precedes GLT, 6, c, 1, 4 DM 1 4,
 vii A, II vii 1 VII xvii XI ii 1
et al, saepe

皇 Great, august 皇皇后帝, most
 h'uang great and sovereign God A, XX 1
 h'uang 3

皦 Clear, distinct A, III xiii
 k'eaou
 chiao

THE 107TH RADICAL 皮

皮 The hides of animals A piece of skin
 p'ie or leather A, III xvi
 p'i

THE 108TH RADICAL 益

盈 Full A, VII xxv 3 To fill A,
 ying VIII xv
 益 (1) To add to, more A, II xiii 2,
 yih VI iii 1 VI xvi 1 XIII 1 2 益
 yi

者, one who has made progress A,
 XIV xlvii 1, 2 (2) Of advantage, pro-
 fitable GLC, vi 2 A, XV xxx
 XVI ix, v

益 Why not? A, V xxv 1 XII ix 2
 hō
 ho

盛 Complete, abundant, rich GLC, iii
 sh'ung 4 DM, XVI 1 3 盛服, DM, xx
 sh'eng 14 A, VIII x 3 X xvi 4

盜 Robbing, a thief GLC, x 22 A
 taou XII xviii XVII xii, xiii
 tao

盡 To carry out, give full development to,
 tsin completely GLC, iv DM, xiii 4,
 chin xvii, xxvi 7, xxvii 6 A III xiii,
 xxv VIII xvi

監 To inspect, to view GLC, x 5 A,
 I'een III xii
 chuen

盪 盪舟, to push a boat on the dry
 tang land A, XIV vi
 盤 A bathing tub GLC 1 1

p'an
 p'an

盧 Used for 蓆, a kind of rush DM,
 loo xx 3
 lu

THE 109TH RADICAL 目

目 (1) The eye GLC, vi 3 A, III.
 muh viii 1 (2) An index, steps, processes.
 mu A, XII 1 2

盼 The black and white of the eye well
 p'an defined A, III vii 1

直 Upright, straight-forward A, II xiv:
 chuh VI xvii VIII ii, xvi *et al, saepe.*

直道, to pursue the straight path.
 A, XV xxiv 2 XVIII ii = justice.
 A, XIV xvi 3

相 Mutually, one another DM, xxx 3.
 seang A, XV xxxix XVII ii
 hsiung

相 Up 3d tone (1) To be observed D.
 seang M, xxviii 3 (2) To assist A, III ii.
 hsiung To act as minister to A, XIV xiii.
 1, 2 XVI 1 12 (3) An assistant at
 interviews of ceremony XI xiv 6 (4)
 To lead, guide, as the blind A, XV.
 xli 3

省 To examine, inspect DM, xx 4,
 sung xxviii 2 A, I iv II ix IV xvii XII.
 hsiung ix 2

眩 To be deceived DM, xx 13

henen
 hsiuan

衆 All, used absolutely GLC, ix 1, x.
 chung 5 A, I vi VI xxviii 1 *et al, saepe.*
 Followed by a noun A, II 1 Many,
 in opp to 寡 GLC, x 19 A, XX.
 ii 2

睨 To look askance DM, xii 2

e
 1

睹 To see DM, 1 2

too
 tu

睿 Intelligent, perspicacious DM, xxvi.
 1

ju
 ju

瞻 To look to GLC, iii 4 With reve-
 chen reence GLC, x 4 A, IX x 1 瞻
 chan 視 A, XV, ii 2

瞽 Blind A, IX ix X xvi 2 = blind-
 loo ness A, XVI vi
 ku

THE 110TH RADICAL 𠂔

矜 To show compassion to D.M., xx. 14.
 A., XIX. III. 哀矜 G.L.C., VIII. 1
 1 XIX xiv () Dignified, stern dig-
 nity A., XX. xxi. xxi. xxi. xxi. 2.

THE 111TH RADICAL 矢

矢 (1) An arrow A., XV. vi. () 矢
 之 to swear protest. A. VI. xxvi.

矣 A final particle, found *passim*. It gives
 definiteness and decision to statements,
 and is peculiarly appropriate to a terse,
 conversational style. Where the last
 clause of a sentence or paragraph com-
 mences with 則斯 or 亦 the final
 character is nearly always 矣 It is
 used also after 已 and 而已 and
 before the particles of exclamation, —
 夫乎, 哉

知 To know to understand *Præter.*
 Sometimes to acknowledge, i.e. to know
 and approve or employ A., I 13 IV
 xiv, VIII. xvi. VI. xxv 3; et al. *supra*.
 = knowledge. D.M., 4, 5.

知 Up. 2d tone, used for 智 Wisdom,
 wise to be wise. D.M., I. vi. vii, xx.
 8, 10; xxv 3 xxxi. 1 xxxi. 3. A., IV
 1; II. V xvii; xx. VII. 1, 2 III; viii.
 3 xxiv 1 xxv 2 et al.

矩 The instrument the square used meta-
 phorically G.L.C., x. 1 2 A., II. iv
 8

短 Short A., VI. II. X. vi. 3 XI. vi

矧 How much more (or less). D.M., xvi.
 4

矯 Bold, firm. D.M., x. 5.

矧

THE 112TH RADICAL 石

石 (1) A stone a rock. D.M., xxvi. G
 L.C. x. 4. (2) 石門 the name of a
 place. A. XIV. xii

破 To split open. D.M., xii.

矧 矧 the appearance of a worthless
 man; with 然 stupid like. A., XIII.
 22. 3 XIV. xiii. —

矧 To file or plane to polish. G.L.C. III.
 4. A. I. xv 2
 碩 Great, — in size. G.L.C., viii. 2.

磨 To grind. G.L.C. III. 4. A., I. xv 2
 XVII. vii. 3.

磬 A thin stone, to become thin. A., XVII.
 vii. 3.

磬 An instrument of music, a ringing
 stone. 磬磬 A., XIV. xiii. 1.

THE 113TH RADICAL 示

示 Used synonymously with 視 D.M.,
 xix. 6. A., III. xi.

祀 To sacrifice to. D.M. xviii. 8 xix. 6
 祀 祭 sacrifices. D.M., xvi. 9

社 The altar of the spirits of the land.
 A., III. xxi. VI. xxiv 3 社稷之
 臣 a minister in direct connection with
 the emperor A., XVI. 1 4. In D.M.,
 xix. 6, 社 is said to be the place of
 sacrifice to the Earth.

祇 The spirit, or spirits of the earth. A.,
 VII. xxiv. Read also. Just, only A.
 VII. x. 3.

祖 述 to hand down as if from his
 ancestors. D.M., xxx. 1

神 A spirit, spirits. D.M., xvi. 4 xxiv. 1.
 A., III. xii. 1. 鬼神 spiritual beings,
 spirits. D.M., xvi. 1; xix. 8, 4 A. VI.
 xx: VIII. xxi. XI. xi. 上下神祇
 the spirits of the upper and lower worlds,
 A., VII. xxxiv

祥 頤祥 happy omens. D.M., xxiv

祝 祝 the priest To A., VI. xiv
 XIV. xx. 2.

祭 To sacrifice, to sacrifice to, offered in
 sacrifice. D.M., xii. 2. A., II. v 3
 xiv 1 III. xiii. 1 A. viii. 8, 10 xiii. 2;
 xv 3: XII. 1 XIX. 1 A sacrifice, sacri-
 fice. A., III. xii. 1: VI. 1, 8 祭祀
 D.M. xvi. 3.

祿 Emolument, revenue D.M., ix. xvii.
 2, 4 xx. 14 A. II. xviii. 1 3 XV. xxxi:
 XVI. III. xx. 1 1

禍 C 1 mity unhappiness D.M., xxiv

禪 A surname A, XIV 12
pe pi chung
禎 See 祥
福 Happiness D M, XXIV
juh fu
禦 To oppose, to meet A, V 12
yu
禘 The great, imperial, sacrifice D M, 12 6 A, III 1, 12
te ti
禮 The fitness or propriety of things, rules of propriety, ceremonies. *Passim.*
li
禱 To pray A, III, 12 2 VII 12, 14.
taou tao

THE 114TH RADICAL 亼

禹 The founder of the Hea dynasty A, VIII 12, 13, XIV 12 XX 1, 2
yu
禽 (1) Birds D M, XXVI 9 (2) 了
kin
禽, the designation of one of Confucius' disciples A, I 1, XIX, 12.

THE 115TH RADICAL 禾

私 Private A, X 13 貝私, his privacy, i.e., his conduct in private A, II 12
szu szü
予 The flowering of plants A, IV 21.
sew hsiu
秬 The name of a measure of grain A, IV, 12, 1
ping
秋 The season of autumn D.M., 12 3
ts'ew ch'iu
科 A class, degree A, III, 12
k'o
余 The name of a State A, XVIII 12
ts'in
余 余誓, name of a Book in the Shoo king G.L.C., 12
ch'in
移 To remove, be changed A, XVII 12
e
粟 Rations D.M., 22 14
lin
稱 To call A, XVI 12 To speak of A, XVII 12 To speak of with approbation, to praise A, VIII 1 XII 12 14 XIV 12 XV 12 XVI 12

稱 Up 3d tone According to, equivalent *ch'ing* to D M, 12 14
ch'eng

稷 (1) The stars of the spirits of the grain A, XI 12 3 社稷之
tsieh chü
稷, A, XVI 1 4 see 社 (2) A minister of Yü and Shü A, XIV 12
 Paddy, good rice A, XVII 12 4

稻 Paddy, good rice A, XVII 12 4
tau tao
稼 To sow seed, husbandry A, XIII 12, 1, 2 XIV 12
lea

穀 (1) Grain A, XVII 12, 3 九穀, the five kinds of grain A XVIII 12 (2) =emolument A, XIV 12 (3) Good. A, VIII 12
kuh ku

穆 (1) Grave, profound D M, 12 10
muh mu
穆穆, G.L.C., 12 3 A, III 12 (2) 昭穆, the order in which the tablets of ancestors, and their descendants, were arranged in the ancestral temple D, M, 12 4

THE 116TH RADICAL 宀

宀 Empty 宀宀如, empty-like A, IX 12
k'ung

宀 Up 3d tone To be reduced to extremity, in want A, XI 12 1.
k'ung

穿 To perforate, dig through A, XVII.
ch'uen
ch u in

突 仲突 a designation. A, XVIII 12.
t'ü
t'u

空 Stopt up, =unobservant of propriety. A, XVII 12
chuh
chi

窺 To climb over a wall. So, Choo He A, XVII 12
yu
yü

窮 To exhaust 不窮, 無窮, D M, 12 16, 12 9, inexhaustible To be exhausted, reduced to extremity A, XV 12, XX 1 1
k'ung

窺 To peep. 窺見, to take a view A, XIX 12
k'uei
k'uei

竊 (1) To steal A, XII 12, XV 12, (2) Private, an expression of humility, =to venture A, VII 1
ts'ee
chieh

竈 The fire-place, the furnace. A, III, 12 1
tsaou
tsao

THE 11th RADICAL 立

立 (1) To stand. D.M. x. 5 A. V. VII. 4. 立 *li* x. 2 xvii. 1; *et al.* (2) To establish to be established. D.M. xx. 13, 16 xviii. 1 A. I. II. 1; II. 1; 1; V. xiv. VII. xviii. 2. XIX. xxv. 4. *et al.*

章 (1) To display be displayed. D.M. xx. 6 xxxi. xxxiii. 1. (2) **文章** elegant ways and manifestations. A. V. xii. VIII. xix. **成章** compl. to shd. accomplished. A. V. xxi. (3) **章甫** name of a cap of ceremony A. XI. xxv. 6.

童 **童子** a youth, a lad. A. VII. xxviii. 1 XI. xxv. 7 XIV. xviii. 1

竭 To exert to the utmost. A. I. vii. IX. x. 3. To exhaust A. IX. vii.

(1) A beg. ing or end. extremities. D.M. vi. A. IX. vii. **造端** to make a beginning D.M. xii. 4. (2) Doctrines. A. II. xvi. (3) The name of a robe of ceremony A. XI. xxv. 6.

THE 118th RADICAL 竹

笑 To smile, to laugh A. III. viii. 1 XIV. xiv. 1 3; XVII. iv. 2.

等 (1) A class degrees D.M. xx. 5 (3) A step of a stair A. X. iv. 6.

答 To reply A. XIV. iv.

策 (1) A tablet of bamboo. D.M. xx. (2) To whip. A. VI. xiii.

箝 A bamboo vessel. **十箝之人** men who are mere utensils. A. XIII. xx. 4.

算 To reckon, take into account. A. XIII. xx. 4.

節 (1) A division, what is regularly defined D.M. I. 4 A. XVIII. vii. 5. (2) An emergency a decisive time. A. VIII. vi. (3) To regulate A. I. ii. 2 = to economize. A. I. v. To discriminate. A. XVI. v. (4) The capitals of pillars. A. V. xvii.

管 A surname. **管氏** A. III. xxii. 2. **管仲** A. III. xxii. 1, 3 XIV. x. 3 xvii. 1; xviii. 2, 4.

箕

chi

箕

tu

箕

tax

箕

kuai

簡

kuai

籩

pien

籩

栗

shu

精

ting

糞

fen

糧

liang

糾

jiu

糾

約

yo

紅

hong

紂

chou

純

chun

納

na

The name of a State A. XVIII. i. 1.

Liberal. D.M. xvii. 3. Firm and sincere; firmly and sincerely D.M. xx. 19 20; xxxiii. 6. A. VIII. xiii. 1; XI. xxx. XV. v. 2 XIX. ii. 4. vi.

A small round bamboo basket. A. VI. ix. What is said of it there, in the note, is wrong.

A basket for carrying earth. A. IX. xviii.

(1) Hasty A. V. xxi. (2) An easy negligence. A. VI. i. 2, 3. D.M. xviii. 1. (3) To ml. A. XX. i. 3.

A sacrificial vessel, for holding fruits and seeds. A. VIII. iv. 2.

THE 119th RADICAL 米

Rice in the husk. A. VI. iii. 1, 3. = revenue. A. XII. xi. 8.

(1) Rice finely cleaned. A. X. viii. 1. (2) Minute, or to D.M. xxvii. 6.

Excrement, = dirty A. V. ix. 1.

Provision A. XV. i. 2.

THE 120th RADICAL 糸

A name A. XIV. xvii. 1; xviii. 1.

(1) To bind, to restrain. A. VI. xxv. IX. x. 2; XII. xv. **以約** to use restraint, be cautious. A. IV. xxii. (2) Straitened A. VII. xxv. 3. = Poverty straitened circumstances. A. IV. ii.

Red. A. X. vi. 2.

Epitaph of the last emperor of the Shang dynasty A. XIV. xx. **樂紂** G.L. c. ix. 10.

(1) Silken, made of silk. A. IX. iii. 1. (2) Harmonious. A. III. xxiii. (3) Blingorous D.M. xxvi. 10.

To make to enter D.M. vii. To present. A. XX. ii. 2.

素 White A, X vi 4 The plain ground, before colours are laid on A, III viii 1, 2 In D M vii 1, 2, it seems to mean—the present condition

For **索**, to inquire into D M, vi 1

紫 Reddish, purple A, X vi 2 XVII viii

細 Small, minute A, X viii 1

紳 A sash or girdle, with the ends hanging down A, X viii 3 XV v 4

紺 Of a deep purple colour A, X vi 1

終 (1) An end **終始** G L T, 3 D M viii (2) To be brought to a conclusion, to succeed D M, v 20 To come to an end, to terminate A, XX i 1 (3) Death, the dead **慎終** to attend carefully to the funeral rites to parents A, I ix (4) Perpetual D M, viii 6 Perpetually A, XVII viii **終不**, never G L C, iii 4 **終日**, the whole day A, II ix XV vii, viii XVII viii **終身**, all one's life, continually A, IX viii 3 XV viii **終食之間**, the space of a meal A, IV v 3

絕 To be broken off D M, xv 14 A, XX i 7 =to be without A, IX ix To be exhausted A, XV i 2 **自絕**, to cut one's-self off from A, XIX viii

給 **口給**, smartnesses of speech A, V ii 2

縲 **縲紲**= bonds, fetters A, V i 1

綾 Rude, rudeness A, VIII ii XVII viii 3

絢 The colouring—ornamental portion—of a picture A, III viii 1

絺 Made of a fine texture A, X vi 3

綌 Of a coarser texture A, X vi 3

綱 To use a net A, VII xxvi

綱

綏 (1) A string or strap, attached to a carriage A, X viii 1 (2) To make happy A, XIX viii 1

To measure **絜矩之道**, the principle of reciprocity G L C, v 1, 2

經 (1) Standard, invariable rules D M, viii 12, 15, viii 1 As a verb, see **綸** (2) To strangle A, XIV viii 3

維 A particle, initial, =but, only, and used as the copula G L C, ii 3, v 4 D M, viii 10 A, III ii

綽 **公綽**, a member of the Māng family. A, XIV viii, viii

綸 **經綸**, to adjust D M, viii 1

緒 The end of a cocoon, a beginning, an enterprise D M, viii 2

緝 **緝熙**, bright and unceasing G L C, iii 3

緝 **緝**, the twittering of a bird G L C, iii 2

縱 (1) To let go, not to restrict A, IX. vi 2 (2) Although A, IX vi 3

總 **總**, attended to their several duties A, XIV viii 2

緞 Of a pale colour A, X vi 1

縲 A black rope **縲紲**, bonds A, V i 1

緇 Of a black colour A, X vi 4 XVII viii 3

繆 Error, mistake D M, xxix 3 Low 3d tone

繫 To be hung up, suspended D M, xxix 9 A, XVII viii 4

繚 A name A, XVIII ix 2

繪 To paint, lay on various colours A, III viii 2

繹 To draw out, unfold A, IX viii **繹如**, flowing on, drawn out, spoken of music A, III viii

綉 Up. 2d tone Quilted with hemp. A, IX. xxvi 1

繼 To connect, continue. D.M., xix. 2; xx. 14 A, II. xliii. 1; XV. 1. 7 繼富 to make the rich more rich. A V L III. 2

續 To continue. D.M., xviii. 2. 續續

THE 115th RADICAL. 缶

缺 A name. A XVIII ix. 2. 缺缺

THE 122d RADICAL. 网

罔 Labour lost. A, II. xv To lose, be without. A VI xvii. To be entrapt, befuddled. A VI xlv 罔

罕 Beldom. A, IX. 1

𩺰 A net, for cat hing fish. D.M. vii.

罪 A crime; offence. A, V L 1 XX 1 3. 獲罪 to offend against. A, III xlii. 2.

罰 To punish. 刑罰 punishments; as distinguished. 罰 is a fine. A, XIII. III. 6.

罷 To cease; to give over. A, IX. x. 3.

THE 123d RADICAL. 羊

羊 A sheep, or goat. G.L.C., x. 93 A, III xvii 1 2 XII viii. 3; XIII. xviii.

美 Goodness, excellence beauty excellent quality G.L.C., viii. 1 A I xli. 1 IV L VL xiv. VIII xi xxi. XII xvii. XIII viii. XIX. xxiii. 2 五美 the five excellent qualities of government. A, XX. II 1 Beautiful, elegant. A III. viii. xxv IX. xii.

(1) A lamb, or kid. A, X. vi 4 11

(2) 子羔 the designation of one of Conf. disciples. A, VI xxiv

羞 Shame, disgrace. A, XIII. xxi. 2.

羴 (1) A flock, = a class all of a class. D M xx. 12, 13. A XV xvi. XVIII vi 4 (2) Sociable, to be sociable. A, XV xxi. XVII ix. 1.

義 (1) What is right, righteousness. G.L.C., x. 22 23. D.M. xx. 5 A I xlii. II xxiv 3; et passim. (2) Meaning. D. M. xix. 6.

羹 Soup. A, X. viii. 4.

THE 14th RADICAL. 羽

A surname. A, XIV ix.

羿 A famous archer of antiquity. A, XIV vi.

習 To practise. A, I. i. 1; iv By practice. A XVII ii.

翔 To fly round, or backwards and for circling wards. A, X x iii. 1

翕 To be united, in concord. D.M., xv. 2

翕如 applied to music. A, III xxi.

翼 Wings. 翼如 wing like. A, X iii. 3 iv

THE 14th RADICAL. 老

(1) Old, to be old; the old. G.L.C. x. 1 A V xxv 4 XIII iv 1 XIV xi L XVI vii. XVIII iii. Oldage. A VII xviii. 2. To treat as old. G.L.C., x. 1 (3) A chief officer. A XIV xli.

考 To examine. D.M. xxix. 3 To examine and determine. D.M., xxviii. 2.

者 (1) He (or they) who this (or that), these (or those), who (or which). It is put after the words (verbs, a few nouns), and clauses to which it belongs. G.L.C. x. 4 9 18, 19 1 23. A XIX iii. 1; xli 3 xlii. et passim.

(2) It stands at the end of the first member of a clause or sentence, when the next gives a description or explanation of the subject of the other terminated generally by the particle 也 but not always. G.L.C. vi. 1; vii. 1; ix. 1 x. D.M. xix. 9 xxv 1 3 A XII xvi. et al., supra. (3) 也者 together at the end of the first member of a sentence resums a previous word, and lead on to an explanation or account of it. D.M. 1 2; 4; xx. 3. A VII. xx. 3 6. The case in A, XI xxv 10, is different. (4) 者

也 often occurs at the end of sentences preceded, tho sometimes not by 者. G.L.C., ix x 20. D.M. xxix. 6. A,

XVIII vi 4 XIX xvi *et al*, *sæpe* — In all these cases the proper meaning of 者, as in case (1) is apparent. But (5) we find it where that can hardly be traced, and where sometimes we might translate it by *one* or *that*, and at other times by *so*, *such a thing*, with a but there are cases where it cannot be translated. G L T, 7 c, ix 4 A, VI ii vi XI vi XII viii 2, 3 XVI i 5, viii 4 XVII vi XIX xiv 4 (6) It forms adverbs with 昌 and 古 A, XVII vi 2 xvi *et al* Observe A, IX xvi III \

THE 126TH RADICAL 而

而
urh

Passum A conjunction (1) And G L T 2, 5 c, ix 2, 4, 6, 7, 8 D M, i 4, ii 2, x 6, 9, 14 17 A, I i 1, ii 2, iv, v, vi, vii vii 2 *et al* *sæpissime* (2) And yet G L T, 7 c iii 2, vii 2, x 13, 14 D M xxi 1, 3, 4 *et al* *sæpissime* The 'and yet' is often nearly, or altogether, =but A, II vi VII xvi XIII xiv, xvi *et al*, *sæpe* It may often be translated by if A, III xii 3 VII vi, xiv 1, 2, xvi 2, xvi *et al* (3) It is used idiomatically, or for the rhythm after adverbs A, XI xiv 4 XIV x 1, xii 2 XVII ii 2 *et al* 然而 A, XIX x 1 (4) After 得 and before a verb, it forms the passive of that verb A, VIII i XIX xiv, xvi 3 *et al* (5) =or A, XII i 1 (6) 而今而後, henceforth, both now and hereafter A, VI iii (7) It is often followed by 耳, 而已, 矣 D M, xiv 3 A, II xv 2 XIV xiv *et al* (8) Used for 汝, you, D M, ix 2 (9) A, IX xvi 1, a mere expletive 耳而耳而 A, XVIII v 1

THE 127TH RADICAL 耒

耒
lang
kung
耦
gou
ou
耰
yew
yu

To plough, to do field-work A, XV xvi XVIII vi 1
Two together A, XVIII vi 1
To cover the seed A, XVIII vi 3

THE 128TH RADICAL 耳

耳
urh

(1) The ear A, II iv 5 VIII xv
(2) A final particle =simply A, XVII i 4 (3) An expletive A, VI vi

耽
tan

聘
ping

聖
shing

sheng

聚
tsau

chu

聞
wän

wën

聞
wän

wën

聰
tsung

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Yielding pleasure D M, x 2

The sending of envoys to one another, or to court by the princes of the empire D M, x 14

Intelligent, perspicacious G L c, x 11 D M, xxi 3 Sage, possessing the highest knowledge and excellence

聖者, a sage D M, x 3, xxi 1 A, VI xxi 1 VII xxi 1 IX vi 1 2

To collect, be collected G L c, x 9

聚斂, to collect imposts G L c, x 22 A, XI xvi 1

To hear, to become acquainted with by report *Passum* 聽而不聞, to hear and not understand G L c, vi 2 D M, xvi 2

Low 3d tone To be heard of, notoriety A, XII x 3, 4, 6

Quick in apprehension D M, xxi 1, xxi 3 To hear distinctly A, XVI x

A sound D M, xxi 6 A, XVII iv 1 =Songs A, XV x 6 XVII xxi 聲名, fame D M, xxi 4

To hear, to listen to G L c x vii 2 D M, xvi 2 A, V ix 2 XII i 2, xvi XVI x XVII vi 聽於, to receive instructions from A, XIV xii 2

THE 129TH RADICAL 肆

肆
sze

sze

肆
sze

肆
sze

肆
sze

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sze

肆
sze

肆
sze

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sze

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sze

肆
sze

(1) To expose a corpse A, XIV xxi 1 (2) Unrestrained a disregard of smaller matters A, XVII xvi 2 (3) A shop, a stall for goods A, XIX vi

THE 130TH RADICAL 肉

肉
juh

jou

肖
siau

肖
siau

肝
kan

肝
kan

肝
kan

肝
kan

肝
kan

Flesh, meat A, VII xii X viii 2, 4, 8, x 2

不肖 not equal to, degenerate, worthless D M, ix, xii 2

The liver 其肺肝 his lungs and liver, =his inward thoughts G L c, vi 2

A name A, XVII vi 1, 2

The lungs See above

育 To be nourished. D.M. I, 5; xxx 3.
yù To nourish. D.M., xxii 天地之化

育 the transferring and nourishing of
Heaven and Earth. D.M., xxvii 2; xxvii
1

肫 肫肫其仁 earnestly sincere
was his perfect humanity D.M. xxxii

肥 Fat. A., VI. iii 2

肩 The shoulder A., XIX. xxiii. *

胖 At ease. Some say corpulent. G.L.
c vi. 4

肱 The arm. A., VII. xv

脛 The leg below the knee the shank.
A XIV xli.

能 To be able; can. As the auxiliary
nd g puen. It is often used absolutely —
néng to can. D.M. iii ix xl 3 xli 4 A
xi xxv 0 \N xxxi et al. The able
competent. D.M. xx. 14 A II xx.
et / —the having power ability A
VIII vi IX. vi 1 — 3 et al

脩 (1) Dried slices of flesh A., VII. vii.
(2) To cultivate In G.L.C., and D.M.
Puen. 脩身自脩 to cultivate
one's-self 1 repair D.M. xiv 3 To reform
A XII xal. 1 2 To restore
A., \A. 10 脩飾 A XIV ix.

脯 Dried meat. A., X. viii. 1.

膚 (1) The skin. A., XII. vi. () A name
A XIX. xix.

膺 The breast. 服膺 to wear on the
breast. D.M., viii.

腥 Raw undressed meat. A., X. xiii. 1

脍 Minced, cut sm II A., \A. viii. 1

THE 131st RADICAL. 臣

臣 A minister the correlate of 君 G
L.C., x. 14 22. D.M. xiii. 4; xx. 8, 12,
13, 14 A., III xiv et sepe. 大臣
D.M. xx. 1, 13 A XI. xali. 1; XVIII

x. 羣臣 D.M. xx. 12, 13. 具臣
A XI xali. 3. 陪臣 A XVI ii.
T play—be—the minister 臣臣 A
VII xi 3 3. 人臣 G L.C. iii. 3.

臧 (1) Good, thoroughly good. A., IX.
xxvi 2, 3. (2) A surname A V xviii.
XV xiii

臨 To oversee to draw near to, on the
part of a superior Spoken of govern-
ment. D.M., xxxi. 1 \ II xx vi 1
3 臨喪 \ III xxi 臨事, A
VII x 3. 臨冰 A VIII iii. 臨
大節 A., VIII vi.

THE 132d RADICAL. 自

自 (1) From, as a preposition. G.L.C. 0;
c xi 23 D.M. xv 1 xvi. 4 xxi. 1;
x iii 1 A I 1 2 IV x ii et al
sepe 1 a noun, the origin, source. D
M. xxviii. 1 (2) Self, of all persons
Generally joined with erha, 自用

自脩 &c., self use self-cultivation,
G.L.C. 1 4 iii 4 1 1 D.M. xiv
2 xx 1 3 A XII xxi. 1; XIV
x ul. 3 xxx

臭 Small, a small. G.L.C., vi. 1 D.M.,
xxiii. 0 A V viii. 2.

皐 皐陶, an ancient statesman. A.,
XII xxi. 1

THE 133d RADICAL. 至

至 (1) To come, to arrive at; sometimes
w-to, till. GI x 22 D.M. xxxi. 4
V VIII x iii xix. IV viii. \V III
vii. 4 無所不至 a man will
do anything bad G.L.C., vi. — A.,
XVII xv 3. 至於 down to; to come
to, as to. GI x 6 A II viii. III
xali V xvi. 3 VI xii. xali. VII
xi VIII xli 1 (2) Most, making the
superlative degree GI r 1 o iii. 1
D.M. xali. xali. xal. xxvi. 1 xxvii.
3 xxi. 1; xxvi. 1 A VIII 1 xx. 4
XIII iv 3. (3) The highest degree to
exist in the highest degree. G.L.C., v
D.M., iii. xli. 2, 4 xix 1 xx iii 6. A
VI xxvii. To become complete. G
L.C. 5.

致 (1) To carry to the utmost to per-
fection. G.L.C. 4 D.M. 1 3 xxi. 1;
xxvii. 0 A VIII xli XIX iv vii.
自致 to exert one's self to the utmost.

A, XIX ㄨㄢ To be carried to perfection A XIX ㄒㄩ Observe 致期 A, XX ㄣ 3 (2) 致身, 致命, to devote one's person, life A, I ㄨㄢ XIX 1

亭
t'ae
t'ai

澹亭, a surname A, VI ㄨㄢ

THE 134TH RADICAL 白

與

yu
yü

(1) 須臾, an instant DM, 1 2 (2) 顯臾, the name of a small State A, XVI 1

與

yu
yü

Low 2d tone (1) With along with, to be with, to associate with GLC, ㄣ 3, ㄨ 15 DM, ㄨㄢ 1, ㄨㄢ A, I 14, VII, ㄨ 3 et passim (2) And A, IX 1, 12 XI ㄨㄢ 2 4, 6 et al Sometimes it must be translated by or A, XI 14 et al (3) followed by 寧, and by 豈不, than GLC, ㄨ 22 A, IV 14 3, ㄨ 1 VII ㄨㄢ IX 1 3 XVIII 1 3 (4) To give to A, I 1 V ㄨㄢ VI ㄣ 1, 3, 4 XX ㄣ 3 (5) To grant concede to, allow A, V ㄣ 3 VII ㄨㄢ 2 XI ㄨ 7 (6) To wait for A, XVII 1 2, 歲不我與 (7) Observe 與比, A, IV 1, 與與之, A, IX ㄨㄢ, 斤不與易, A, XVIII 1 4

與

yu
yü

(1) Low 1st tone A final particle, sometimes interrogative, sometimes of admiration, and sometimes of doubt or hesitancy As interrogative, it generally implies that the answer will be in the affirmative As indicating doubt or hesitancy, we find it preceded by other final particles It is followed also by other particles of exclamation DM, ㄨ, ㄨ 2, ㄨ 1, ㄨ 7 A, I ㄣ 2, ㄨ 1, 2, ㄨ 2 et al, passim Observe A, V 12 1, 2 XII ㄨㄢ 2 (2) 與與 the appearance of dignity and satisfaction A, X ㄣ 2

與

yu
yü

Low 3d tone Sharing in concerned with DM, ㄨ 2 A, III ㄨ 2 VIII 17 IX 1 3 XIII 14

興

hung
hsing

(1) To rise A, XV 1 2 =to become GLC, ㄣ 3, ㄣ 1 So, followed by 於 A, VIII ㄣ 2 To be produced DM, ㄨ 9 To be aroused, stimulated A, VIII 1 XVII 12 2 (2) To flourish DM, ㄨ 4 A, XIII ㄣ 6 To make to flourish, to raise DM, ㄨ 7 A, VIII 14 1, 3 XX 1 7

舉

keu
chu

(1) To raise, employ, promote GLC, ㄣ 1 DM, ㄨ 14 A, II 14, ㄨ XII ㄨ 3, 4, 6 XIII ㄣ 1, 2 XV

ㄨㄢ XX 1 7 To present set forth (in discourse) A, VII ㄨ Passive to be established DM, ㄨ 2 (2) To rise, A, X ㄨ 1

售

chui
chui

Old GLC, ㄣ 3 A, V ㄨ 1, ㄨ XI ㄨ 2 XVII ㄨ 3 故售, =old friends or ministers A, VIII ㄣ 2 XVIII ㄨ 售犯, see 犯

THE 135TH RADICAL 占

占

shih
shê

The tongue A, XII ㄨ 2

舍

shay
shic

Up 2d tone, for 捨 (1) To reject A, VI 14 To neglect A, XIII ㄣ 2 To leave unemployed A, VII ㄨ To lay aside A, XI ㄨ 7 To omit decline A, XVI 1 9 (2) To cease, give over A, IX ㄨ 1

舒

shoo
shu

=economy GLC, ㄨ 19

THE 136TH RADICAL 辨

辨

shun

An ancient emperor DM, ㄨ ㄨ 1 A, VIII ㄨ et al 堯辨, GLC, ㄣ 4 DM, ㄨ 1 A, VII ㄨ XVI 14

舞

woo
wu

(1) Pantomimes A, III 1 XV 1 5. (2) 舞雩, =the rain altars A, XI ㄨ 7 XII ㄨ 1

THE 137TH RADICAL 舟

舟

chow
chou

A ship, a boat DM, ㄨ 4 A, XIV 1

THE 139TH RADICAL 色

色

shih
shic

(1) Colour, appearance, especially as variously seen in the countenance, the countenance GLC, ㄨ 1 DM, ㄨ 6 A, I ㄣ II ㄨ V ㄨ et al sape. 顏色, A, VIII 14 3 X 1 2 XVI 1 潤色, to give the proper finish. (2) Beauty, and the desire for its enjoyment DM, ㄨ 14 A, I ㄣ IX ㄨ XV ㄣ XVI 1

THE 140TH RADICAL 艸

艸

yun
yun

In some copies for 耘 To weed A, XVIII ㄣ 1

蔽 (1) To cover, to comprehend A, II
 11 (2) To cover, to conceal, to hide,
 keep in obscurity A, XVII 11 1, 2
 XX 1 3

簣 A straw basket A, XIV 11 1

蕩 (1) Large 蕩蕩乎, how vast!
 A, VIII 11 1 (2) Dissipation of
 mind A, XVII 11 3 Wild license
 A, XVII 11 2 (3) 蕩蕩, easy and
 composed A, VII 11 1 2 ? should
 here be read tang

薛 The name of a State A, XIV 11

薄 Thin A, VIII 11 =neglected GL
 T, 7 薄來, coming with small
 contributions DM, 11 14 薄真,
 requiring little from A, XV 11

蕭 蕭牆, a screen A, XVI 1, 13

薦 To present an offering in sacrifice D
 M, 11 3 A, X 11 1

薨 To de cease,—spoken of a prince A
 XIV 11 2

藏 (1) To store away, to keep GL C, 11,
 4 A, IX 11 To keep retired A, VII
 11 (2) A surname A, XIV 11,
 15

藏 Low 3d tone Things to be treasured
 DM, 11 9

藝 (1) The polite arts A, VII 11 4 (2)
 Having various ability and arts A, VI
 11 IX 11 4 XIV 11 1

藥 Physic A, X 11 2

藻 Duckweed A, V 11 11

薑 Ginger A, X 11 6

虞 A surname A, XIV 11 11 XV 11 2

THE 141st RADICAL 虍

虎 A tiger A, VII 11 3 XII 11 3
 XV 11 7

虐 Cruelty, oppression A, XX 11 3

處 Up' 2d tone, a verb To dwell in, to
 occupy A, IV 1, 11, v, 居處 to
 dwell in retirement A, XIII 11 11
 XVII 11 5

虛 Empty A, VII 11 3 VIII 11

虞 (1) The accepted surname of Shun
 A, VIII 11 3 (2) 虞仲, for 吳仲
 A, XVIII 11 1, 4

THE 142d RADICAL 虫.

蛟 The iguanodon DM, 11 9.

蚤 Iq 早 Early DM, 11 6.

蠻 (1) The barbarians of the south. 蠻
 貊, barbarians, generally DM, 11 11.
 4 A, XV 11 2 縉蠻, the twitter-
 ing of a bird GL C 11 2

THE 143d RADICAL 血.

血 Blood 凡有血氣者, =all men.
 DM, 11 4 血氣未定, =the
 animal passions, physical powers A,
 XVI 11

THE 144th RADICAL. 行.

行 (1) To go, walk DM, 11 1. 行
 VI 11 X 11 2, 11 4 et al Applied
 to the movements of the sun and moon.
 DM, 11 2, 3 et al =to depart, take
 one's leave A, XV. 1. 1 XVIII 11:
 et al (2) To do, practise, to be practised
 DM, 11, 11 1, 11 2 et al, 11 11 A,
 II 11, 11 2, 11 11 et al, 11 11 To
 act, absolutely, as a neuter verb DM,
 11 2, 11 1, 2, 11 10, 11 5, 11 3
 A, I 11, 11 2 et al, 11 11 =to com-
 mand A, VII 11 2 To undertake the
 duties of office A, VII 11 1 行尸,
 the conduct of one's-self A, V 11:
 XIII 11 躬行君子, A, VII.
 11 11 =to succeed A, XX 1. 6 XII.
 11 et al

行 Low 3d tone Conduct, actions,—a
 noun DM, 11 4 11 16 A, I 11.
 II 11 2 IV 11 et al, 11 11

行 Low 3d tone 行行, bold-like A,
 XI 11 1

衡 A yoke A, XV 11 3

衛 The name of a State A, VII 11 11.
 IX 11 et al

THE 140TH RADICAL. 衣

衣 Clothes, a garment D.M. xviii 2
A IV ix. X iii. 2 vi 4 6 vii 1 xiii.
衣服 A, VIII. xxi. 裳衣 where
衣 denotes the clothes for the lower
part of the body D.M. xix. 3 A, IX.
ix

衣 Up 3d tone To wear A, V xxv
2: VI iii. 3: IX xxvi. XVII xxi 4

哀 Honorary epithet of a duke of Lo. D
M, xi. A, II. xix et al.

衽 Also written 衽 (1) The lappel in
front of a coat buttoning on the right
breast A XIV xviii. 2 (2) To sleep
on, make a mat of. D.M. x 4.

To wear outside. A, X. vi. 3.

衰 To decay decline. A, VII. v. XVI
vii. XVIII v

衰 Mourning clothes, with the edges either
unhemmed (衰衰), or frayed (斷
衰). A, IX. ix. X. xvi. 5

袂 Sleeves. A, X. vi. 5

被 被髮, dishevelled hair A, XIV
xviii. ~

袍 A robe. A, IX. xxvi.

裁 To cut and shape clothes — used meta-
phorically A, V xxi.

裕 Generous. D.M. xxxi. 1

裘 Fur garments A, V xxv 2: VI. iii.
2: X. vi. 4 5 10.

裳 The lower garments. 裳衣 A, IX.
ix. X. vi. 2

褓 A cloth in which infants are strapped to
the back. 褓負 to carry on the back.
A, XIII. iv. 3.

褻 Undress. A, X. vi. 2, 5 xvi. 2

襲

A name A, XVIII. ix. 5

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襲如 evenly adjusted. A, X. iii.

To follow accord with. D.M. xxx. 1

THE 140TH RADICAL. 西

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公西 a double surname. A, VII.
xxviii XL xxi, xxv

(1) An agreement A, XIV xxiii. 2

(2) To force. A XIV xv

To overthrow D.M. xvii. 3. A, XVII.
xviii To throw down, as earth on the
ground. A, IX. xviii.

Low 3d tone. To overspread, cover.
D.M. xxvi. 4 9 xxx. 2; xxxi. 4.

THE 147TH RADICAL. 見

見

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To see 見 視而不見 to
see and not perceive. G.L.C. vii. 2 D
M. xvi. 2. Before other verbs, forming
the passive voice. D.M. xl. 3. A, XVII.
xxvi.

(1) To be manifest. D.M. i. 3 xxiv;
xxvi. 6; xxxi. 3. A VIII. xiii. 2; XV
1. 3. (2) To have an interview; to in-
troduce. A III. xxiv. VII. xxviii. 1.
XV xii. XVI. 1. 2 XVIII. vii. 3.

To observe, to look at. G.L.C. vi. 2, 3.
D.M. xiii. 2 A, II. x. 1 XII. 1. 2;
XVI. x. 視而不見 G.L.C. vii.

2 D.M. xvi. 2 尊其謚視 to
throw a dignity into his looks. A, XX.
1. 2. To visit to see. A, X. xiii. 3. To
regard, look upon. A XI. x. 3. To
require, look for A XX. ii. 3.

(1) To love, show affection to G.L.C.
iii. 5. D.M. xix. 5; xx. 5 13, 14; xxxi.
4. (2) To approach to, seek to be in-
timate with. A I. vi. xiii. 其親 =

proper persons to be intimate with. (3)
Personal, one's self A, XVII. vii. 不

親指 did not use his fingers. A, X.
xvi. 2. (4) Relatives. D.M. xx. 5, 13,
14 A, VIII. ii. 2: XVIII. x. XX. 1. 5
(5) Parents, a parent. G.L.C. x. 13. D
M. xx. 7 17 A XII. xii. 3: XIX. xvi.
(6) Said to be used for 新 G.L.C. 1.

To have an interview and audience.
A X. v. 3.

觀 *kuan*
kuan To look at, to mark A, I xi II x
2 III x, xxi IV vii V ix 2 VIII

觀, the odes may be used for purposes of self-contemplation A, XVII ix 3

覺 *keō*
chio To apprehend 先覺者, one who is of quick apprehension

THE 148TH RADICAL 角

角 *keō*
chio A horn, horned A VI ix

觚 *koo*
ku A drinking vessel, made with corners A, VI xxi

THE 149TH RADICAL 一

一 *yen*
yen (1) A word, words, a saying, a sentence G L c, ix 3, x 9 D M, vi, vii 4, x 6, xxi 7, xxi 7, xxi 4 A I iii, xii, xiv II ii, viii *et al, passim* To speak, to speak of, to tell D M xxi 5, xxi 3, xxi 3 A, I vii, ix 3 II ix, xxi 2 *et al, passim* meaning D M, vi 3 (2) The surname of 子游, one of Conf disciples A, XIV xii 2

司 *keē*
chieh To expose people's secrets A, XVII xxi 2

討 *t'au*
t'ao (1) To punish A, XIV xxi 2 (2) 討論, to examine and discuss A, XIV ix

訥 *jin*
jên Words spoken slowly and cautiously A, XII iii 2, 3

訕 *shan*
shan To rail at, slander A, XVII xxi

託 *t'ō*
t'ō To entrust, be entrusted, with A, VIII xi

訟 *sung*
sung Litigations G L c, iv A, XII vii =to accuse A, V xxi

訥 *nuh*
nu Slow in speaking A, IV xxi Modest A, XIII xxi

設 *shē*
shē To set forth, display D M, xix 3

詐 *cha*
cha Decentful A, IX xi 2 Decent A, XVII xxi 2 Deception, attempts to deceive A, XIV xxi

詠 *yung*
yung To sing A, VI xxi 7

試 *she*
shih (1) To try, examine D M, xx 14 A, XV xxi (2) To be used, have official employment A, IX xi 4

誄 *lui*
lei A collection of Prayers of Eulogy A, VII xxi

誅 *choo*
chu To reprove A, V ix 1

詩 *she*
shih The Book of Poetry, the pieces in the B of P A I xi 3 II ii III vii 3 VII xxi VIII vii 1 XIII x XVI vii 2, 5 XVII ix 1, 2 詩曰,

詩云 *sape*

語 *yu*
yu To speak, to speak of D M, vii 2 A, VII xi X vii 9 Words, sayings A IX xxi XII i 2, ii xxi xi 1, 2

誦 *yu*
ü Low 3d tone To speak to, to tell A III xxi VI xi IX xi XIII xxi 1 XVII vii 2 XIX xxi

誠 *shing*
cheng To make, be made, sincere, sincerely G L c, 4, 5 c vi 1, 2, 4 In the Doctrine of the Mean, the term has a mystical significance D M, xxi 5, xxi 17, 18, xxi, xxi xxi, xxi, xxi 1, 2, 3, xxi 1, xxi 1 Really, sincerely G L c ix 2 A, XII xi 3 True A, XIII xi

誦 *sung*
XIII x To repeat, hum over A IX xxi 3

說 *shuo*
shuo (1) To speak of, the speaking (what is said) D M, xxi 5 A, III xi 2 XII vii 2 XVII vii (2) Meaning A, III xi,

說 *yueh*
yueh For 悅 To be pleased, pleased with, a matter of pleasure D M xxi 3 A I i 1 V xi VI xi, xxi IX xxi XI iii XIII xxi 2, xxi XVII. xi 2

誥 *lau*
kao To enjoin upon, instructions 康誥, the name of a Book in the Shoo-king G L c, i 1, ii 2, ix 2, x 10

誨 *huay*
hui To instruct, teach A, II vii VII ii, vii, xxi XIV vii

誓 *she*
shih To declare solemnly, an oath 泰誓, the name of a Book in the Shoo-king G L c, x 14

誰 *shui*
shui Who, whom A, VI xv VII x 2, IX xi 2 XI ix 3 XV xxi XVI i 7 XVII xi 2, 3, 4 XX ii 2

閤 *gin*
ên The appearance of being bland, yet precise A, X ii 2 XI xii

詔 *chen*
chan To flatter, flattering A, I xi 1 II. xxi III xxi

讒
ch'an

Slander, =slanderers DM xx 14

THE 151st RADICAL 𣎵

豆
tow
tou

A wooden vessel in common use, and at sacrifices 豆, A, VIII iv 3

相豆, A, XV 1 1

豈
k'e
ch'i

How A VII xxviii IX xxi XIV xiv 2, xviii 3 Followed by 哉, 也, 哉, and 乎 A, XVII v 3, vi 4 XVIII vi 3 XIX xxi

THE 152d RADICAL 豕

豚
t'un

A small pig GLC, x 22 A, XVII 1 1

豫
yu
yu

Preparation beforehand DM, xx 16

THE 153d RADICAL 豸

豹
p'ao

A leopard A, XII viii 3

貊
mih
mai

The barbarous tribes of the north 貊

貊 DM, xxxi 4 A, XV v 2

貌
maou
mao

Aspect, demeanour A, VIII iv 3

XVI x 以貌, to use a ceremonious manner A, X xxi 2

貉
hōh
hsio

The badger, =badger's fur A, IX xxi X vi 7

THE 154th RADICAL 貝

貞
ching
ch'ü

Correct and firm A, XV xxvii

負
foo
fu

To carry on the back A, X xvi 3 XIII iv 3

財
ts'ue
ts'ai

Wealth GLC, x 6, 7, 9, 20, 21, 23 財用, means of expenditure DM, x 13 =sources of wealth DM, xxvi 9

貢
kung

了貢, one of Confucius' disciples A, I x 1, 2, x 1, 2 II viii et al, sape

貧
p'm

Poor, being in a poor condition, poverty DM, xiv 2 A I xv 1 IV x 1 VIII x, xiii 3 XIV xi XV xxi XVI 1 10

貨
ho

Goods GLC, x 10 A, XI xviii 2 Riches DM, x 14 Articles of value. DM, xxi 9

貪
t'an

To covet, desire A, XX ii 1, 2 To be ambitious GLC, x 3

貫
kuan

To go through, pervade A, IV xv 1 XV ii 3 It is difficult to assign its meaning in XI viii 2

貳
wh

To repeat, repeated A, VI ii 1 不貳, without doubleness DM, xxi 7

員
tsih
tsè

To require from A, XV xiv

貴
kuei

(1) Noble, being in an honourable condition Associated with 富, DM, xiv 2 A, IV v 1 VII xv VIII viii 3 XIV v 3 Contrasted with 賤 DM, xviii 3, xix 4 Excellent, valuable A, I xii 1 IX xxiii (2) To esteem noble DM, xx 14 A, VIII iv 3

賈
kuei

(1) Extended, reaching far and wide DM, xii 1 (2) To expend largely A, XX ii 1, 2

賈
pe
pi

The name of a city A, VI vii XI xxiv XVI 1 8 XVII v

賈
tsih
tsel

To injure, injury A, xi xiv 2 XX ii 3 An injurious disregard of consequences A, XVII viii 3 A pest A, XIV xvi Thieves or injurers A, XVII xii

賞
shang

To reward DM, xxxiii 4 A, VII xviii

賈
kua
chia

A price A, IX xii In up 2d tone A name A, III xiii XIV xx—A, XIV xiv

賢
heen
hsien

(1) As an adjective, admirable, virtuous and talented A, VI ix XIII ii 1, 2 et al As a noun, 賢 and 賢者, worthies, men of talents and virtue GLC, x 16 DM, iv, xiv 4, x 5, 8, 13, 14 A, I vii IV xvii XV ix et al, sape As a verb, to treat as a heen GLC, iii 5 A, I vii (2) To surpass, be better than A, XI xv 1 XVII xxi XIV xxiii 1 xxv 1

賓
pin

A guest, a visitor A, X iii 4 VII ii 賓客, A, V vii 4 XIV xi 2

賜
ts'ze
tz'u

(1) To give, bestow A, X xiii 1 Gifts A, XIV xviii 2 (2) The name of 了貢, one of Conf disciples A, I xv 3 III xii 2 et al, sape

賤 (1) Mean, in a mean condition. D.M., xix. 4; xx. iii. 1 A IX vi 3. Associat-
ed with 貧 D.M. xiv 2; A IV v. 3
VIII xiii. 3. Contrasted with 貴 D
M. xviii. 3; xix. 4 As a verb, to con-
sider mean. G.I. viii. 1 D.M., xx.
14. (2) 子賤 one of Conf. disciples
A V II.

賚 To bestow; gifts A, XX. I. 4.

賦 military levies A, V vii. 2.

質 (1) Substantial, solid; substantial qua-
lities. A VII xx 5; VI x L. VII. viii.
1 3. essential A V x II. (2)
To appear present one's self before. D
M. xlix. 3.

質 To assist. D.M. xxii.

THE 125TH RADICAL 赤

赤 (1) 赤子 an infant. G.I. ix 2
(*) The name of P'ao-hwa, one of Conf.
disciples. A V vii. 4; VI iii. 2 XI
xli; xxv. 4, 11

赦 To pardon forgive. A, XIII II. 1;
XX. I. 2.

赫 赫兮 how distinguished! G.I.,
III. 4 赫赫 greatly distinguished.
G.I., x. 4

THE 166TH RADICAL 走

起 To assist, bring out one's merit &c.
A, III. viii. 3.

趙 A great family of the State of Tsin.
A, XI xli.

趨 To walk quickly A, IX. ix. X. III;
iv. 6. 4 XI. L. xlii. 2; XVIII. v. -

THE 17TH RADICAL 足

足 (1) The feet A, VIII III. X. III. 1;
iv. 3 v. 1; XIII. III. 6. (2) Sufficient, to
be sufficient; etc. G.I. ix. 8; x. 10 D
M. xlii. 4; xx. 14; xxvii. 7; xx. III. 3;
xxi. 1 A II ix. III ix. IV vi. 3 ix.
et al. 100. 使足民 to secure suf-
ficiency for the people A, VI. xiv. 3

足 Up. 3d tone. Excessive. A V xxiiv

踉 To stumble. D.M., xx. 16.

踐 To tread on. A, XI. xix. — to occupy
D.M., xix. 5.

蹈 to move reverently A, X
iv. 5; vi. -

蹈 蹈 蹈

To step over; transgress. A, II iv. 6;
XII xli, xliiv

(1) 道路 the road. A, IX. xi. 3.
(2) 子路 one of Conf. disciples. D
M. x. 1 A V vii. vii. xlii, xxv. 4;
et al. 100. 季路 A, V xxv.

(3) 顏路 the father of Yen Hway A XI vii. 1
To trample on. D.M., ix. To tread
(the path of virtue). A, XV xxiv

蹈 To keep D.M., xli. 3.

蹢 蹢 the feet dragging along. A,
X v. 1

蹢 Hurred; re-hue A XVI vi.

蹢 The legs being under A, X. III. 1;
iv. 3.

THE 168TH RADICAL 身

身 (1) The body A X. vi. 6 XV viii.
(2) One's own person the person G.I. 7
4 5, 6 c. possess. D.M. xiv. 5; xx.
4, 7 II 1, 13, 14, 17; et al. A I iv
viii. et al. In some cases, we might trans-
late by body (3) 終身 all one's life,
continually A IX. xvi. 3; XV xlii.
(4) The body A, X iv. 1 4 v. 1;
XV. I. 1 () In one's own person. A
IV xxi; VII xxviii. XIII xvi. XIV
vi. XI xiv. XX I. 3.

THE 159TH RADICAL 申

申 A carriage D M, xlviii 3, xxvi 4
 leu A, II vlii V vli 2 X xvi. 2, xvii 1,
 chu 2 XI vii 1 XIV vli 2

申 An army 申, the forces of a great
 leun State A, VII x 2 IX xxv 申旅,
 chun A, XIV xxii XV i 1

軌 The rut of a wheel. =size, standard
 kwei D M, xxviii 3
 kuei

軌 An arrangement for yoking the horses
 yue in a light carriage A, II xxii
 yueh

輅 A state carriage A, XV x 3
 loo

輜 Light D M, xxviii 6
 lu
 yeu

載 (1) To contain D M, xii 2, xxvi 4,
 tsae 9, xxv 2, xxxi 4 (2) Business, doings
 tsai D M, xxxiii 6

輔 To assist A, xlii xlii

輕 Light A, V xxv 2 VI iii 2
 k'ing

輓 The cross bar for yoking the oxen in a
 e large carriage A, II vlii
 1

輿 (1) A carriage A, XV v 3 XVIII
 yu vi 2 (2) 接輿, a name A, XVIII
 yu v

輟 To desist, stop A, xviii vi 3
 chuē
 chueh

THE 160TH RADICAL 辟

辟 (1) Partial, perverse G L c, viii 1,
 p'ieh x 4 (2) Specious A, XI xvii 3
 p'i XVI iv

辟 A sovereign, applicable to the emperor
 peih as well as the princes In the Ana only
 pi of the princes D M, xxxiii 5 A, III
 ii

辟 I q 避 To escape, withdraw from
 pe D M, vii A, XIV xxxix 1, 2, 3, 4
 pi xviii v 2, vi 3

辟 I q 譬 辟如, may be compared
 p'c to D M, xv 1, xvi 2
 p'i

辨 To discriminate, to discover D M,
 peen xiv 4, xx 19, 20 A, VII x 1, xvi 1
 pien

辭 (1) Language, speech G L c, iv A,
 ts ze XV xl 辭氣, = words and tones.
 tz'ü A, VIII iv. 3 爲之辭 to frame
 excuses for A, XVI i 9 (2) To re-
 fuse, decline D M, ix A, VI iii 3, vii 2
 xvii xx

THE 161ST RADICAL 辰

辰 The constellations of the zodiac D.
 shin M, xvi 9 北辰, the north pole star.
 ch ên A, II i

農 A husbandman A, XIII iv 1

辱 Disgrace, to disgrace A, I viii IV.
 juh xxv. XII xxiii XIII xx XVIII viii.
 ju 2, 3.

THE 162D RADICAL 迅

迅 Sudden. A, X. xvi. 5

汙 Wide of the mark. A, XIII iii 3
 yu

近 To be near to G L r, 3 D M, xx.
 kin 10, xxiv 5 A, I xiii et al Nearness.
 chun D M, xxxiii 1 In what is near i.e.,
 one's self A, VI xxviii 3 XIX vi

迎 To meet D M, xx 14

述 To transmit, carry forward D M,
 shüi xviii 1, xix 2, xxx 1 A, VII i:
 shu xvii. xiv 2 To be handed down to
 posterity D M, xl 1 A, XIV v

迷 To leave to error A, XVII i 2

适 A name A, XIV vi 一伯适, A,
 kuoh xviii xl.
 kuo

追 To go back in thought, and act accord-
 chuy ing to what may be required D M,
 chui xviii 3 A, I ix To go forward in the
 same way A, XVIII v

進 To advance, go forward A, VI xii.
 tsu VII xlviii 2 IX xviii, xx X iii 3,
 chun iv 5 XIII xli. XIX. vii Actively, to
 call, to urge, forward A, III xxx 2:
 XI xvi 先進, 後進 = 先輩,
 後輩, A, XI i 1, 2

迹 Footsteps A, XI ix.

- 迎** To anticipate. A, XIV xxxiii
 迎
送 To escort, send away in a complimentary manner D.M., xx. 14 A V xl. 1
 送
逐 屏 To drive out. G.L.C., x. 15
 逐
遣 To unloose = to relax. A, X. iv 5.
 遣
造 To make. **造端** to make a beginning D.M., xli. 4.
 造
造次 In urgency and haste. A, IV v 3.
 造
通 To reach to. D.M., xxxi. 4 Reaching everywhere = universal A XVII. xxi. 6. **不通** not to get through, or for want. G.L.C., x. 14
 通
速 Quick; rapidly quickly A, XIII. xvii. 1; XIV. xiv. 1.
 速
赴 To come to, to reach to. G.L.C., x. 17 D.M., xix. 4 A IV xxiii. XVI. iii.
 赴
逝 To pass—be passing—on. A, IX. xvii. xviii. 1. 2 **可逝也** may be made to go to. A, VI. xxi.
 逝
退 (1) To retire withdraw A II ix. VII. xxviii. 3; x. 3; X. iii. 4; XII. xxi. 4; XVII. xlii. 3, 5 XIX. xli. 1 To return from. A X xli. xlii. xiv. 1 (2) To remove. G.L.C., x. 16. To reprimand. A, VI. xxi.
 退
遁 (1) To retire from the world into obscurity A, XVIII. viii. 1; XX. 1. 7 (2) **遁** a man's name A, XVIII. viii.
 遁
迁 (1) Accomplished, having had its, or their course. A III xxi. 2. (2) Then, accordingly A XV. 1. 1
 迁
遇 To meet. A XVIII. 1. 1; XVIII. vii. 1.
 遇
遊 To ramble. A, XII. xxi. 1 With a bad meaning. **佚遊** liffeness and sauntering. A, XVI. v To go abroad. A IV. xix.
 遊
過 To go beyond transgress; to be wrong D.M., iv. A V vii. XI. xv. 1 3; XIV. xiv. 2; XIX. viii. A transgression, error fault. G.L.C., x. 16. D.M. xxi. 4 A I vii. 4; IV. iii. V. xxvii. et al. *surge*
 過
過 Up. 1st tone. To go, or pass by A, IX. ix. A. iv. 3; XIV. xlii. 4; XVI. xlii. 2 3; XVIII. v. 1; vi. 1.
 過

- 道** Anciently lower 4d tone. (1) A road, a path. A, IX. xl. 3 XVII. xiv 中 **道** midway A, VI. x. Very often with a moral application, the path as of the Mean, in the Doctrine of the Mean, et al; the course or courses, the ways proper to. Sometimes, it—the right way what is right and true. A IV. v. 3; viii. 1; x. et al. (2) Doctrine, principles, teachings. A IV. xv. 1; V. vi. VI. xxi. XIV. xxxviii. XV. xxviii. et al. *surge* **有道** principled; **無道** unprincipled—sometimes spoken of in derision, A I. xiv. 4; but generally descriptive of the State of a country as well or ill-governed D.M., xxvii. 7 A III. xxiv. XVI. ii. 1, 3; et al. *surge*.
道 Anciently (as now) low 3d tone (1) To proceed by D.M., xxvii. 6. (2) To say to mean. G.L.C. iii. 4; x. 5, 11 To say to speak to. A XII. xlii. 1. (The trans. and note, m. vi. 2 **道—導** are wrong): A XIV. xxx. 2 XVI. 5. (3) To go on, administer *surge* **導** A, I. v. 11 iii. 1. (4) To lead on, or for want. A, XIX. xxv. 4. This also in the note is incorrectly said to be for **導**.
達 (1) To reach to. D.M., xviii. 3. A, XIV. xxi. 4; xviii. 2 To carry out. A XVI. xi. 2; VI. xx. iii. 2; XIII. xvii. (2) Intelligent; to know A I. vi. 2. xi. 2; VI. xxi. 2; VIII. v. XV. xli. (3) Universal reaching everywhere. D.M. 1. 4 xix. 1; xx. iii. (4) Distinguished, notorious. A, VII. xx. 1, 2, 4, 5. (6) **伯達** a man's name A, XVIII. xi. **達巷** the name of a village. A, IX. ii.
達 (1) To oppose G.L.C., x. 14 A II. v. 1 2; ix. IX. iii. 2; XIII. xv. 4, 5. To act contrary to. A, IV. v. 3; VI. v. 2 XII. xx. 6. () To be distant from. D.M., xlii. 3. To leave. A V. xlii. 2. (3) To abandon a purpose. A IV. xviii.
遠 To be at a distance, to become distant. G.L.C. ix. D.M. xlii. 1. 2, 3; xv. 1 A XII. xlii. 6; XVII. ii. Distant, to a distance from a distance D.M. xx. 12 13, 14; xxi. 3. A I. 1. 2; ix. IV. xix. xxi. 4; III. vii. 1 2 IX. xxx. 1 2; XIII. xli. 2 XV. xli. XVI. 1. 11, 12 XIX. iv. What is remote D.M., xxi. 11. 1 —for seeing A XII. vi. Observe **遠之** D.M., xxi. 5. A XVIII. ix. 6.
遠 Up 3d tone To put away to a distance; to keep one's self at a distance from. G.L.C., x. 16 D.M. xx. 14 A I. xlii. VI. xx. VIII. iv. 3 XV. x. 5; xix. XVI. xlii. 5; XVII. xx. 5.

適 To go, proceed, to A, VI m 2 IX
shuh ㄅㄨˋ XIII ix 1 XVIII ix 1, 2
適 To have the mind set on anything A,
teih IV x
ti
遁 Iq 遁 To withdraw, lie hid, from
tun DM, xi 3
遷 To transfer, remove A, VI n X
ts'een vii 2
ch'ien
遲 樊遲, the name of one of Confucius'
ch'e disciples, Iq 樊須 A, II v 2, 3
ch'i VI x XII xxi, xxii XIII iv, xix
遺 To neglect, be neglected A, VIII n
wei 2 Observe DM, xvi 2
選 To choose, select A, XII xxii 6
seuen
hsuun
遵 To follow, to observe A, xi 2
tsun
邇 Near What is near D.M., xv 1
urh Observe A, XVII ix 6 =shallow
DM., vi

THE 163RD RADICAL 邑

邑 A city or town A, V vii 3 XIV x
yih 3 A hamlet A, V xxvii 駢邑,
yi the city or town of P'een A, XIV x 3
邦 A country, a State GLC, n 3 A,
pang I x. 1 III xxi 3 et saepe 邦家, a
State embracing the families of its high
officers A, XIX xxv 4 et al 邦畿,
the imperial domain GLC, m 1

郊 The imperial sacrifice to Heaven D
keou M, xix 6
chiao

邪 Depraved A, II n

seay
hsieh

郁 郁郁乎, how complete and elegant'
yuh A, III xiv
yü

鄉 (1) A village A, XVII xiii Joined
heang with 鄉 A, VI m 4 X i 1 XIII xx
hsiang 2 鄉人, villagers A, X x 1, 2
XIII xxiv (2) 与鄉, the name of
a place A, VII xxviii

鄉 Up 3d tone Formerly A, VII xxviii
heang 4
hsiang

鄙 Mean, lowness A, VIII iv 3 IX
pe vi 3 XIV xli 2 鄙人, A, IX
p'i vii XVII xi

鄰 A neighbour neighbours A, IV xxiv
lu V xxi A neighbourhood A, VI m
4 鄰里, index & line.

邱 Iq, 丘 In some editions GLC,
k'ew m 2
ch'iu

鄭 The name of a State A, XV x 6,
ch'ing XVII xv
ch'éng

鄒 The native city of Confucius A, xv.
tsou
tsou

THE 164TH RADICAL 酉

配 To appear before GLC, x 5 To be
p'ei the co-equal of DM, xxi 5, xxi 4.

酒 Wine, spirits A, II vii IX xv
tsew X vii 4, 5, x 1
chiu

酬 To pledge,—in drinking D.M., xix 4
ch'ow
ch'ou

醬 Sauce, pickle A, X vii 3
tseang
chiang

醫 作醫, to be a doctor A, XIII xxii
e

醯 Vinegar A, V xxi
he
hsi

THE 166TH RADICAL 甲

甲 (1) A village, or neighbourhood A,
le IV i 隣甲, A, VI m 4 州甲,
li A, XV v 2 (2) A measure of length,
of 360 paces Anciently, = 1897½ Eng
feet; now = 1826 feet GLC, m 1 A,
VIII vi (3) 東甲, the name of a
place in Ch'ing A, XIV ix

重 Heavy, what is heavy A, VIII vii.
chung 1, 2 To feel, to be heavy DM, xxi
9 Grave A, I vii 1 Earnest,
great DM, xx 13 To make large
DM, xi 14 To attach importance to.
A, XX i 8

野 Rude, uncultivated A, VI xvi XIII
yay m 4 野人, A, XI i 1
yeh

量 Measures of capacity A, XX i 6
leang A measure, limit. A, X vii 4 不
hang

知量, not to know one's own capacity
A, XIX xiv

THE 167th RADICAL 金

- 金 Metal. *warms*. D.M., x. 4.
 鐵 An axe, a h + het. 鉄 鉄 D.M.,
 xxxviii 4.
 鉞 A battle-axe. See above.
 釜 A measure cont 1 1/2 g *Gi shing*. A,
 VL III. 1.
 鈞 To angle. A, VII, xxvi.
 錦 Embroidered clothes. D.M., xxxviii 1.
 A, \ VII. xxi. 4.
 銘 To engrave; be engraved. G.L.C., II.
 1.
 錯 Alternatingly D.M., xxxvii.
 錯 To act n. w. A, II. xix; XII. xxi. 3.
 4.
 鏗 鏗 while it was yet twanging;
 spoken of the sound of a harpichord.
 k'eng A XI. xxv. 7.
 鐸 木鐸 a bell with a wooden clapper.
 A III. xxiv.
 鑽 To bore to penetrate. A, IX. x. 1.
 鑽 鑽 to bore wood to procure fire. A,
 XVII. xxi. 3.
 鐘 A bell. A, XVII. xi.

THE 168th RADICAL 長

- 長 (1) Long. A, X. vi. 5. 長 府 the
 ch'ang Long treasury. A, XI. xiii. 1. (2) Old
 of time. A IX. ii. =always. A, VII.
 xxxvi. (3) 長 祖 a recluse. A,
 XVIII. vi. 公治長 a disciple, and
 son-in-law, of Conf. A V. 1.
 長 (1) Up. 3d tone. Old. A, VI. xxv. 2.
 ch'ang Grown up. A XIV. xlv. \ VII. vii. 5.
 (長 幼) Elders. G.L.C. ix. 1: x. 2.
 To treat as elders should be treated. G
 L.C. x. 2. (3) To preside over high in
 station. G L.C. x. 2.
 長 Low 3d tone. More than. A, X. vi.
 ch'ang 6.

THE 169th RADICAL 門

- 門 (1) A door & gate. A, II. xxi. 3; VI.
 xiii. XII. ii; XIV. xiii. Spoken by Conf.
 of his door i.e., his school. A, XI. ii. 1:
 XIV. 1. 中門 to stand in the mid-
 dle of the gate way. A, X. ix. 2. 門
 人 disciples. A, IV. xv. 2; VII.
 xxviii. IX. xii. VI. x. 1, 3; xiv. 2. XIX.
 iii; xii. So, 門弟子 A, VIII. iii;
 IX. ii. 2. (3) 石門 the name of a
 place, or barrier pass. A XIV. xii.
 閑 A boundary or fencing line. A, XIX.
 xi.
 閒 At leisure; retired. G.L.C., vi. 2.
 閒 An interval. Used as a preposition
 following its regimen, with 之 before it,
 =between. A IV. v. 3; XI. xxv. 4;
 XVIII. iii. 病閒 during an inter-
 mission of sickness. A, IX. xi. -
 問 Up. 3d tone. To find a crvice or flaw.
 A, VIII. xxi. XI. iv.
 闕 The threshold. A, X. iv. 2.
 聞 聞然 secret, concealed. D.M.,
 xxxviii 1.
 闕 (1) To put aside, exercise reserve. A,
 II. xvi. 2. 闕如 A, XIII. iii. 4.
 (3) 闕文 a blank left in the writing.
 A \ V. xxv. (3) The name of a village.
 A XIV. xlvii.

- 關 關雎 the first ode in the Shu-king.
 A III. xxi. VIII. xv.
 關 The name of one of Conf. disciples. A,
 V. v.
 關 The surname of one of Conf. disciples.
 A VI. vii; XI. ii, iv. xii, xiii.

THE 170th RADICAL 阜

- 防 The name of a city in Loo. A, XIV.
 xv.
 阼 The steps, or staircase, on the east.
 阼阼 A, \ x. 2.

附 附益, to increase one's wealth. A, VI xvi 1
foo
fu

阱 A pit-fall D M, vii
tsing
chung

陋 (1) Narrow A, VI ix (2) Rude, uncultivated, rudeness A, IX xiii 2
low
low

降 (1) To descend A, X iv 5 (2) To surrender (act) A, XVIII xiii 2, J. chuang

陵 (1) A mound A, XIX xxiv (2) To insult D M, xiv 3
lung

陰 諒陰, the shed where the emperor spent his three years of mourning A, XIV xlii 1
gan
an

陳 (1) To arrange, display, exert D M, xix 3 A, XVI i 6 (2) The name of a State A, V xvi VII xxxi XI ii XV i (3) 陳恆 (hon ep 成), an officer of Ts'e A, XIV xxii 陳父 (hon ep), another officer of Ts'e A, V xviii 2 陳亢, a disciple of Conf, 了禽 A, XVI xiii
ch'in
ch'en

陳 The arrangement of the ranks of an army, = tactics A, XV i 1.
chin
chên

陷 (1) 陷阱, to a pit-fall D M vii (2) To be made to fall into A, VI xxiv
hien
hsien

陪 陪臣, the family-ministers belonging to the officers of a State A, XVI ii
pei

隅 A corner G L c, iii 2 A, VII viii
yu
yu

陽 (1) 陽盾, a disciple of Ts'ang Sin, who was made criminal judge of Loo A, XIX xia (2) 首陽, the name of a mountain A, XVI xii (3) 陽貨, the name of an usurping officer of Loo A, XVII i (4) Name of an assistant music-master of Loo A, XVIII ix 5 To fall D M, xxxi 4
yang

隊 阜陶, a minister of Shun A, XII xiii 6
chuy
chui
yao
yao

階 Steps of a stair A, X iv. 5, x 2 XV xli 1 XIX xxv 3
k'ue
chich

險 Dangerous, difficult, places 行險, to walk in dangerous paths D M, xiv. 4
hien
hsien

隨 季隨, an officer of Chow. A, XVIII xi
sui
sui

際 A conjunction A, VIII. ix 3.

隱 Secret, what is secret D M, i 3, xii 1 To keep secret, conceal D M, vi A, VII xxi XIII xxi 2 To live in obscurity D M, xi 1 A, VIII xii 2 XVI vi, vi 2 XVIII vi 4, xii 1
yin

THIRTEEN RADICAL 作

雉 A pheasant. A, X xviii 2.
chi
chih

雌 The female of bird 雌雄, a hen-pheasant A, X xviii 2
tsi
tsi

雅 (1) I frequently A, VII xvii. (2) The name of the odes in the second and third Parts of the Shu-king A, IX xiv. XVII xiii
ya
ya

睢 關睢, the name of the first ode in the Shu-king A, III xx VIII xv.
tsui
chü

雒 (1) The name of an ode in the Shu-king A, III ii (2) The name of one of Conf disciples, Nan Yung styled Chung-kung A, V iv VI i XII ii
yung

雖 Although G L c, ii 3, ix 2, et al D M xxiii 1, xxiii 2 A, I vii VI ix IX iii 2 et al, sape It is often followed by an adjective, without a verb, and may be translated even in the case of Observe A, VI xiv, and IX xiii To settle A, X xviii 1
sui
sui

集 Fowls, a fowl G L c, x 22 A, XVII iv 2 XVIII vii 3
tsui
chi

離 To be scattered, dispersions A, XVI. i 12.
li
li

離 Low 3d tone To go away from, to be left D M, i 2
li
li

難 Difficult, to be difficult, difficulty A, II viii. VI xiv. VII xiv 3, xxiii 1 VIII ix 3 XII iii 3 XIII ix 2, 3 et al What is difficult A, VI xxi XIV ii 2 XIX xv
nan

難 Low 3d tone Trouble, calamity. A, XVI x 患難 D M, xiv 2
nan

THE 182D RADICAL 風

風 *fung*
fēng The wind DM, ㄈㄨㄥ 1 A, X
xvi 5 XII ㄨㄣˊ To enjoy the breeze,
to take the air A, XI ㄨㄣˊ 7

THE 183D RADICAL 飛

飛 *fei*
fēi To fly DM, ㄈㄟ 3

THE 184TH RADICAL 食

食 *shih*
shí (1) To eat GLC, vii 2 DM, iv
2 A, I xiv *et al*, *sap* =to consume
GLC, x 19 =to enjoy A, XI ㄕ 3
To be eaten A, XVII vii 4 終食
之間, a meal's time A, IV ㄗ 3 =
food DM, ㄨㄣˊ 3 A, IV ㄨ ⅧⅧ
ㄨㄣˊ X vii 2 *et al* (2) An eclipse
A, XIX xxi

食 *tsze*
tzu (1) Rice, food generally A, II viii,
VI ix VII ㄨˊ X viii 1, 2, 4, 10 XIV
x 3 (2) To give food to, to feast A,
XVIII vii 3

飲 *yin*
yǐn To drink DM, iv 3 A, X ㄕ 1
As a noun A, VI ㄨ ⅧⅧ xxi
Up 3d tone To give to drink A,
III vii

飢 *jin*
jīn Meat over done 失飢不食, he
did not eat anything that was over-done
A, X viii 2 (This clause has slipped out
of the translation)

飯 *fan*
fàn (1) to eat 飯疏食, A, VII ㄨˊ,
XIV x 3 In those instances, perhaps
飯=for food To taste A, X viii 2

(2) 帶飯, 飯, 四飯, see 帶,
, 四 A, XVIII ix

飾 *shih*
shì To ornament A, X vi 1 Obs 修
飾之 A, ㄨ Ⅳ ix 1

飽 *paou*
pao To eat to the full satiety A, I
xiv, VII ix, XVII xxi.

食 *yang*
yáng To nourish, to bring up GLC, ix 2
A, V xv =to have about one, to man-
age A, XVII, xxi

養 *yang*
yǎng Low 3d tone To nourish, to support
a superior A, II, vii

餘 *yu*
yú That which is over 其餘, the others
A, II xviii 2, VI, v, VII xi Super-
abundant A, I, vi 有餘, having
excess DM, xii, 4

餒 *nu*
nèi (1) Hunger, want A, ㄨˊ xxi (2)
Rotten, gone. A, X, viii 2, spoken of
fish.

餓 *go*
gō Hungry = to die of famine A,
XVI xii 1

餒 *e*
è Rice sour, or with a bad odour A, X
viii 2

餼 *he*
chī 餼羊, the sheep offered at the inau-
guration of the new moon A, III xvii
1

饌 *tsuan*
chuan Provisions A, X xvi 1 先生饌
to set before one's elders A, II viii

餒 *e*
è 食餒, rice injured by damp A, X
viii 2

饑 *he*
chī A famine,—specifically of the grain
crop A, XII ix 饑饉, a famine
A, XI ㄨˊ 1

饉 *kin*
chin A famine,—specifically of vegetables.
See 饑

饌 *kuai*
kuei To present, anything presented A,
X ㄕ 2, ㄨ 2

饗 *heung*
hsiang To enjoy, to accept a sacrifice DM,
viii 1, xviii 2

THE 185TH RADICAL 首

首 *show*
shou 首陽, the name of a mountain A,
XVI xii 1

首 *show*
shou Upper 3d tone The direction of the
head A, X xiii 3

THE 187TH RADICAL 馬

馬 *ma*
ma (1) A horse, horses GLC, x 22 A,
II vii V xviii 2, ㄨˊ 2 VI iii 2,
viii X vii, ㄨˊ 2 XV xxi XVI vii
1 (2) 司馬, a double surname A,
XII iii, iv, v ㄨ 馬, also a double
surname A, VII ㄨˊ

馮 *p'ing*
p'ing 馮河, to attempt to cross a river
without using a boat A, VII x 3

駟 *szu*
szü A team of four horses A, VII viii.
2 XVI xii

駕 *keu*
chia The yoking of a carriage A, X, viii
4

騂 *sung*
hsing Red Spoken of a calf to be sacrificed
A, VI ix

驕 To be proud, pride G.L.C., x. 18 D
 ko M xxvii 7 A, I xv VIII, xl, XIII
 chiao xxvi, XIV xL, XLV, v XX, II, 1 2

驅 To drive, D.M., vii.

驅 A horse that could go 1 000 li in a day
 = a good horse A XIV xxxv

子春 the designation of one of Conf.
 disciples A VI, vii, XL II, iv, xiii.

季騭 the name of an officer of the
 Chow dynasty A XVIII, xi.

郛 The name of a town. A, XIV x, 3.

郛
 p'ca
 p'ien

THE 133rd RADICAL. 骨

體 (1) The body G.L.C., vi. 4 四體
 re the four limbs. D.M. xxi, L, XVIII
 ti vii 1 (2) As a verb. To treat with
 consideration. D.M. xx, 12, 12. To
 cut & into, to incorporate with. D.M.,
 xii ...

THE 139th RADICAL. 高

高 (1) High D.M., xvi, xxvi, 3, 4, 8
 ko xxi, 6 A, IX, x, 1 () 高宗 the
 hon. epithet of the emperor 武丁 A,
 XIV xiii A name (3) 傲生高
 A, v xiii

THE 190th RADICAL. 影

髮 The hair A, XIV xviii, 2.

髮
 fa

THE 191st RADICAL. 鬥

鬪 To contend; quarrelsomeness. A,
 XVI vii.

鬪
 tou

THE 194th RADICAL. 鬼

鬼 M = the spirit or spirits of the de-
 parted. A, II, xiv, xL xi 鬼神
 spiritual beings—sometimes exclusively
 names. D.M. xvi, xix, 3, 4. A, VI
 xx, VIII xxi.

魏 The name of a great family A, XIV
 xii.

魏
 wei

桓 a high officer of Sung, an ene-
 my of Conf. A, VII xxii.

桓
 huan

THE 19th RADICAL. 魚

魚 (1) A fish, fishes, fish. D.M., xii, 3;
 yu xxvi, 9 A, X, viii, 2. (2) 魚子 an
 yu historiographer A, XV vi. (3) 伯魚
 yu the design. of Conf. son. A, XVI xiii,
 1: XVIII x

魯 (1) Dull, blunt. A, XI, xvii, 2 ()
 loo The name of a State. A, III, xviii, V
 lu II, VI xxi, et al. 魯公, A, XVIII
 x.

鮮 Up. 23 tons. Few rare; seldom. G
 xian L.C. viii, 1 D.M., iii, iv 2 A, I, II,
 I, III, IV xxi, VI, xviii, XV, iii,
 XVII xvii.

鮒 An officer of Wei. A VI, xiv, XIV
 fu xxi.

鮒 The name of Confucius son. A, XI
 fu vii 2: XVI xii, 2, 3.

鮒
 fu

THE 196th RADICAL. 鳥

鳥 A bird, birds G.L.C. III, A, VIII,
 bird I, II, XVII, ix, XVIII, vi, 4

鳳 A fabulous bird, the phoenix A, IX,
 feng viii. Applied to Confucius. A, XVIII
 vi, 1.

鳴 (1) The cry of a bird. A, VIII, iv, 2
 ming () To sound, to beat. A XI, xvi, ...
 A kind of hawk. D.M., xii, 3.

鷂
 yao

鵠 Used as = the bull's eye in a target.
 gu D.M., xiv, 3.

鵠
 gu

THE 198th RADICAL. 鹿

麋 A lawn. A, X, vi, 4.

麋
 mi

THE 200th RADICAL. 麻

麻 Hemp = linen. A, IX, III, 1.

麻
 ma

THE 201st RADICAL. 黃

黃 Yellow G.L.C., III, 2. A, X, vi, 4.

黃
 huang

THE 202ND RADICAL 黎

黎 *le*
li Black 黎民, the black-haired people, = the people G L c, 11

THE 203RD RADICAL 默

默 *muh*
mo To be silent, silence D.M., 111111 7 A, VII 11

黜 *ch'uh*
ch'u To be dismissed from office. A, XVIII 11

黜 *ch'uh*
ch'u The name of 曾皙, one of Conf. disciples A, XI 111 7

黨 *tung* (1) A village A, IX 11. XIV 1111. 1 鄉黨, A, VI 11 1 X 1 1 (2) A class A, VII 1 = school, pupils A, V 111 台黨, we, among us A, XIII 1111 1, 2 (3) A partizan, partizanly A, VII 111 2 XV 111

THE 204TH RADICAL 褻

褻 *juh*
tu An apron, belonging to the emperor's dress at sacrifices A, VIII 111

THE 205TH RADICAL 龜

龜 *yuén*
yuan A large tortoise D.M., 1111 9.

龜 *pieh*
pieh A turtle D.M., 1111 9

鼉 *t'o*
t'o An iguana D.M., 1111 9

THE 207TH RADICAL 鼓

鼓 *too*
ku (1) A drum, drums A, XI 11 2: XVII 11 (2) Drum-master A, XVIII 11 3 (3) To strike to play on D.M., 11 2 A, XI 111 2 Anciently, for the third of these senses the character 鼓 was used.

鼗 *t'ao*
t'ao A kind of hand-drum 播鼗 to shake the hand drum A, XVIII 11 1

THE 210TH RADICAL 齊

齊 *ts'ie*
ch'i (1) To regulate G L T, 1 5 c, 111. 1, 2, 11 1, 5 To give uniformity to A, II 11 1, 2 To equal, be equal with A, IV 111 (2) The name of a State A, V 111 2 VI 11 1, 2, 111 VII 111, XII 11 XVI 11 XVIII 11, 11, 11 —XIV 111, 111, 111. (3) In 叔齊, it is the hon. epithet A, V 111 VIII 11 2 XVI 11 XVIII 11 1, 2

齊 *chue*
chai To fast, religious adjustment D.M., 11 3, 11 11, 111 1 A, VII 11 11 1, 2, 111 10

齊 *tsz*
tsz The lower edge of a garment A, V 11 4 齊衰, in mourning A, IX 11 X 11 2

THE 211TH RADICAL 齒

齒 *che*
ch'ih The teeth A, XIV 1 3 Used for years, age D.M., 11 1

THE 212TH RADICAL 龍

龍 *lung*
lung A dragon, dragons D.M., 111 9

THE 213TH RADICAL 龜

龜 *kuei*
kuei A tortoise. D.M., 111 A, XVI 1 7.

